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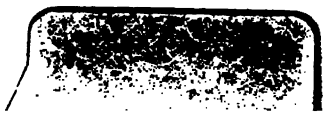

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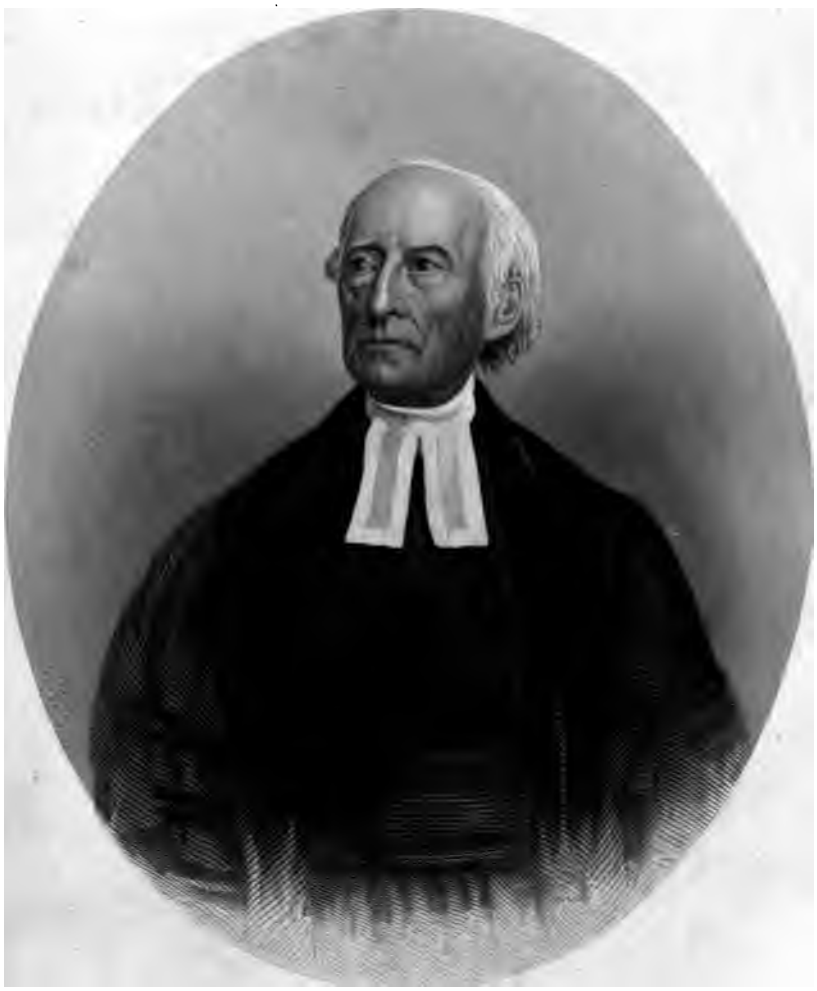

PHILIP MILLEDOLER, D.D.

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THE

AMERICAN AND FOREIGN

Christian Union.

"THE LOVE OF CHRIST CONSTRAINETH US."

VOLUME IV.

JANUARY TO DECEMBER, 1853.

NEW-YORK:

PUBLISHED BY THE

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Under the direction of the Executive Committee.

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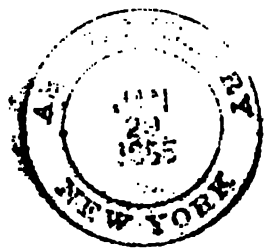

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INTRODUCTION.

The present is the Fourth Volume of THE AMERICAN AND FOREIGN CHRISTIAN UNION. When bound it will make a book of five hundred and seventy six pages of well printed and interesting intelligence, relating almost exclusively to the diffusion of the Gospel among those in our own country as well as in foreign lands, who have been misled by the pretensions and heresies of Romanism. And all this to subscribers for the sum of one dollar, with the addition of a few cents for postage.

The reader will find in this volume many articles of permanent value, such as those relating to the honor due, according to the Scriptures, to the blessed Mother of our Lord; the teachings of the Douay, or Romish version of the Bible, on the way of Salvation; the admirable discourse of Dr. Merle d'Aubigné on the Antinomies or Contradictions which Characterize the Present Age; and many others, some of which will probably be published in the form of tracts. In regard to the value of its contents, this volume will well compare with the three which have preceded it. In typographical appearance it is much superior to them. We entertain the hope that this periodical will continue to improve and to become more and more worthy of the patronage which it now enjoys.

Our readers will remark a greatly enlarged correspondence with foreign lands, both in our own Hemisphere and that of the Old World. The communications from Ireland, Sweden, France, Italy,

Canada, Chile and Brazil, which will be found to be very valuable for the general information which they contain, as well as for the interesting accounts of the progress of the good work in those countries.

The present Volume contains much information respecting the efforts which it has been found necessary to make to repel Papal encroachments in our country on the subject of Public Schools, the tenure of Church Property, and the Rights of Conscience and Religious Worship, as well as Religious Liberty in other lands. Very full notices have been given of the persecutions and sufferings of the Madiai, and of the deep interest excited throughout the Protestant world in their behalf.

Upon the whole, we think that those who take the trouble to have this volume bound and placed in their libraries, will find it to be a book not unworthy of a place there; one which they may often consult with some advantage.

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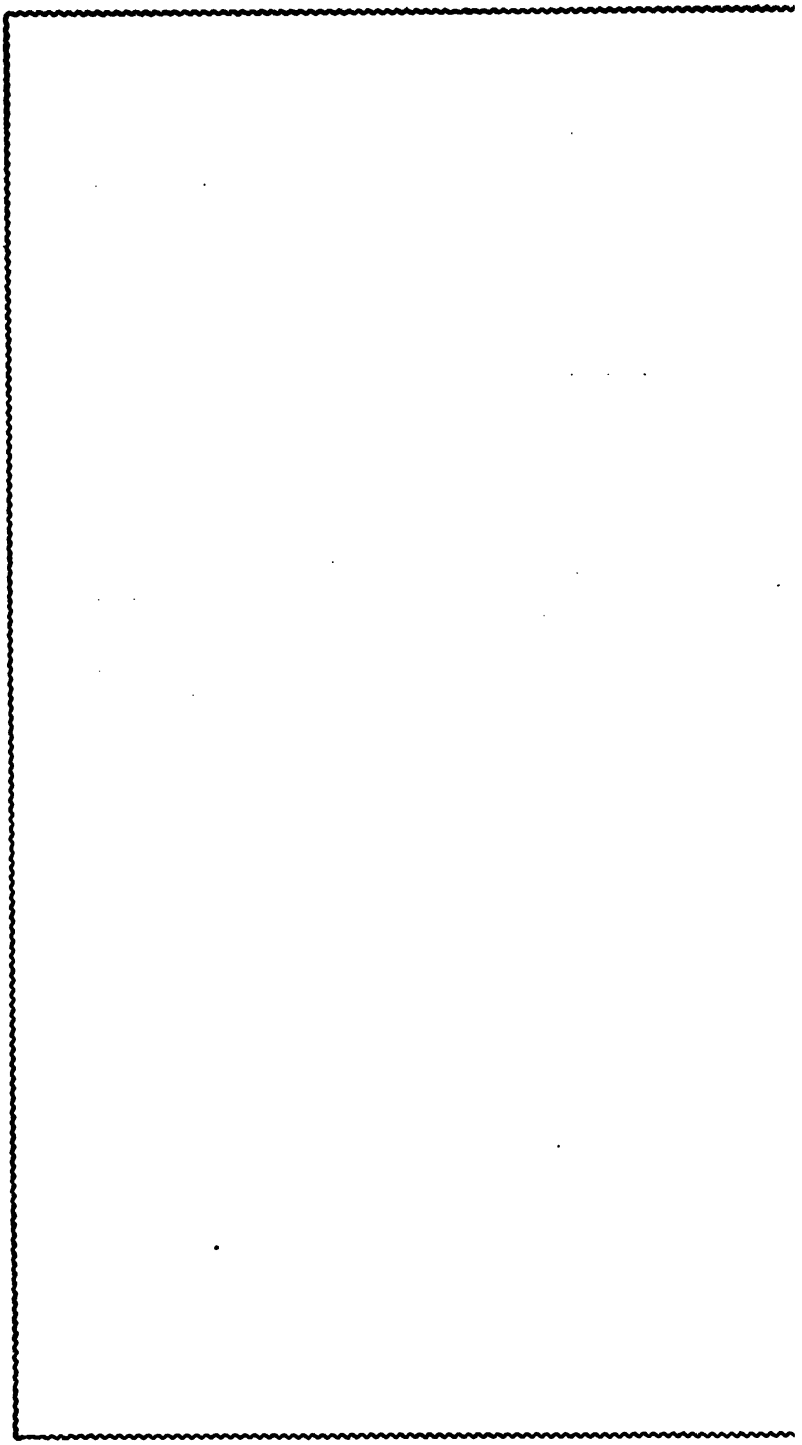

THE

AMERICAN AND FOREIGN

CHRISTIAN UNION.

Vol. IV. JANUARY, 1853. No. I.

TO OUR READERS.

With the present Number commences the Fourth Volume of The American and Foreign Christian Union.

Our readers will perceive that considerable improvements have been introduced into the plan on which this periodical has been conducted.

A type one size larger, in the several grades, is to be hereafter employed. This will render the work more legible, and give it also a more agreeable appearance.

The work will contain 48 pages per month, and make a volume of 576 pages at the end of the year.

The reader will perceive that a much greater variety of matter has been introduced, and yet all the subjects relate to the proper objects and work of the Society whose Organ this Magazine is.

In particular we would call the attention of our friends and patrons to the Foreign Correspondence—especially the letters from Chile, Northern Italy, Germany and Sweden. We intend to make this department of our Magazine full and interesting, and we shall have the means of doing it.

We have given more space than hitherto to the movements and doings of Rome. It is important that our Protestant Churches should be well acquainted with her schemes, both in our country and everywhere else.

We shall be able hereafter to reserve a proper amount of space for a Juvenile Department. In the present Number we have commenced a series of Conversations between a Father and his two Sons, which we trust will be found to be interesting and instructive.

Our Miscellaneous Department will always embrace a couple of pages at least, and contain such things as it may be worth while to have in a form in which they can be preserved. Every one feels often at a loss in regard to many valuable items of knowledge bearing on the state or progress of Religion and the best interests of mankind, which he has seen in the newspapers, but which he could not preserve. It is our intention to make our Magazine a sort of *repertory* for valuable paragraphs of this sort.

We shall be enabled to give greater fulness to the reports of the operations of our own Society, as well as to the notices of kindred Associations, wherever their field may lie.

The Sketches of the Churches at home, and of the Religious condition of Foreign Countries, we shall give as regularly as we may be able.

The portrait of the late venerable and truly excellent Dr. Milledoler constitutes the appropriate embellishment of this Number. We are happy to learn that our determination to give more printed matter and fewer illustrations meets with so general an approval on the part of our friends.

And now we ask our friends to read this Number carefully through, and, considering it as a proper specimen of what every succeeding Number will be, if we can make it such, (as we sincerely hope to do) to say, Whether they do not believe that the work—making annually a large volume full of valuable information—is worth the *dollar* which it costs and the postage of six cents? If they think that it is, then we have two favors to ask of each of them: 1st, to see to it that his own subscription be paid in advance, and 2d, that he endeavor to engage his friends and neighbors to take the work. Unless we have a greatly augmented subscription list, the Society will be in danger of losing money by increasing the size of the work—as experience has fully shown—a result which every friend of the Society would deplore.

We beg the serious attention of our readers to the following document, which the Board has just ordered to be published in a tract form, and to be circulated as extensively as possible. We shall be happy to supply our friends with as many copies in that form as they may desire.

A SHORT PLEA,

IN BEHALF OF

THE AMERICAN AND FOREIGN CHRISTIAN UNION.

The American and Foreign Christian Union was organized May 10, 1849, in the city of New-York. It has taken the place and assumed the responsibilities, and is doing the work of the Societies known as, "The Christian Alliance," "The Foreign Evangelical," and "The American Protestant" Societies.

Its object is to diffuse and to promote the principles of religious liberty, and a pure Christianity, wherever a corrupted Christianity exists.

The field of its operations is, therefore, within the boundaries of Christendom, and it comprises immense multitudes of people of different languages, and of various grades of civilization.

Its members are of various Evangelical denominations. In conducting its affairs, the following principles are faithfully observed, viz.

1. All donations made specifically for the work in the Home or Foreign field are faithfully expended in that field, in strict accordance with the wishes of the donors.

2. In the employment of laborers at home and abroad, sincere piety, proper talent, and the possession of other qualifications necessary for the place and for the work contemplated, determine the choice of the Board, irrespectively of the ecclesiastical connections of the candidate.

3. In its operations abroad, the Society acts, wherever it is practicable, through the organizations, societies, boards and committees, on the ground.

4. In publishing Books, Tracts, &c., the Society neither publishes, nor circulates, nor aids in publishing or circulating anything that is of a sectarian character.

5. When it becomes necessary for the Society's missionaries to organize churches, whether at home or abroad, those churches are at liberty, when fully established in the faith of the Gospel, to connect themselves with such evangelical denominations as they may prefer.

6. In prosecuting its great work, the American and Foreign Christian Union cheerfully extends its aid to the several branches of the Church of CHRIST, which are found within the sphere of its labors.

It is impossible, in the brief space of a few pages (the limits of this article) to present all the arguments, or even all the most prominent ones, which commend this Institution to the confidence and liberal support of Patriots, and evangelical Christians. But, for those which are specified, a candid consideration is respectfully solicited, and the reader is requested to allow them that influence which their worth,

and the importance of the subject to which they relate, demand. We submit now the following only, viz.

1. *The Society presents to the observation of the world, a practical union of evangelical Christians, of different denominations, harmoniously engaged in the defence and propagation of the Gospel.*

One of the most effective popular arguments used by Roman Catholics against Christianity and Protestantism, are the number of sects, and their apparent opposition to each other. To take this argument from them, by a practical union of the sects, in labors designed to propagate the Gospel in its purity, is surely worthy of an effort on the part of every disciple of the SAVIOUR: for it has ruined its thousands, and kept multitudes from escaping from the power of the "Man of Sin." In matters *essential* to salvation all the followers of CHRIST are agreed, and whatever illustrates that fact does a service both to religion and mankind. On this ground, if there were no other to commend it, and if no other good were connected with it, the Society would be well worthy of support. All the leading denominations of the country are represented in it.

2. *The Society occupies a field of great extent and importance, to whose culture no other Society is mainly devoted.*

The Societies which were dissolved, in order to its formation, were the *first* in this country to engage in efforts to reform the corrupted parts of Christendom. In taking their place, it entered an extensive field, and which no other Society had been formed to cultivate. It has, therefore, a place, and a work, of its own, distinct or separate from all others; and if the representations of the Scriptures are to be relied on, concerning the ultimate triumphs of the Gospel, and the things which are to precede and accompany it, the work of this Society is indispensable, and in point of importance, is second to none which can engage the prayers and the labors of Christians. *Shall this Society then languish, for want of support?* IT OUGHT NOT.

A few denominational Boards, indeed, have, of late, done something in this field, but their efforts in it are but incidental, or collateral, to their main design. *They are organized for other purposes, and their principal labors are expended on other objects, and in other fields.* Upon the friends of religion, therefore, a vast weight of responsibility rests in regard to this field. If cultivated and reclaimed to CHRIST, its resources will be of inestimable worth to HIS cause, but, if neglected, the loss will be correspondingly great and deplorable. In the providence of GOD a Society is now formed for the culture of this field, and through it an opportunity is given to every one to discharge his duty to its perishing millions. Why has GOD now opened this door to this great field, to which there was before almost no access? Doubtless it is that it should be entered, and the needful work be done.

3. *The Society seeks the salvation of people whose numbers are immense, and whose religious condition is extremely unhappy.*

The aggregate population of Christendom is not far from 340 millions of souls. Of these, not more than 85 millions are Protestants. TWO HUNDRED AND FIFTY-FIVE millions therefore, a number exceeding *one fourth part* of the human race, have but little of Christianity, except the name. If there is anything in numbers, then,

to enforce the claims of any people, the obligation in regard to these (at best but semi-christians) is of the first magnitude.

But their moral and religious condition gives special weight to the obligation to seek to do them good. The masses are uneducated. A great proportion of them can neither read nor write. The standard of morality, among them, is extremely low—many of the most flagrant vices and crimes being openly encouraged. They have few evangelical teachers, and the distribution and reading of the Scriptures is generally prohibited. The Sabbath is extensively profaned, by military parades, political elections, theatrical amusements, and such like things, and they are taught to rest their hopes for Eternity on the intercession of the VIRGIN MARY, or of some of the Saints, or on some works, penances and ceremonies which they have done, or observed, not by the authority of the Bible, but by the direction of a profligate, unscrupulous, and wicked Hierarchy.

And does such a state of things obtain in Christendom? It does. And were the facts in regard to the moral and religious conditions of the people fully stated, the shades, in this picture, would be much darker than they now appear. If then there is any thing in ignorance, depravity, and perishing condition where many millions are involved, to stir the heart of benevolence, and to impose an obligation, it may be found here. What, then, is one's duty in regard to the Society which seeks the salvation of these people? Undoubtedly it is to aid it in its glorious work.

4. *The Society is fitted for the work for which it was designed.*

The work of the American and Foreign Christian Union, in many respects, is quite unlike the work which other benevolent Institutions are called to perform. The people whom it would benefit are not avowedly Pagans, nor are they unconverted Protestants—easy of access and open to conviction, when the Gospel is preached to them,—but they are a peculiar people. They have a false and ruinous system of religion, to whose forms they are strongly attached, and in whose efficacy they confide, and by whose Priesthood they are strongly prejudiced against all orders of Protestants. They are, therefore, most difficult of access. They are also of different languages. They have been trained under different forms of civil government, and they have many different views of men and things. They are in many things, and especially in matters of religion, a *peculiar* people; and, in order to obtain their confidence and gain a hearing, and do them good, a *peculiar literature*, and missionaries of *peculiar* qualifications, and training, are needed. But, for all this the Society has made provision. It has a Publication as well as a Missionary department, and its books, and tracts, as well as other issues, are carefully adapted to the state and wants of those for whose good it was organized. Its missionaries now preach the Gospel in the German, Swedish, French, Spanish, Portuguese, Italian, Irish, and English languages, and are much encouraged by the success that attends their labors.

5. *From the nature of the case, the hope of comparatively early and valuable returns, to the cause of Evangelical Religion, is warranted for all the outlay on the part of the Society.*

In view of the value of the human soul, one convert to CHRIST would amply reward all the labors by which it was procured. But all converts are not equally useful or important to the SAVIOUR'S kingdom. Some portions of the human race

from the moment of their conversion to Christianity, by reason of their civilization and their relative influence, are prepared to be valuable auxiliaries in the work of spreading the gospel; while converts from among savage and barbarous tribes require no inconsiderable outlay upon them, in the way of intellectual and moral training through a long series of years. The labors of the American and Foreign Christian Union are among those who, if converted, would at once be very useful. Their resources are great, and their geographical relations to the Mahommedan and Pagan portions of the world, give them facilities, for doing good to them, which none others possess. Take up a map and examine their position. With what ease could the Gospel be carried into Africa, and Asia, and the islands of the Oceans too, if Christendom, in all its parts, were evangelical! In such a case, it could be done in a short time, and at little expense. And it is worthy of serious consideration, by every friend of the Gospel, whether economy does not demand that the world's conversion should be sought, very much more than it has been, through the reformation of the unevangelical parts of Christendom. Till the errors, idolatries, and flagrant immoralities of nominal Christian nations are corrected, it seems hardly credible that Pagans and Mahommedans will be persuaded to leave their systems of religion, to embrace what to them at least must appear no better.

6. *Past experience has demonstrated that the other Agencies patronised by the Christian Community were not fully adequate to the work which needed to be done.*

In their respective spheres, and for the ends designed, they have done nobly. They have distributed many copies of the Bible, erected many church edifices, and gathered many congregations, and done much good in various ways. Many of the aged, and the young, the rich and the poor, the learned and the ignorant, have much reason to rise up and call them blessed; and we rejoice in their usefulness, and are happy to do all in our power to augment it: but the end which is sought by the American and Foreign Christian Union is not contemplated by their Constitutions, and they cannot be expected to effect it, nor legitimately to attempt it. Though much of their labors, for the last quarter of a century, has been expended in the United States, how wonderfully has Roman Catholicism increased by their side! It has increased *apparently*, as if no hindrance had been in its way.—Of the population of the city of New York 200,000 are declared to be Romanists.—New Haven, Providence, Newport, Boston, Worcester, Lowell, and many other places in New England, show a large Roman Catholic population. Even in the rural districts the face of Society in New England is rapidly undergoing a change. Strangers are there, and chapels are rising in every direction, where the forms of a hostile religion are observed, and its doctrines are inculcated.

And in the other States of the Union the same thing obtains in the cities, and towns, and country places. Not less than *three millions* of Roman Catholics are now in the land. They have increased with alarming rapidity. In 1790 there were but about forty priests of their denomination in the country. Had they increased only in proportion, as the entire population increased, there would now be 320 of them. But while the population has increased eight-fold, they have increased thirty-four fold. They have now 1,385 priests, besides 421 clerical students. *Their means of agression are large.* They have 1,411 so called churches, 17 colleges, 29 ecclesiastical and 91 female seminaries, besides various schools and orphan asylums. They have 14 peri-

odicals, German, French, and English, devoted to the propagation of their system and the increase of their interests.

These facts give no support to the idea that "other Societies can do the work proposed to be done by the American and Foreign Christian Union, and that there is no call for its agency." They strongly rebuke it, and establish an opposite sentiment. They appeal in the strongest and most solemn way to every patriotic and Christian feeling, to lend their influences in the encouragement and support of the Society; and they forewarn us of the most terrible evils in store for our land, unless the apathy which has hitherto prevailed upon the subject of Romanism is speedily followed, by appropriate and energetic action in every quarter of it.

This view is confirmed by the recently assumed tone of the newspaper presses which are the organs of the Roman Catholic Church, and also by the official action of its ecclesiastical councils.

Until lately the odious features of Romanism, both in regard to doctrine and practice, were studiously concealed; but increase of numbers, and *incredulity and apathy* on the part of Americans, have led to a partial throwing off of the disguise; and the system is therefore seen here as everywhere else, to be the same intolerant, profane, and wicked system—the unrelenting enemy of the Gospel and of the best interests of man.

Its blasphemous and IDOLATROUS character is exhibited in the proclamation of the Virgin Mary as the Patroness of the United States, and in ascribing to her agency the prosperity of religion in this land.

The Circular Letter, issued by the National Council held in Baltimore in May last, says: "In July, 1847, His Holiness Pope Pius IX. granted to the prayers of the Council of Baltimore, that the blessed Virgin Mary, of Immaculate Conception, should be the special Patroness of the United States. * * * * * Let us, to excite our gratitude and love to her, in this month, devoted specially to her service, recount a little of the advancement that religion has made under her auspices during these five years," &c.

What more idolatrous and offensive to God can be found in Pagan lands among the heathen tribes than this? But this is Romanism in part; and if it were fully revealed, it would be seen to be, in its *essential elements*, the Patron of idolatry, and of every form of sin; and, if unrestrained, would fill the land with saints and saintesses, and make them objects of religious worship.

In respect to *Religious freedom*, should it gain the power to dictate to the inhabitants of this country, what may be expected, may be learned from the following extract from the Rambler, a Roman Catholic newspaper, viz:

"Religious liberty, in the sense of a liberty possessed by every man to choose his religion, is one of the most wicked delusions ever foisted upon this age by the father of all deceit. The *very name of liberty*—except in the sense of a permission to do certain definite acts—*ought to be banished from the domain of religion* . . . . It is neither more nor less than falsehood. *No man has a right to choose his religion* . . . . None but an atheist can uphold the principles of religious liberty . . . Shall I therefore fall in with this abominable delusion? Shall I foster that *damnable* doctrine, that Socinianism, and Calvinism, and Anglicanism, and Judaism are not

every one of them mortal sins, *like murder and adultery?* Shall I hold out hopes to my erring Protestant brother, that I will not meddle with his creed if he will not meddle with mine? Shall I tempt him to forget that he has no more right to his religious views *than he has to my purse, to my house, or to my life blood?* No; *Catholicism is the most intolerant of creeds.* It is intolerance itself, for it is truth itself. We might as rationally maintain that a sane man has a right to believe that two and two do not make four, as this theory of religious liberty. Its impiety is only equalled by its absurdity."

Views similar to these are sent forth almost every week by The Shepherd of the Valley, a Roman Catholic paper, published in Saint Louis; and the Freeman's Journal (Archbishop Hughes' organ) in New York, respecting this statement, says: "We willingly endorse every word of it." This is, no doubt, honest. Let Romanism prevail, and the liberties of this country will have come to an end.

Are American Patriots and Christians prepared for a catastrophe like this? Certainly not. And multitudes seem to have no conception that such a thing is hoped for by any; and many will *probably* read with astonishment, and some with incredulity, the statements in this article, which disclose the progress which has been made towards it. But our duty to make them is plain, and also to add, that the progress which has already been made, has inspired the foes of our happiness with strong assurance of success, and emboldened them, in Council, assembled in Baltimore, last May, to proclaim their purpose restlessly to work, and to put forth all their influence, till this Republic is converted into a Roman Catholic country. On this subject, the Circular already alluded to, holds this language, viz:

"God has given us a work to do here in this new world which with boundless energy is just springing into the full expansion of its strength and natural resources. The mission of Catholics is *to convert the world.* Our special and instant mission is *to convert our country!* If we do not succeed, we shall be scarcely in our graves when the deluge of impiety will sweep over the land, destroying both the Church and the State. In truth they do not read the times nor the country aright, who dream that there is any middle course to be pursued. We must give religion to our political liberties, or our liberties, like an unregulated steam-engine, will shatter and dash in pieces, not itself alone, but us also. The United States must become a Catholic country, or it will first of all lose the vague sense of religiousness that still checks its madness; then rush into political radicalism and democratic robbery," &c.

Similar statements could easily be multiplied, but this is sufficient. "While men have slept, the enemy has sowed tares." The general apathy on the subject of Romanism, and the delusive confidence that the ordinary Agencies, for the propagation of the Gospel among Protestants, were sufficient to hold this "Mystery of Iniquity" in abeyance, and divest it of its power to do harm, is seriously rebuked. *These Agencies are not fully adequate to the work needful to be done,* and hence the American, and Foreign Christian Union, at the call of thousands, came into existence, to do a work which none were doing, and thus to co-operate in the world's redemption.

Through the labors of its missionaries at home and abroad, much light has been shed upon the system of Romanism. Many of its benighted adherents have been converted to Christ—and an amount of good has been done which cannot be fully revealed in this life. With ample funds, it is capable of doing vastly more. Instead

f one hundred laborers, ten times that number could be employed in its field, to reat advantage; and therefore, though sensible of the extraordinary confidence and atronage which have been extended to it, at so early a day in its history, from a deep onviction of duty, we must earnestly appeal to the friends of the Gospel, and the relfare of our Country, TO DO MORE, MUCH MORE, FOR THIS SOCIETY ANNUALLY THAN HEY HAVE DONE.

We respectfully ask in its behalf, that the preceeding statements and facts may e candidly and prayerfully weighed. We believe them to be of vast consequence. Too much time has already been lost by the American Churches, in not acting decidedly upon the subject of Romanism, and there is now no time to spare. Every moment is precious, and interests of the greatest value are at stake. The enemy is n the field—is experienced—has made himself strong—is active, wily, vigilant, and untiring, and tens of thousands are coming yearly to his aid from countries of the old world. But notwithstanding all this, by united, prompt, and persevering action on the part of the friends of the Country and the Gospel, our liberties may be sustained, and Evangelical religion extensively propagated.

DR. WILLIAM MARRIOTT, AND HIS LABORS.

We should have given the subjoined notice of the life and labors of this excellent brother long before this time if we could have found room for it. It was written at our request. It will be read with much interest. Dr. Marriott is a layman; an humble, devoted Christian. Without wealth, and with even very narrow means of living, he has by his industry and economy been enabled (through the Divine blessing,) to do much good in Germany. Indeed we know of no man who seems to have done more for the Spiritual enlightenment of the people of that country. His activity and zeal lead him to take hold of almost every good enterprise. Speaking the German language with much facility, and having much talent and tact for discussion and controversy, he enjoys great advantages for the work in which he is engaged. His views are sound and clear on all the great doctrines and duties of Christianity, and his advocacy of both ever judicious and able.

Shortly after writing the following sketch of his life and labors Dr. Marriott was arrested and thrown into prison at Carlsruhe, in the Grand Duchy of Baden, for doing what in the closing part of his letter he states that he was going to attempt; and this in a Protestant country, under the rule of a Protestant prince! By the energetic interference of Lord Palmerston, who was then in power, he was soon released, for he is a British subject. He is still pursuing his

useful way. May he long live to be a blessing to the German Fatherland, and may GOD raise up friends in Britain and our own country to help him! Heaven gives to Earth no blessing greater than a devoted and able servant of CHRIST to labor for the promotion of His glorious Kingdom. Such blessings are to be prayed for, appreciated, and improved.

"Basle, Switzerland, November 1st, 1851.

"MY DEAR SIR—According to your kind request I take up my pen to give you some account of myself and of my labors in the promotion of the Gospel of our LORD and SAVIOUR.

"I was born in 1808. Both my grandfathers were the executors of the Rev. John Wesley, the one William Marriott, Esq. of Hoxton Square, London, the other Arthur Keene, Esq. of Dublin. My father was engaged in business and was a man of decided piety. He was, in his day, active in the spread of the Gospel, and was possessed of a certain kind of erudition of a practical kind. He set on foot and edited 'The Youth's Magazine,' the first Christian periodical for the young published in London, and which he conducted in conjunction with the Rev. John Campbell, the South African Traveller, during a period of ten years. My father took especial interest in Sunday Schools, one of which he founded, and expended on it upwards of £2,000, and was during many years the Treasurer of the Sunday School Union, presiding at their annual meetings. He was also a Member of the Committee of the British and Foreign Bible Society, at or soon after its commencement; Treasurer of the Stranger's Friend Society; Secretary for a Dispensary Charity School, and connected with various other religious and charitable institutions. From 1825 to 1829 he had great losses in business, and in the latter year lost all he possessed, and this happening a few months before my coming of age, blighted at once all my worldly prospects. My dear father was called to his eternal reward four years afterwards.

"After the change of family circumstances I went to Dublin, and was engaged there in the service of the Religious Tract and Book Society for Ireland. I did not remain there long, returning to England, where I assisted a clergyman in preparing young men for the Universities. I felt, however, from the change of family circumstances, not comfortable, and in consequence of stating to Dr. Steinkopff, of London, my wish to go for two years on the Continent, I became English tutor in the Missionary Institution of Basle.

"When I was nineteen years of age it pleased the LORD to open my eyes to see my lost estate by nature, and to give me to know that I had a participation in His atoning blood. I have had, alas! since then much to make me humble, especially having fallen into worldly company about three years after coming on the Continent, from not having sanctified the LORD's day aright, and partly from my connexion with the University of Basle, at which

I was at the time Lecturer. It, however, pleased my gracious SAVIOUR not to let me long remain in this state, but to renew in me that grace which in His mercy He gave, as also to enable me to give a decided testimony to all my acquaintances, that out of CHRIST was no Salvation.

"I became Doctor of Philosophy at Tübingen, '*post rite comprobatam eruditionem*,' and some time after, the Senate petitioned the King of Wittemberg to appoint me Professor, which, however, did not take place, and for which I am very thankful.

"About ten years ago I commenced circulating Tracts, and in 1846, my time was so much taken up in this occupation that I could not attend properly to giving instruction, and was obliged to resolve to give up one of the two, which was no easy matter, having no means of my own. After much inward combat I resolved to renounce giving instruction, and in faith to trust the LORD that He would provide me means. In this I have not erred, although I have often been much cast down. The year after, the Religious Tract Society of London allowed me, and has continued it till now, £25 for travelling expenses, and £25 for superintending the printing of translations of their tracts, the rest of my wants being chiefly supplied by a friend in Scotland. Since, however, I had the pleasure of seeing you at Elberfeld, the Secretary of the Society has informed me that the Committee would allow me for the next year £75 for travelling expenses, and £25 for superintending the press, stating, however, and which I must remark, that it was against the regulations of the Society to appoint agents, so that I am not an agent. I get no assistance on the Continent, last year not 50 francs, on account of my being decidedly opposed to Popery; and my means are so very limited that I am not able to have even a single assistant, doing all myself, even the packing. In my absence a young man, engaged in the day in a counting house, attends in the evening to letters and to the forwarding of tracts.

"Since 1845 I have yearly circulated between 150,000 and 210,000 publications, besides in this time between 7 and 8,000 Bibles and Testaments. The far greatest numbers were put into circulation among Roman Catholics.

"I should now give you some account of my journeys in the last six years for the promotion of the Tract cause, but must be shorter than would otherwise be the case, owing to my being *quite unexpectedly obliged* to make a journey. In the last six years I have been in all parts of Germany, Switzerland, (especially in the German and Italian parts,) the Northern part of Italy a little, different parts of Austria, and in Hungary. In 1846 I visited the German Catholic congregations in all parts of Germany, and was well acquainted with Rongé, Czerski, Blum, and the chief men of note amongst them. In 1847 I visited different parts of Italian and German Switzerland, and published a pamphlet containing an account of Popery in the primitive cantons of Switzerland, where I met with great opposition, so that I felt it

my duty to invite two priests, who most of all distinguished themselves in this way, to a public disputation, which, however, they declined. This pamphlet occasioned my being attacked in the ultramontain papers, and to which I replied in such a manner as soon to silence them. In 1848 I was in Austria and Hungary, and circulated in Vienna about 60,000 tracts. Some notices of this important journey are in the Report of the Religious Tract Society for 1849, in which year I was in different parts of Germany, and which was the case last year, although also a short time in the North of Italy. In 1849 I was especially engaged in opposing Irvingism, and published two little things on the subject. It pleased the LORD to bless them in different ways. One of the congregations of this party was completely broken up through them.

"In the last three years my time has been much taken up with the Sabbath question, having been able, through a friend in Scotland, to offer Prizes for the best work on this subject.

"In the present year my attention has been turned especially to the Apocrypha question, having published five pamphlets on the subject, and having been enabled to offer Prize Essays on the same. I put into your hands a circular printed in English on this subject.

"I am now especially, although I have always been, engaged in labors among Roman Catholics, and in *this moment* have much to contend with. You will recollect my putting into your hand a little pamphlet dedicated to the meeting at Elberfeld, and which contained an account of the abominable treatment of some converts in the Grand Duchy of Baden, and which took place on July 6th, in this year, and from this day being the anniversary of the burning of Huss, the contents of the pamphlet showed that Popery was always the same.

"Four months ago Dr. Alban Stolz, the most popular writer of the Roman Catholic Church in Germany, Author of the 'Kalender fur Zeit und Ewigkeit,' published in the Grand Duchy of Baden, where he lives, a pamphlet against my tracts and the Protestant Church, and which is very widely circulated. This has been replied to by Pastor Schnieder of Feldkirk, in Baden, Professor Schenkel, D. D. of Heidelberg, and an anonymous writer. At my request Pastor Ledderhose, of St. Georgien, in Baden, well known in Germany as the author of several works, wrote also an answer of which I have just had 10,000 copies printed in Carlsruhe. It is 24 pages. I have, however, received a letter informing me that the Government has seized nearly all the copies at the printer's, and bookbinder's, and the few sent to parties have been demanded from them. This is the more abominable, as the tract is written in no violent manner, is an answer to Popish attacks on Protestantism, and has on the title the well-known name of the author. The Archbishop of Freiburg was at the time in Carlsruhe, and also

Jesuits, who commenced there a mission last week. I leave this on esday for Carlsruhe, in order to see what I can do in order to get the ies seized and to take other steps. I have already written to Stuttgardt have a second edition printed there of 10,000, and which I hope to circu- myself before returning here. I expect, however, to have much opposi-, especially as I have two new tracts against Popery, which will not please Government of Baden, the one of them dedicated to the Jesuits, now ding the mission in Carlsruhe.

"It has pleased the LORD, especially of late, to bless my labors among man Catholics, as my last letter to your excellent friend, the Rev. W. llock, will show. In one village in Baden 53 persons have been hopefully verted, and have renounced Popery. Last year, as the Jesuits held a sion in the village of the converts, I attended the concluding sermon, in ich the chief Jesuit preached against the Bible. I called on him the fol- ing morning and invited him to a public conference, to which he gave at a decided refusal. I printed his answer with other facts, under the title, rn the Bible,' being words he used in his sermon. This will account in ne measure for the violence of the Popish priesthood in this part of Ger- ny, who have all been recently declaiming against my tracts.

"This, in many respects, imperfect account of my labors, which I write paring for a journey, will, I trust, in some measure interest you, and ble you to recommend me to the kind consideration of the Society of ich you are the Secretary. You will see that I am chiefly engaged in eading the Gospel of our LORD among Roman Catholics, and that I have, ecially now, to contend with the Popish party in Germany, and which I l do, by the grace of GOD, fearlessly.

"I am, my dear Sir, very truly yours,

"W. MARRIOTT."

SYNODICAL ACTION.

At the late meeting of the Albany Synod, (N. S.) that body, ving listened to a short address by Rev. M. C. Searle, Agent of this ciety for central New York, cordially and unanimously passed the lowing resolutions:--

"*Resolved*, In view of the great numbers of Papists in our country, d of their great and constant increase by immigration; and of their position to civil and religious freedom; in view, also, of the suc- s which has hitherto attended the labors of the Missionaries of the merican and Foreign Christian Union in effecting, under GOD, the

conversion of Papists, that we *heartily commend* that Society to the confidence of our Churches, and recommend that they take up annual collections in aid of its operations."

This resolution is good, and we thank the Synod for this mark of confidence in the Society, and love for the work in which we are engaged. And may we not hope that the Pastors and Churches will give heed to it, and present us that aid which is more "material" than the most commendatory resolutions. Too often have we to lament what the Apostle James alludes to in chap. ii: 14–26.

The Protestant Methodist Conference of North Carolina, at their recent meeting at Fayetteville, after listening to an address from the Rev. Mr. Hovey, our agent, now laboring in the South, passed the following resolution, which was cordially assented to by the rising of the members:—

"*Resolved*, That we, the Members of the North Carolina Annual Conference of the Methodist Protestant Church, do recommend the Society known as *The American and Foreign Christian Union*, of which Rev. George L. Hovey is agent, to the members of our churches, as well worthy of their confidence and support."

THE OLDEST CHURCH.

For the American and Foreign Christian Union.

We often hear Roman Catholics speak of theirs as being the OLDEST CHURCH; the "mother and mistress of all churches."—Protestantism they consider a *new Church*, or rather *Heresy*, invented by Luther some 300 years ago, and very wicked.

Now, let us quietly and honestly look into this matter, and see where the truth lies.

When our SAVIOUR had risen from the dead he commissioned his disciples to "go into all the world, and *preach the Gospel* to every creature," Mark. xvi: 15, and commanded "That repentance and remission of sins should be preached, in his name, among all nations, *beginning at Jerusalem*." "But tarry ye" said he "in the city of Jerusalem, until ye be endued with power from on high," Luke, xxiv: 47, 48.

Accordingly, as we learn from the Acts of the Apostles; (which gives us an inspired and infallible history of the beginnings of the Christian Church,) the Apostles immediately commenced to preach

proclaim the glad tidings of this free forgiveness, through the onement of CHRIST, to all who repent and believe on Him. Indeed, s we learn from chap. ii.) the *very day* they were endued with the OLY GHOST, as promised them, they began to preach at Jerusalem, the Jews and to the foreigners collected there from all quarters, at e feast of Pentecost, viz. from Parthia and Media, Egypt and rabia, strangers of Rome and other countries, Jews and Proselytes.

And this was the *beginning of the preaching of the Christian religion.*

The history in the "Acts," goes on to inform us of the great ccess of their preaching at Jerusalem, how many thousands in- uding priests, were converted to the faith, and how the chief priests d rulers of the Jews tried to prevent and stop them; how they ickedly put to death *St. Stephen*, the first Christian martyr, and ised so great a persecution that all the christians "were scattered broad through Judea and Samaria, except the Apostles," who still mained in Jerusalem, chap. viii: 1.

"Then they who were thus scattered," the history adds, "went rery where preaching the word," verse 4, and thus more people ere converted to the faith of CHRIST, wherever they went, and little hurches, or collections of Christians, began to spring up in many laces; and among others, by-and-bye at Rome.

Philip goes down and preaches in Samaria, and other places. 'eter and John, on hearing of his success, were sent to Samaria, and hey, after preaching there and in other villages of Samaria, returned o Jerusalem, chap. viii: 25.

St. Paul is converted to the christian faith, and becomes a zealous reacher of the Gospel, first in Syria, Arabia and Cilicia,—then in other ountries, being especially sent by GOD, as an apostle *to the Gentiles*, s St. Peter was *to the Jews*,—as he tells us, Galatians chap's. i. and ii.

The history, in the "Acts," further tells us how the converts were alled *Christians* first at Antioch, chap. xi: 26, how, as they and the postles travelled through various countries, they founded churches. -To these churches they were inspired to write letters or epistles, nfallibly teaching the true religion, and way of salvation; and this, y revelation from GOD; not only for their instruction, but for that f all christians, to the end of time. 2 Tim. iii: 15. 1 Peter, i: 12. om. xv: 4.

St. Peter, as his epistles tell us, wrote his first letter "to the trangers scattered through Pontus, Asia," etc. and his second, "to hem that have obtained like precious faith with us," that is, *to all*

true Christians. St. John writes his Revelations "to the seven churches which are in Asia."

St. Paul, about the year 54, writes his two letters "unto the church of the Thessalonians;" about the year 58 "to the churches of Galatia;" about the year 59 "to the church of GOD which is at Corinth;" and in the following year "to the same church, with all the saints which are in all Achaia." Soon after, he writes from Corinth, his epistle "to all that be in Rome, beloved of GOD, called to be saints;" and afterwards to the saints in CHRIST JESUS which are at Philippi, with the bishops and deacons.

Most of these and other churches, to which he sent epistles, he had himself founded. But he had not yet been at Rome, as he tells us; Rom. chap. i, and indeed the history informs us that he was not *there*, till sent as a prisoner, A. D. 62. Acts, chap. xxviii. Nor indeed, do we hear of any of the apostles having yet been at Rome. St. Paul tells us, that about the years 38 and 50, when he was at Jerusalem, he still found Peter, James and John residing there, Gal. chap. ii: 9; that he met St. Peter afterward at Antioch and rebuked him, and when in after years, up to his death, (though he was twice imprisoned at Rome and resided there, the first time over two years, and was beheaded there A. D. 67,) in all his letters from that city, though he sends the salutations of the chief Christians, he never mentions any of the apostles as being there.

Thus it appears from the infallible history and word of GOD that at Jerusalem, Antioch, Samaria, Corinth, in Galatia, Philippi, Rome, etc. wherever christian converts were found, there they formed churches or associations of Christian converts, and of course; the whole of the Christians, of whatever church or place they were members or residents, made up the universal or Catholic church of CHRIST.

It further appears that one of these churches had been formed at *Rome*, but so far from being the *oldest church*, or "the mother and *mistress of all churches*," or any thing of that sort, the contrary is clear; *that at Jerusalem* was the first church, then at Samaria, Antioch, etc. and by-and-bye, at Rome. Indeed, as we have seen, it was the command of our SAVIOUR himself to begin at Jerusalem.

But further, it does not appear of the smallest importance to what church they belonged. The great point was, and now is, to be a true Christian; to have repented, and turned to God, through faith in Christ, and received the forgiveness of sins. Acts, iii: 19. There does not appear the slightest superiority or power of one church over

nother; or the slightest preferance, *of one church to another*, which nurch one was a member of.

Each church consisted of the individual christians composing it, ith their bishops and deacons. All obtained salvation and free forveness, through the atonement of Christ; and all looked up to him s their general and only Head, Eph. i. 22. Col. i. 18. who himself eclared "*one* is your master, even CHRIST, and ye are all *brethren*." latt. xxiii. 8.

On one occasion, indeed, when the new churches were troubled y some Jewish converts, deputies from various churches went up o Jerusalem, to consult the apostles and christians who were there, nd then they, as inspired by the HOLY GHOST, infallibly settled the natter. But there is no word of *Rome* in the whole business. See lcts, xv.

So far was Rome from being the mother and mistress of all hurches.

It was not, indeed, till hundreds of years after this, that the ishop of Rome, proud of being the bishop of the greatest city in the oman Empire, and the seat of the Emperor, began to *claim* power r authority over other churches; and not, until 600 years after HRIST, that he began to obtain power, and extend his sway by orce, and intrigue; and it was hundreds of years after that before he free churches of other countries consented to receive his laws. hus it was not till nearly 1200 years after CHRIST that Pope Adian III issued a Bull, authorizing Henry II, of England, to *conquer reland*, on the condition that he would also *force the Christian Church f Ireland* to *submit to the Pope* and church of Rome, and pay one enny yearly for each house, as Peter's pence, to Rome. Thus were er liberties extinguished, and the "Island of saints," forced to become oman Catholic.

And thus, by the help of Kings in Europe, the Church of Rome, xtended her usurped sway over many christian churches; yet she as far from being truly the *Catholic* or *Universal* church. The Greek, hich now numbers about sixty millions of professing christians, not nly refused to own the Pope and church of Rome, but in 863 excomunicated the then Pope. Other churches refused to acknowledge im, and so continued, till the Reformation, when many countries hrew off the usurped yoke of Rome, and recovered their religious iberties, protesting against the power and corruptions of Rome, and or this were called Protestants.

Protestant churches, then, are simply christian churches, in various countries, composed of those who believe in CHRIST, and hold the doctrine of the apostles, just as the early churches did; and, so far from forming a *new church*, they are just the true old christian church, (after having been purified from the errors and corruptions imposed by Rome.) They were, at first, members of the church of Rome, (priests or people,) but by reading the Word of GOD to find the doctrine of the apostles, they discovered that the church of Rome had, in the course of ages, introduced many errors to increase her power and wealth. These errors or heresies they left off, and thus remained members of the Church of CHRIST purified; and holding only the doctrines of the apostles and early christians, of St. Peter, St. Paul and St. John, and other christian worthies, Luther, then, founded no new church, invented no new doctrine, but simply was one of the earliest to point out the corruption of Rome, though many had done so before him.

It is the *Romish* church, then, that *added* and still retains these additional and *dangerous errors*, that may be called the heretical church: just as a fine painting, or statue, corrupted and defiled by the dust and mould of ages, and daubed over by men, to suit their purposes, would, if cleansed from all these stains, become again visible, and be recognised as the fine and beautiful original. So the Protestant Church, composed of those christians, who, throwing off the corruptions of Rome, again stands forth as the pure free church of the apostles and martyrs; holding their true doctrines, and looking, like them, to CHRIST as their only and living Head. Would they were all true and faithful, as they profess to be!

But while we protest against the corruptions of the Romish church, we sympathize with her people, and earnestly wish that they also, may, like us, see her corruptions, and unite with us in securing their religious liberty, and rejoicing in that *free salvation* which CHRIST hath purchased for all his people.

STATE OF THINGS IN CHILE.

We have received the following interesting letter from an American gentleman who has resided for some years in Valparaiso. It reveals a state, or rather progress, of public sentiment in Chile, on the subject of Religious Liberty, which is both remarkable and

encouraging. Surely it will not be long until there will be "an open door" for the entrance of the Truth into that portion of South America, as well as into New Grenada and Brazil. As to a teacher for Valparaiso, we are happy to say that the Board have found a most competent man, who will soon leave for that post. He is a man of fine attainments, and of much experience in the business of teaching; and withal he possesses the right spirit.

As to the History of the Reformation by D'Aubigné, we have to say that Mr. Monsalvatgé, one of our Missionaries, translated the first volume into Spanish five years ago, and it was published by the American Tract Society. He has nearly, if not quite, completed the translation of the second volume, which he has found time to do amid his labors as a Missionary in the Valley of the Rio Grande, Texas.

Valparaiso, Oct. 12th, 1852.

My Dear Sir:—The political state of this country is at present tranquil, although there are some judicious persons that express their anxieties about the future course of affairs. This nation differs from those on the continent of Europe, in that it has the constitution and theory of freedom; but there is a good deal of oppression in practice; oppression that constitutions alone cannot remove. The government is rather self-elective than popularly elective. The want of all wants is an educated morality in this nation. The people have capacities, but they are not improved by training as yet, nor taught an elevated standard of character. In some sections of the country the state of the common people, as shown in the number of illegitimate births, is deplorable. In the province of Concepcion, out of 4,963 births, 1,006 are reported illegitimate; this is one out of every five.

The newspapers in this city of late have spoken with unusual freedom on the subject of Religious Toleration. One of them in particular, *The Mercurio*, has taken very strong ground in favor of that measure of wisdom and justice. It speaks in these words to the Church newspaper and its ecclesiastical contributors, in reply to its exaggerated representation of the evils to be apprehended as sure to issue from religious liberty.

"Nothing do the authorities you quote (from patristic writings) avail. They merely serve for you, and to promote your own personal interests. You see yourselves menaced in your domain of ignorance by the incoming of light. In the very circle of your bigotted prejudices you find yourselves attacked by reason, and, as your last means of defence, cry out for the civil government to preserve your power for you."

And then again, after more to a similar purpose, applied to recent events, the writer proceeds:

"Let each man hold his own religion, and unhindered by man, his own belief: that is well: but let us not sacrifice the welfare of the country for the sake of the exclusive sway of a mode of worship. Toleration, liberty of conscience, the most blessed of all liberties—that is what we ask for."

These sentiments are the more valuable in that they are not those of a foreigner, but of a native of the country.

Three measures have of late been proposed in the Congress, one to fix by law the rates which the Priests can charge for baptism, burials and marriages; another to encourage foreign immigration; and another for education by means of common schools at the expense of the State. The Church, however, has its word to say on all these points. The newspaper before named denies the right of the state to interfere in its charges, asserting its divine authority to collect them; it warns of this immigration on the ground that if not Roman Catholic it will be an injury to the country morally; and as to schools, claims the right of religious inspection, not only in those of the state, but in all private schools as well. The press has spoken freely in reply on all these points. One paper says:

"The Church is striving to impoverish us, to wheedle the poor out of their earnings under the pretext of parish dues, as well as striving to hinder the increase of work people, (i. e. by immigration,) under the pretext of heresy, so as to keep our soil in unproductiveness and to weaken the production and augmentation of the nation's resources, in the name of an asceticism as barbarous as it is useless."

Now this is a freedom in the expression of opinion on these subjects unknown almost hitherto. I hope it is a sign of more freedom of thought, and of elevated action.

In connection with the question of toleration, some person has published an article in one of the papers of the Capital, purporting to be signed by seven foreigners, "two Englishmen, Episcopalians; two Germans, Presbyterians; one American, a Methodist; and two Frenchmen, Catholics," and demanding religious liberty in violent terms. This article asserts that foreigners can control the commerce of the nation, and will make all connected with them feel their power until toleration be granted; refusing credit to native merchants, withdrawing support from newspapers, and discharging their employées, unless these individuals advocate toleration. The tone of this article is irritating, and the foreign residents are greatly dissatisfied and aroused at the appearance of a thing so impertinent and ill-timed. Indeed there are a great many who believe it is a mere ruse of those who are hostile to religious liberty, and aimed to bring on the cause popular odium. A protest against it has been signed by a large number, and published in the papers.

Not many days ago an old man, Bishop of Concepcion, died here, where

e has resided for some time. He was very little respected by the intelli-gent people who knew him. He was very wealthy. His property descends o his son, I am informed. It is reported that he died in consequence of a urfeit.

The Scriptures are finding some circulation at present in this vicinity. A nan who keeps a shop here has distributed, by sale, several hundreds lately. A few days since he sold one hundred and fifty copies of Bibles and Testa-nents for Peru. I hope the blessing of God may attend his Word, and that ts entrance may be found to give light.

A marked necessity for this Spanish American race is that of religious works translated into their own language. There are very few publications of his sort. D'Aubigné's Reformation would not fail to sell and to find readers if it were completed in all the four volumes. If you could in any way pro-mote the translation and publication of such books in Spanish, you would effect a work that must in the end do good.

From your long silence on the subject, I gather that you are not about to send out the gentleman named ———, and probably no teacher either. At least I fear so. On this latter subject I know not what to say more than I have said. There are a great many children now here, boys, whose parents desire to place them in English Schools. An Englishman was speaking of it in reference to his boy a few days ago. The children of foreigners have even been placed in the school of the French nuns, because it was the most economical mode of educating them. Now, on the other hand, English schools would aact large numbers of the native, as well as foreign children. I wish it might be in the power of the committee to send out a good teacher; it is not necessary that he be a college graduate; but a man of sound views, intelligent and devoted to the Gospel, could certainly do good in such a post.

SOUTH AMERICA.

It is fitting that the preceding letter, from Chile, should be followed by some remarks of a general nature respecting South America.

We have often felt sad whilst reflecting upon the state of things in that magnificent part of our American Hemisphere—the finest, in many respects, of the five Continents of our Globe. Its condition, intellectually, morally and politically considered, is indeed deplorable. With the exception of the small French, Dutch, and English Colo-nies in the Northeast, and some millions of Aborigines—many of whom are partially civilized and Christian in name—who are to be found in all parts of it, more or less, the population is Spanish and Portuguese; the latter possessing the Brazils, and the former all the

other countries. Up to this day, our American Churches have done almost nothing for South America. They have been sending the Gospel to almost all other parts of the world, even to the most distant, and have passed round a portion of the world which is evidently destined to have most intimate political and commercial relations with us. And this too, notwithstanding the fact that the inhabitants of almost all the countries in South America have been endeavoring to imitate our political institutions. Their attempts have been followed by failures; and why? Because South America has not been blessed with that pure Christianity which has made our country what it is.

But a brighter day is drawing near. It is evident that Brazil, Granada, Chile, and to some extent Venezuela and the Republic of the Equator, are becoming accessible to the true Gospel, and will, at no distant day, be most promising fields for well-directed efforts. We are glad to see that in some quarters there is a disposition to respond to the claims of South America. The Editor of the Philadelphia *Christian Observer*, in a recent number says, "That the Churches should call on *The American and Foreign Christian Union* to enlarge its operations in Brazil." The Society will be most happy to be so "called on," and will most cheerfully comply with the demands of the Churches, if they will but furnish the needed means for such enlargement. In the meanwhile we beg leave to call the attention of our friends to one mode of causing the Truth to penetrate into South America—that of opening schools in the chief cities, for the instruction of youth, especially young men, in the English language. There is a great demand for such schools. They would be *self-sustaining* schools in a short time. So convinced of the importance of this mode of doing good in South America is Mr. Isaac Wheelwright, now residing in Newburyport, Massachusetts, that he is willing to instruct *gratuitously* any young men who will come to him, in the Spanish language, so as to prepare them for the work. We are happy to learn that he has had a class of 10 or 12 persons, some of whom are going to California. Mr. W. knows Spanish well, and speaks it with much facility. He was himself a teacher for several years in the cities of Quito and Valparaiso. He does not recommend a work of which he knows nothing.

There is a growing desire in all the cities on the coasts of South America—North, West, and East—especially among the young men of wealthy families, and young men of an enterprising spirit, to know English. There is an increasing conviction that the relations between

eir respective countries and this North American Republic will ne day, and that not distant, become most intimate and important.

OUR PLATE: REV. PHILIP MILLEDOLER, D. D.

The portrait of the Rev. Dr. Milledoler is given as the embellishment of is number and of the volume which it introduces. It was proper that the atrons of this Society should have this memorial of one of the best of men, ne of the best of its friends. Dr. Milledoler was also, for a time, President f the American Protestant Society, one of the Societies out of which the merican and Foreign Christian Union was formed.

The parents of Dr. Milledoler were from the Canton of Berne, one of the erman Cantons of Switzerland. They came to this city when they were oung, and became members of the German Reformed Church. The sub- ct of this notice was born September 22, 1775, and of course in the midst the scenes of the Revolution. His pious parents devoted him to GOD and ought him up in the fear and knowledge of the LORD. He pursued his udies in Columbia College in this city, where he graduated at the age of 17; d at the age of 19 he was licensed to preach the Gospel, in 1793, by the eneral Synod of the German Reformed Church. For six years he preached ost acceptably in this city, in German and English. From 1800 to 1805 was pastor of the Pine-street Presbyterian Church in Philadelphia; from 05 to 1813 he was pastor of the Rutgers-street Presbyterian Church in the y of New-York; from 1813 to 1825 he was one of the pastors of the Col giate Reformed Dutch Church in this city; from 1825 to 1842 he was Presi- nt of Rutgers College, New Brunswick, New Jersey, and Professor of Didac- Theology in the Theological Department of the same. The last ten years his life he and his excellent lady (who survived him only one day!) resid- in this city with the Hon. J. W. Beekman, his son-in-law. Of his char- er as a man, a preacher, and a teacher, we shall speak in another article. All must be struck with the nobleness of his countenance, as exhibited in s plate.

A fine large portrait of Dr. Milledoler, giving a full length view, is for e at the Sunday School Depository of the Reformed Dutch Church, 103 lton-street, price two dollars.

Our Own Operations.—The Home Field.

During the last month we have received reports from nearly all our Missionaries. With one or two exceptions they have enjoyed remarkably good health during the year which has just terminated. We would record it with gratitude, that the lives of all our Missionaries, at home and abroad, during the year 1852, have been preserved, and scarcely one of them has lost a month by reason of sickness. This is the more remarkable when we consider their number, the various fields in which they labor, and the dangers to which all of them have been exposed by reason of the fact that very many of those whom they have been called to visit live in the midst of poverty and wretchedness; and in the homes of many of them, diseases, more or less epidemic, have often been encountered. This has been the case more especially with those Missionaries who have labored among the Irish Romanists.

At this moment our Society has Missionaries in Boston and its vicinity, Trenton, Providence, R. I., New-York, Brooklyn, Newark, N. J., Albany, Troy, Rochester, Buffalo, Detroit, Philadelphia, Pittsburgh, Chicago, Augusta, Ga., Mobile, New Orleans, Texas; and Missionaries are under appointment to three important fields of labor in New England.

A Missionary who labors in one of the Southern cities reports as follows, under date of October 27.

"Visited 24 families during the last month: in some of which I prayed, and was kindly received. A French lady—a Romanist— attended a protracted meeting in the Methodist Church, and professed to be savingly converted to God. She has since attached herself to that Church."

This good brother has labored under severe afflictions of late, from frequent attacks of sickness. His health is now improving, and he has commenced his duties afresh.

An Irish Missionary who labors in one of the interior cities of New-York, reports that he labors with much encouragement, chiefly among the Irish Roman Catholic population. He has visited many families, reading and expounding the scriptures, and praying with them. He has also distributed many tracts and good books. His efforts have been extended to the Poor House, where he attends the Sabbath-School; which is followed by the public ministra-

of the Gospel. In this way the glad news of salvation falls the ears of many Roman Catholics. He says:

I am to teach in the Sabbath-school in the Poorhouse, to preach to the lics there, and to visit its hospitals, to talk with the sick and dying, this r, if the LORD please. I also purpose to explore the city by visiting all oreign population from house to house. The winter is the time to among the Irish here, as they are generally out of work, and have to talk and read. They are in the winter time like the Athenians, ng after news or lounging about in expectation of it."

The journal of this Missionary shows that he has visited about milies, chiefly during the last month.

A Missionary in one of our largest cities writes as follows:

Since my last report I have been very successful in my visitations among Roman Catholic population here. Besides the many who are led to h the Scriptures, and studiously inquire after the truth as it is in JESUS, is a young man of high respectability and excellent education, who has employed by the Jesuits in —— College, (as a teacher in the primary rtment,) who has been led to see the egregious errors he was propa-g, and his want of the love of a Divine SAVIOUR, and to renounce for ever iquities of the mysteries of Babylon. What a blessing he might be to hristian Church! His influence with the children that were committed s care, and with their parents, would gain for him a patient and attentive ng when others would not be listened to. I have given him an intro-on to Rev. Dr.——, whose church he purposes to join."

A German Missionary in one of the cities in the State of New-writes thus:

The Wednesday evening prayer-meeting in my house keeps up in in-. Last week the room could not accommodate all those Catholics whom tioned in my last report, and who now desire to attend regularly. Ser-are generally well attended on the Sabbath, when the weather is favor-We have no stove where we worship on the Sabbath, and the windows loose admit much cold air, and this prevents some from coming whose is delicate."

From the report of an Irish Missionary laboring in another of nterior cities in the State of New-York, we make the following ct, which we trust will interest the readers of the Magazine. r stating that he had visited during the last month many Roman olic families, read the Scriptures, and answered their inquiries objections, he says:

"From the above report it will be seen that for the last month I have visited 120 families, by most of whom I was kindly received, not, however, without the open desire on the part of some, of entangling me in controversy, in which the spirit of Popery is too often plainly manifested; and were it not for fear of the law, my career would long ago have been finished. But enough of this; let me turn now to the bright side of the picture. I have commenced a Sabbath school in my meeting-room; and though I cannot boast as yet of the attendance, there is every prospect of having a good school. Some of the most pious and prominent ladies in our church have determined to take a very important and active part in this movement, by providing the poor and destitute children with clothes, to enable them to attend during the winter. My meetings are very well attended indeed, and though there are spies who watch, and convey every little incident which they can pick up to the ears of the priests, still they can do but very little harm; for the character of the Romish clergy in this city is such as would lead—and is leading—Romanists of common sense to pay but very little regard to what they say. There is one honorable exception, however, and this is a young priest, who is as constant an attendant at our Protestant prayer-meetings, and preaching of the Gospel every Sunday night, as could possibly be expected from any other nominal Protestant. Just before I began to write this report I received an invitation to go and see him to-morrow evening, a duty which (with God's help) I shall not fail to perform. There is a young lady in this city, once a Roman Catholic, but who is not now a Roman Catholic any more than I am, who, through the instrumentality of another person, a convert from the Church of Rome, of whom I spoke in my last report, has been led by the grace of God, I hope, to put her confidence in her Saviour. This lady was considered an ornament of the Church, in her works of charity and labors of love, being held in high estimation by the sisters of Mercy for her zeal and co-operation with them; but her charity and zeal have now taken another and a better course, which I hope she will continue to pursue, looking unto Jesus as the author and finisher of her faith. Her sister has some notions of following her example, but her mother violently opposes it, being an inveterate Papist. They attend my meetings occasionally. There are other cases of considerable interest, one of which I shall relate briefly. A young woman who renounced Popery here some time last summer, and suffered great persecution from her own friends, is now at the point of death, or near it. I visited her on Monday, and oh! the joy which that poor girl felt in her soul through hope in her Saviour, I shall not attempt to describe, but it left a deep and solemn impression on my mind."

A Missionary who labors among the French population in Northern Vermont and the adjacent part of Canada-East, reports as follows:

"In Sutton, Canada, but little has been done; there are some, nevertheless, o are willing to attend my meetings, and who are also willing to hear the ole read in their houses, and prayers offered up. In Richford three have en united to the Church, and one excluded: their present number is twenty-: they are at peace with each other, and trying to walk worthy of their ling. The number of hearers is smaller than in the spring; but the meet-s are more quiet than they were before I had one man taken up for mak-disturbance. Church and prayer-meetings are pretty well sustained ong them: they also have contributed a small sum toward my support.

"In Montgomery there are nine who give evidence of conversion to God. ce the date of my last commission sixteen have been added to the Church l two have been excluded; their present number is sixty-two: there are eral others who take an active part in meeting, but remain unconnected h the Church. The meetings are well attended and interesting. Within circle of this Church prayer-meetings are sustained in four different pla-. A good degree of religious interest exists in the Church, and strong rts are made by this Church to support the Gospel among them."

Our French Missionary in one of the cities in the State of New-rk reports thus:

"I feel myself more and more encouraged to labor among the Roman holic Canadians; for, opposed as I am to their doctrine, they nevertheless ify their esteem and good-will towards me. All whom I have visited are nan Catholics down to the very bottom, and when I read to them the d of God, they are attentive and serious: this is what makes me hope , taking pains, and sustained by the Spirit of Christ, I may yet obtain sed results. See here an example. This week I went to a Roman Ca-lic family that some days ago had announced to me "that if a Protestant uld come there and read to them the Protestant Bible, the door would not arge enough to throw *him* out of the house, and the stove not large enough urn it." I then asked them: 'Do you believe in the Catholic Bible?' 'O ,' they answered. 'Will you submit to what it will tell you?' 'Yes.' So I the Catholic Bible out of my pocket and said: 'There it is; but before ad it to you I will ask you a question: Have you got a Bible yourselves?' .' 'What is the reason?' 'Our priest forbids us to get one.' 'Don't you that there is some mystery at the bottom? can you not see what it is? I tell you; it is because he wants to keep you ignorant of the errors of Roman Church. Yet Christ says to us: Search the Scriptures, for in n ye think ye have eternal life, and they are they which testify of me. w, which do you prefer, to believe God or men?' 'God.' 'Well, but then ought to read His Word and to put it into practice, for Heaven and h shall pass away, but my words, says Christ, shall not pass away;

and as God speaks thus to you, here is what the priest tells you: 'O yes, without doubt, it is God who speaks in this book, we are bound to acknowledge that; but though we know that the word of God is plain to us, you ought to listen to us only; the Word of God is obscure to you, the word of the priest is plain; the Word of God is dangerous, the word of the priest is wholesome; the Word of God would lead you into errors, that of the priest will always show you the right way; you will be disobedient to God if you listen to his Word; you cannot obey God but by obeying us; you will undo yourselves, if you draw your rule of faith and practice from the Bible for yourselves; you cannot be saved but by granting us a full power over your souls.'—Every Church which calls itself a Christian Church is necessarily bound to acknowledge that, if she should be condemned by the Word of God, she would be condemned by God himself. The Roman Church is therefore obliged to proclaim with all her might that she was founded on the Bible, and is in conformity with the Bible; and that in regard to all she does, the Bible had given her the right of doing it. Now, is not this a strange thing? The Roman Church must perish if she would circulate the Bible, and yet she claims to be founded on it; the Bible is her death, and notwithstanding this she is obliged to proclaim the Bible as the Word of God. But they forbid you to read it. Very naturally; for as you have but one way to find out that Romanism is condemned by the Bible, viz. to read it, even so the priest has but one way to make you believe that his doctrine is not condemned by the Bible, viz. to forbid you the reading of it. But if God commands you to read the Bible, and the priests forbid it, whom ought you to obey—men or God? who will judge you, God or man? They tell you that the Bible is dark. Be not uneasy on this point. If it were obscure and unintelligible indeed, they would not have interdicted the reading of it; but it is because it condemns them clearly and intelligibly. Read the Bible then, judge for yourselves; you will see very soon that God has spoken in order to be understood; you will know, in one word, whether the Bible is unintelligible, as your doctrine teaches, or intelligible, as God himself declares; for whereas they assure you that it is unintelligible, God on the contrary affirms that it is given by inspiration, and profitable for doctrine, for reproof, for correction, for instruction in righteousness. Is it then this they tell you of the Word of God, of the Word of the Truth, of the Word that sanctifies? Don't you see that a Church which calls itself christian, and still forbids to read the Scriptures, signs its own condemnation? How is this? The Bible proves Romanism, and yet there is no remaining Romanist if the Bible is read! The Bible condemns Protestants, and yet there is no reading the Bible without becoming Protestant! No doubt, if your Church did really believe that the Bible was in her favor, she would speak, as Jesus spoke: *Search the Scriptures!*

"This demonstration was drawn out of the Catholic Bible, and as they had previously agreed to acknowledge the Bible as their standard, they confessed quite a series of errors they had held, until then, unconsciously. I cannot say, of course, that they are converted already, nor call them Protestants; but what I may say is, when I left them they were confounded and agitated. I left some tracts with them, which they took very willingly, although they had said before they would not have anything to do with Protestants and their books. I promised them to return. The number of my visits during this week is twenty, without counting the meeting on Sunday. The number of Canadian families in this place is about five hundred."

Foreign Field.

The news from the Foreign Field is as cheering as that from the Home; we shall, however, do little more in the present number than give two most interesting letters, which follow.

NORTHERN ITALY—PIEDMONT.

It is not often that we are permitted to read anything more cheering than the view which is presented in the communication here subjoined. It comes from the proper authorities of the Waldensian (or Vandois) Synod. May it meet a *hearty* and *prompt* response from many of our readers and friends. Surely the SAVIOUR is opening a great door of usefulness in that part of Italy.

La Tour, November 9th, 1852.

REV. AND DEAR BROTHER IN CHRIST.

"Since the last communication addressed to you was made, in July 1850, by the Moderator, on the encouraging prospects which were opening before us for the evangelization of Italy, most of us have had the happiness during the last year of making your acquaintance personally, either in England, or in the bosom of our valleys; and you have been able to see for yourself the progress of the work in which you take such a lively interest. Since then we have been again gratified by the visit of your two sons, and by the renewed assurance which they have given us of the continued affection which you feel towards our church. A stronger tie still, if it be possible, will soon unite us to you, if, as the elder of your sons has expressed the desire, which is sincerely reciprocated by us, the Waldensian Church at the next meeting of its Synod should consecrate him to the work of the ministry by the imposition of hands. It is, then, with much more freedom, and with still more unlimited confidence, that we come at this time to converse with you about the

great things which the LORD has already done in our midst by our feeble and unworthy instrumentality, and the still greater work which remains yet to be accomplished, and the means requisite to be employed for this purpose.

"The political condition of Tuscany does not any longer permit evangelists to labor there freely and openly. The Table* has been obliged to confine its efforts, with as little interruption as possible, to the labors of a young man, a candidate for the sacred ministry, who, while studying the language, employs himself with prudence in giving instruction and edification to the numerous Christians who reside within Florence.

"The violence of the persecution which has broken out against the friends of the Gospel has not been able, up to the present time, to arrest their progress: and circumstances becoming more and more favorable, every thing seems to indicate that there will be remarkable and striking manifestations in favor of the truth. We know nothing with certainty concerning the other parts of Italy, where, without doubt, the Word of Life, so extensively distributed during the last few years, works silently, and will bring forth blessed fruits. Proud Genoa is agitated in learning that in her very bosom *heresy* lifts up her head; that meetings, constantly becoming more numerous, are held for the purpose of reading and explaining the Word of GOD. In fact, as soon as the Table thought itself called upon by the SAVIOUR, and could do it with any chance of success, it sent a laborer to that city. First, the laborers from Turin visited it, without staying any time scarcely; then a professor of our College (Mr. Malan, Senior,) went and spent two months there. Finally, in the beginning of last September brother Geymonat went there and established himself for the present. The reports which this last-named person has sent us, up to the present, speak of the great difficulties which arise, principally from the fact that the Genoese want to unite politics with the Bible, and use the Gospel as a means of realizing their dreams, and make it favor their ultra liberalism. It happened to our brother just as it did to our Master, when he said some hard things to his disciples,—'they went away from him.' Many of those who appeared to receive the Truth have withdrawn themselves, and will continue to withdraw themselves as soon as it is clearly proved that the Gospel has nothing to do with the forms of government, and that its object is first of all to prepare citizens, not for this world, but for heaven. Notwithstanding these difficulties, which the prudence and the decision of our brother was enabled to overcome, he tells us elsewhere of the causes for encouragement which he meets with, both in Genoa and its environs.

"He has just made, at the request of the Table, an exceedingly interesting visit to a mountainous commune in the province of Chiavare. One family,

* Our readers will bear in mind that the "Table" of the Waldenses is the "Commission" or *Commettre ad interim* of this Synod, and acts for the Synod when it is not in session.

ting of thirty-three members, had announced their decision to come out he Church of Rome, and their desire to unite themselves with the Evan- Church, as they were in reality already members of it; and requested e instruction and direction given them. Mr. Geymonat was received he most lively demonstrations of joy and cordiality by these new breth- hom the reading of the Bible alone had brought to the knowledge and ve of the truth. They appeared to be fortified by the grace of God in ith which they had embraced, and only to want an evangelist, or at schoolmaster, to instruct both them and their children. We have idea of recommending to them to send one of their number to our Val- ho might qualify himself for teacher at the Normal School which was ished at La Tour on the 15th of August last. However that may be, interesting Christians will be the objects of our constant care. At Ca- little evangelical congregation meets regularly under the direction of vocate Rocchietti, who was imprisoned last year for the cause of Truth. At Pignerol an evangelist has been established for about two years, and ken charge of the Waldenses residing in that city and its environs. eing able to preach in Italian, he was not able to exert any apparent ce over the Roman Catholic population. This evangelist has just been to occupy the situation of pastor of the parish of Naneille; and the Ta- ding it out of their power to furnish a successor, for the present, quali- fill his place, are obliged to take measures to have the public service, e instructions of the catechumens, performed regularly during the com- nter by the concurrence of the professors of the College, and some of stors who reside nearest to them.

But if in the localities we have just mentioned, and in many other places dear country, we are permitted to testify to the encouraging progress ine Truth, it is in an especial manner at Turin that the Lord has been d to give success, far beyond our hopes, to the labors of the missionaries Church. You know that brother Meille has been settled there since nth of November, 1850, and has charge of a regular service in Italian, l as preaching the Gospel to the Italians at Milan. He too, at first, had ry little encouragement, being obliged to confine his labors during months to the instruction of a few emigrants,—Tuscans, Neapolitans, ns, and Lombards,—some of whom brought their political prejudices em to the study of the Bible, as well as all the bitterness of disap- d hopes. A small number only of these first hearers appear to have d serious and durable impressions. After a few months the private gs began to be attended by the natives, belonging principally to the g classes, who could generally be distinguished by their serious atten- d their uncommon docility. The number of hearers at the public ser- ntinued to increase. Soon a few of those persons who were most ad-

vanced in the knowledge of the Gospel requested formally to be received into the Waldensian Church, considered by the Italians as the true rational Christian Church. From time to time lists of those who professed to adhere to the doctrine and the discipline of the Waldensian Church were transmitted to the Table. The work increased rapidly. A single laborer could no longer suffice. Another was accordingly added to this field in the spring of 1851, in the person of the Rev. Mr. Geymonat. Later still the Table placed at Turin a converted Italian, in the capacity of schoolmaster for the Italians. For as a large number of Piedmontese families had united themselves to us, it was necessary to furnish them with schools for the instruction of their children driven from the Roman Catholic schools. The little flock had taken the dimensions of a large congregation, presided over by two ministers, and these assisted by some of the most competent of their members, whom they received as assistants in the character of Deacons. When the Table received from the brethren of Genoa the urgent request for a pastor, or an evangelist, to provide for the increasing work in that city, they were for a while in great perplexity, not knowing by what means they could respond to this call without robbing the post at Turin, which was by far the most important. They however decided at last to send Mr. Geymonat, (as we have already mentioned above,) for they had no choice. They recognised even in this extremity a clear manifestation of the will of the LORD.

"Scarcely had our brother Geymonat left for his new field of labor, when the Master of the harvest sent a new laborer to supply his place in the capital; such a laborer as we could neither have expected nor hoped for. The Rev. Dr. De Sanctis, whom you have no doubt known personally, wrote to the Table towards the end of last August from Geneva, where he had been settled the last few years, requesting to be received as a member of the Church of the Waldenses, to which he was already united in heart, and be ordained by her for the work of the holy ministry. We hastened to invite him to come to us, that we might satisfy ourselves still more fully than we could by the information of our friends, whether he really was in every respect a man whom the church might employ with confidence.

"We have seen him, have offered him, and he has accepted, the situation of preacher of the Gospel at Turin, in connection with Mr. Mielle, and he has been laboring with remarkable zeal and wisdom since the beginning of last October, in giving a course of religious instruction to about fifty new inquirers who wish to be admitted to the holy communion on next Christmas. Our chapel will soon be too small to accommodate the crowd which throng to hear preaching in Italian, and we look forward with our most earnest wishes to the time, still too far distant, when the new church at Turin will be completed and consecrated to the LORD. That can scarcely take place before the autumn of 1853, and that too, on condition that we raise between this time

and that the fifty or sixty thousand francs which are still wanting. A part of this sum may be expected with some degree of confidence; but another portion of it is neither promised nor expected from any quarter. Nevertheless, we have the hope that the friends of the Gospel will not forsake us in our need, and not only in the case we have just mentioned, but in many others which are opening around us. It is becoming more and more necessary to have, both for the Italian and the French congregations of Turin, schools, a hospital, and dwellings for all our laborers. On the ground secured for the construction of the Church, there might be erected a convenient building, large enough to suffice for these different objects. The sum of fifty thousand francs would be thought sufficient for the construction of such an edifice. Pignerol requires a place of worship. Genoa, if the congregation should become large, will before long require a school and a chapel or church.

At different times, and from different quarters, we have heard the wish expressed that a mission similar to the one which the Moderator made so successfully last year on the Continent, and especially in Great Britain, should be made to the United States of North America, and the confidence that it would be crowned with full success. Do you think, much honored brother, that it is really so? And that a delegate from the churches of the Waldenses would be likely to meet in your country with a kind reception, and efficient aid to help the various objects we have named? At what season ought such a voyage to be undertaken? About what length of time would it require? And what would be the most suitable plan to follow, both to prepare for it, and to accomplish it? No one, better than yourself, can give us the needful information on these different subjects; and the advice which, with your light and experience, you can give us now, will be as useful to us as your directions and the support of your influence will be indispensable to the delegate from our church, who will be sent to yours. Will you then, much honored and dear brother, have the kindness to tell us, with the greatest freedom, first of all, if you approve of our proposition; then, what is your advice on these different questions which we have submitted to you? We shall wait for your answer before making any further arrangements. In begging you to present to Dr. Cheever, and to receive for yourself, the expression of the sentiments of our esteem and brotherly affection, we sign ourselves, much honored Sir, your very humble servants and brethren in Christ,

J. P. Revel, Moderator.
P. Lautaret, Assistant-Moderator.
Joseph Malan, Elder.
J. Durand-Cauton, Secretary.
} The Members of the Table.

France. Our brethren in France write in good spirits, so far as relates to the work of the Lord, in that country; doors of

usefulness, many and inviting, are still open in all directions, though there be, as usual, "many that oppose." The Evangelical Society of France is greatly in need of help. We have recently sent them $2,000.

Canada. The work of evangelization steadily advances in Canada among the French population.

Hayti. Our Missionaries in Hayti are not laboring without encouragement. One of them (Mr. Waring) reports several cases of inquiry.

Sweden. The following letter from our Missionary, Mr. Rosenius, will be read with the deepest interest. There is certainly a good work going on in that country. Well may the Rev. George Scott, so well known among us for his visit in 1841, say, in transmitting Mr. R's letter, that "his heart leaps for joy at the glorious fruits now appearing in Sweden."

STOCKHOLM, Sep. 30, 1852.

"DEAR AND REVEREND SIR:—Almost all the time since I wrote you last, I have been travelling, and therefore my work has been so amassed, and this has made my spare moments of such value to me that I am obliged, this time, to be as short as possible.

"My journey, which was first directed to the North, almost to the frontier, has been a real journey for preaching. Much of the Word of GOD has been held forth. In nearly every place where I stopped a few hours, a meeting was held, often twice in a day—and that in divers sorts of places; sometimes in private houses, and in the open air; at other times in schools and churches, (which was the case in five places,) once in the Town-house, and once in an Opera house! at Pilea. In the latter place, without the request of the believers, it was offered us by the disposer, and thus there was an opportunity for a great number of people, from mere curiosity, to come and hear what we were about, without being seen, because hid behind the curtain. About half the number of the auditory were at that time unseen by me, and the LORD being present with His Word, we experienced a peculiar blessing.—At Umea, the town which, before many other towns in Sweden, has the greatest number of converted souls in proportion to the number of inhabitants;—in this town we had many and large meetings of 700 to 800 persons; and when I, twenty years ago, went to school in that place, and was newly come to closer communion with my SAVIOUR, there was not in the whole place a single person who was known to be spiritually-minded; but I went there alone, as in a desert, and was obliged to cross the river to a village three English miles distant from the town if I wished to meet brothers in the faith; and now there is, as I just mentioned, no town in our country which has comparatively so many right-

ous within its walls, and it is quite fashionable among the whole mass of people to be liberal and mild, and we would have meetings which even filled the street, when the spacious house and the court were first filled with people. I have never seen meetings in private houses so large and so bold.—Hernösand, where I had also studied for four years, opened its large school to me, which the priests of the town use for their explanations of the Bible, and where also much people were assembled, and I was there two days surrounded by five awakened and seriously-minded clergymen, of which four were from the country. These I tried to encourage and animate, according to the grace that was given me of GOD. Soon, I found that also the travelling activity is of great importance and blessing, so much that I wished every summer to make such journeys. The dear brothers Fjellstedt and Ahnfelt are not even able to visit to their satisfaction the many places in the southern parts of Sweden, where the cry is heard "Come to us!"—much less have they time to extend their activity to Noorland also.

Finally, I have this month made a journey to two of the southern provinces, and visited two towns, and also a large country-seat, and that at the invitation of the owner, a rich and (with spiritual life) gifted Count, who had so pressingly insisted on my visit, whom my little periodical, 'The Pietist,' through the wonderful guidance of GOD, had been the means of opening his eyes to the unspeakable riches of the Gospel. At the house of this amiable Count (where two other Counts with their families were also living, of which four or five members are true Christians) I had meetings every day, which all the dependents of the estate attended. It was a great pleasure to see how the LORD was known unto and working upon the hearts of these nobles, of whom not many are called. And in whatever place I have been, it has been touching to see how a desire for the living Word of GOD prevails, a running and searching to get a satisfactory answer to the great question "*What shall I do to be saved?*" In many places the people are like sheep without a shepherd, and in some places, where the teacher is more seriously minded, he is nevertheless often young and inexperienced, or lax and negligent. May the LORD be merciful unto Zion. In the meantime it is certain that this time is one in which the LORD graciously visiteth Sweden. From our brother Ahnfelt I hear that he has had the same experience. He has during this summer constantly travelled and visited the greater number of the towns in the south of Sweden, and Copenhagen in Denmark, and every where held forth the Gospel of CHRIST to a great crowd of people; but as neither anything uncommon has taken place in these meetings, nor my time now allows me to write extensively, I will this time exclude his journal, and proceed to give you in its stead an account of the work which in these days is going on for religious liberty in Sweden. At last a Society for this end has been formed in the metropolis, called *The Society for Promoting Religious Liberty*. This

Society has this week held its first general meeting in this place for two days, the 27th and 28th September, at which no inconsiderable number both of laymen and clergymen have taken a part in the discussions of the Society. The principal questions regarding religious liberty were discussed with particular liveliness; they were arranged under three heads, and previous to the meeting made publicly known by means of the newspapers. The questions which were particularly discussed were the following: 1. Does it agree with the spirit of Christianity to use outward violence for its preaching and establishing? Does any Church find itself well by trusting to the sword of worldly power, and mixing temporal managements and interests? 2. Is religious liberty, nominally, and in fact, to be found in Sweden? Can you seriously speak of liberty of *conscience* without liberty of *confession?* 3. Does the Swedish nation stand on a lower point of civilization at this period than the Norwegian, seven years ago, when its Diet, by adopting the new valid law for dissenters, annulled the religious restraint, and when its sovereign proclaimed religious liberty for every communion of faithful, and for every person "as entirely consistent with the spirit of the Norwegian Constitution, and the conception of the present period regarding toleration, and with the various relations in which the country stands?"—Two clergymen appeared to speak for the opposition of the National Church, however, very soberly and hesitating; but those who spoke for religious liberty were more numerous, and their efforts more successful. It was a pleasure to hear with what clearness and energy, particularly Rev. Mr. Hammar, editor of "Evangelisk Kyrkovän," (The Evangelical Friend of the Church,) vindicated the cause of religious liberty. The fruits of this meeting will at least be, that more general attention will be given to this important question, and that it will become an object for further treatment in the daily newspapers. I will at some future period give you further accounts of it, but must now finish. Pray for us! Brother Ahnfelt wishes to be most cordially remembered to you. The God of all Grace and Comfort be with you, is the prayer of

Your sincerely affectionate C. C. Rosenius.

Juvenile Department.

DIALOGUE No. 1.

BETWEEN A FATHER AND HIS SONS, EDWARD AND WILLIAM.

Eddie. Father, I have been thinking for a long time that it would be pleasant if we could spend some of our evenings in talking about many things in the "World," as it is called.

Willie. Yes Father, I wish you would let us have some of your evenings when you are at home; you know that you are almost always away from us.

ather. My dear boys, I shall be most happy to comply with your s, and we will give an hour this evening to talking about the "Religious d," and things which concern it, if you like to hear about it.

Tillie. But I dont know what is meant by the *Religious World.* I know , man, or woman may be religious; but I dont see how the *World* can *ligious.*

ather. My child, the expression "Religious World," is often used to e the portion of the people of any place or country, or of the whole , who profess to be Christians, or Religious people. As when, for in- , we say that such a man, or writer, is well known to the "religious " in any place, we mean that he is well known by name, or personally, religious people of that place. But the expression is sometimes used an the portion of mankind who profess to be Christians. In that sense ins very much the same thing as the word *Christendom* does.

ldie. Will you tell us, Father, a little more clearly what Christendom I am not sure that I quite comprehend it.

ather. Do you mean that you do not know what countries are called ian, or rather whose inhabitants are called Christians?

ldie. Yes; that is what I have long wished to know, I have heard nd mother, and many others, talk about *Christendom, Christendom!!* et I don't know exactly where it is.

Tillie. And I, too, would like very much to know something about *endom.*

ather. I will tell you my dear children what Christendom means, and countries belong to it. The word Christendom comes from two Saxon : *Christen* (Christian) and *dom*, (power, dominion,) and is used to signify countries which are inhabited by Christians, or those who profess the ian religion.

Tillie. Now I think I begin to understand it. Then *this* country, where are so many people who are called Christians, is a part of Christen- s it not?

ather. Exactly so; there is almost no other religion professed here but ristian religion. There are some Jews, probably as many as 100,000, me Heathen.

Tillie. Heathen! why, father I did not know that there are any *Hea-* in the United States. Why where are they?

ather. Yes my child, there are some Heathens. For instance, there are of the Indians, who live in our great country—which you know extends the Atlantic Ocean on the East, to the Pacific on the West. There obably 400,000 Heathen among these tribes of Indians, although l thousands have become Christians, through the labors of those excel- issionaries who have gone among them within the last 30 or 40 years,

and set up schools among them, and taught them to read the Bible, and to live as civilized people do—that is, to dress as we do, and cultivate the ground, and build houses, instead of wearing blankets and skins, and living in tents and huts.

Eddie. And I have heard that there are many *Chinese* in California. Are they not Heathen too?

Father. Yes my son; there are now, it is said, more than 40,000 of these singular people in California; all come within the last two years, from China, or the "Celestial Empire," as they call their native land. And many more will come, I have no doubt.

Willie. What do these people come to California for, father?

Father. They come to make money, by trading, and by working as hired persons, and by digging for gold in the gold mines, in that country, of which you have heard so much.

Willie. I should like to know something about those people.

Father. At another time, Willie, I may tell you something about them. God is sending them to our country, in order that they may know the Gospel. But let us go on further. Can you tell me, Eddie, what other countries besides ours, are called Christian?

Eddie. Why, I think almost *all* the countries in North America are called Christian countries in my geography.

Father. That is true. But will you name them to me?

Eddie. Yes, if I can; but the list is long, and I am not sure that I can remember them all. Let me see: there are the "British Possessions," north of us, consisting of Canada-West, Canada-East, New Brunswick, Nova Scotia, Prince Edward's Island, New-Foundland, the country around Hudson's Bay, and the Russian Possessions in the North west; but I believe that there cannot be many Christians in the last named regions.

Father. No, my son, only a few thousand European colonists, who reside in different places for trading with the Indians, or for hunting and fishing.

Eddie. I am at a loss what to say about Greenland—whether it is a part of America, and whether it is a Christian country.

Father. It is believed to be an Island, but it forms a part of America, just as the West India islands do. A large portion of the inhabitants are Christians, but not all. But now tell me something about the countries south of the United States.

Eddie. These are Mexico, Central America, South America, and the West Indies. South America contains the republics of Grenada, Venezuela, Ecuador, Peru, Bolivia, Chili, and the Confederacy of the La Plata, embracing Buenos Ayres, Paraguay, Uruguay, and I know not what else; the great, Empire of Brazil; the three Provinces of English, Dutch, and French Guinia; and Patagonia—which is *Heathen*, I believe.

ther. Yes, my son; almost all the central portions of South America habited by Heathen tribes also. Now tell me something about the n or Old World.

ldie. Well, I believe all Europe—England, France, Portugal, Spain, Germany, Belgium, Holland, Switzerland, Austria, Poland, Denmark, n, Norway, and Russia in Europe, and Greece,—are called Christian; rkey is not.

ther. Yes, but there are several millions of Christians in Turkey, and are a million and a half or two millions of people who are Mahomedans leathens, in Russia in Europe. But what do you say about Asia and ?

ldie. I hardly know what to say; but I believe that there are some ians in both.

ther. Yes, in Siberia, or the northern part of Asia, there are some who are called Christians; so there are some in India, and on the n side of Asia. At the southern end of Africa there are some Chris- and some at the northern end; some on the western coast, and some in inia and Egypt. Christian missionaries are laboring to introduce ianity into many places in Asia and Africa, as we shall see. And what the islands in the Southern Ocean and in the Pacific?

ldie. New Holland, New Zealand, and Van Dieman's Land belong gland, and many people from Great Britain have gone to them, and more are going, since so much gold has been found in Australia, or Holland.

ther. Yes, and Java and Sumatra and Borneo, which belong to Hol- ave some Christian people, or who are called such, living in them, and nds of the inhabitants of the Sandwich Islands, the Society Islands, any other islands are becoming Christians, through the efforts of the naries.

illie. Dear father, I think we had better stop here, for I am getting nd sleepy.

ldie. Yes, Willie, I have seen you nodding several times.

ther. Well, we will stop here. In our next conversation we will of the number of people in the world who are called Christians, and ey are divided into Protestants, Roman Catholics, etc. and some other of that sort. I think you will find the next conversation more in- ng than the present one, which has only been introductory to what is ow.

THAT BEAUTIFUL SAYING.

e Rev. Mr. Cadogan, of England, the friend and correspondent of the Rev. John Newton, was carrying his little sick boy in his arms as he

walked to and fro in the room. The head of the little sufferer was resting on his shoulders. It was manifest that death was drawing near to the dear child. Breathing with great difficulty, he raised his head with much effort, and looking up in his father's face, he said: "That was a sweet saying, was it not?" "What saying, my child?" "Why, *Suffer little children to come unto me, and forbid them not, for of such is the Kingdom of Heaven*," replied the child; so saying, he laid his head down again on his father's shoulder, and died! O that was indeed, "*a sweet saying*," that saying of the blessed SAVIOUR; and how precious it ought to be to children.

Miscellaneous.

MY TIMES ARE IN THY HAND.

My times are in Thy hand!
I know not what a day
Or e'en an hour may bring to me;
But I am safe while trusting Thee,
Though all things fade away.
All weakness, I
On him rely,
Who fixed the earth, and spread the starry sky.

My times are in Thy hand
Pale poverty or wealth,
Corroding care or calm repose,
Spring's balmy breath, or winter's snows,
Sickness or buoyant health—
Whate'er betide,
If God provide,
'Tis for the best—I wish no lot beside.

My times are in Thy hand!
Should friendship pure illume,
And strew my path with fairest flowers,
Or should I spend life's dreary hours
In solitude's dark gloom,
Thou art a Friend
Till time shall end,
Unchangeably the same: in Thee all beauties blend.

My times are in Thy hand!
Many or few my days,
I leave with Thee—this only pray,
That by Thy grace I, every day
Devoting to thy praise,
May ready be
To welcome Thee,
Whene'er Thou com'st to set my spirit free.

My times are in Thy hand!
Howe'er those times may end,
Sudden or slow my soul's release,
Midst anguish, frenzy, or in peace,
I'm safe with CHRIST my friend!
If He be nigh,
Howe'er I die,
'Twill be the dawn of heavenly ecstacy.

My times are in Thy hand!
To Thee I can entrust
My slumbering clay, till Thy command
Bids all the dead before Thee stand,
Awaking from the dust.
Beholding Thee,
What bliss 'twill be
With all Thy saints to spend eternity.

To spend eternity
In heaven's unclouded light!
From sorrow, sin, and frailty free,
Beholding and resembling Thee—
O, too transporting sight!
Prospect too fair
For flesh to bear!
Haste, haste, my Lord, and soon transport me there

Items from the Census of the United States for 1850.

Population of England, Ireland, and Wales in 1851.

England	17,922,768
Scotland	2,370,784
Ireland	6,515,794
Total	27,309,346

Belgium in 1846	4,337,196
Prussia in 1839	16,331,187
Number of churches in Prussia	16,899
Protestants	10,020,161
Roman Catholics	6,076,252
Population of France	35,781,028
Population of the United States in 1850 over,	23,000,000
Natives of Ireland in the United States in 1850	961,719
" " Germany " " "	573,225
" " England " " "	278,675
" " British America " " "	147,700
" " Scotland " " "	70,550
" " France " " "	54,069
" " Wales " " "	29,868
All other countries " "	95,022
Total	2,210,828

Deaf and Dumb in the United States.

Number of white Mutes in United States	9,091
" " colored " " " "	632
" " " " of which are slaves	489

Among the white population there appears to be one deaf mute to each 2,151 persons; of the free colored one to each 3,005; and among the slaves, one to each 6,552.

Blind.

In the United States	9,702
Of which	7,997 are white.
Colored persons	1,705
Of which	1,211 are slaves.
Among the white population there appears to be one blind person for every	2,445 persons.
Among the free colored one to every	1,870
" " Slaves " " "	2,645

Insane and Idiotic.

MALE.	Number in the United States	15,768
	Whites	15,156
	Free colored	321
	Slaves	291

Idiots.	Whole number returned	15,706
	Whites	14,230
	Free colored	436
	Slaves	1,040
	Total insane and idiotic	31,474
	" Whites	29,386
	" Blacks	2,088

Education.

"It may be satisfactory to state that near 4,000,000 youth were receiving instruction in the various educational institutions of the country on the first of June, 1850, or at the rate of *one* in every five free persons. The teachers number more than 115,000, and the colleges and schools near 100,000."

Pauperism.

"The whole number of persons who have received the benefit of the public funds of the different states, for the relief of indigent persons, amount to 134,972. Of this number there were 68,538 of foreign birth, and 66,434 Americans. Of those termed Americans many are free persons of color. The entire cost of the support of these individuals during the year has amounted to $2,954,806."

Churches.

The number of church-edifices in the several states	36,011
In the District of Columbia and the Territories	210

There is one church for every 646 of the entire population.

Churches are more numerous, in proportion to the population, in Indiana, Florida, Delaware and Ohio; and less numerous in California, Louisiana and Iowa.

ROMISH PRIESTS IN ENGLAND.

A Correspondent of the London Record, writes as follows:

On leaving the chancel of the cathedral of ——, after the services of the day, I observed a Romish priest in the costume of his order in the nave. After leaving the chapter room, I still found him in the same position; and going up, I civilly reminded him that his appearing in that dress was contrary to the laws of this country. He contemptuously disowned any respect for our laws. I reminded him of the Queen's proclamation. He snapped his fingers, and said he did not care for the Queen's proclamation. After much insolent and abusive language, charging me with being no gentleman, &c. &c., reminding me that I ought to have informed myself first whether he was subject to the laws of this country or not, before I accused him of breaking them, and yet he boasted of being an English priest—I asked what he meant? He said he was a priest of the English Church. Being requested to explain this assertion, he merely reiterated, with much emphasis, I am a priest of the Church of England. I urged again an explanation, but without effect, till I said, Not of the Protestant Church of England? He replied, No, with great energy, and turned away. I was afterwards told this individual was a pervert from the University of Oxford."

lly the priests of Rome are disposed to carry a high head in England. These
en seem to act as if the country was already in their possession: but they
l themselves mistaken.

Movements of Rome.

e had hoped to be able to give the "allocution" of the Pope in rela-
the state of affairs in the republic of New Granada. It appears that
vernment of that South American republic is not at all disposed to
ecclesiastical matters to remain on the same footing as in former
In other words, it has resolved to make the Roman Catholic Church
a its proper position. Among other things, it has decided that the
s of the parishes shall have power to choose their priests or those
they would have as their pastoral and spiritual overseers and ad-
This is deemed an invasion of the rights of the bishops, who claim
oint as well as consecrate priests. Some of the bishops have proved
ory. His Grace the Bishop of Carthagena has been exiled for his con-
! This is an astounding procedure, one would think, for a South
an government. But New Grenada is decidedly in advance of all
ernments of the Spanish portion of South America.

e Pope has taken this state of things in Grenada very much to heart,
mething quite serious threatens to grow out of it. His Holiness is
ly afraid to "excommunicate," or "lay under ban," a whole country
on, as his predecessors in the olden time did. Nevertheless he holds
has the *right* to do, as he asserted in his bull against Professor Nuytts,
University of Turin, last year.

r has his Holiness any reason to be content with the government of
ia. All attempts at reconciliation have hitherto failed. We appre-
hat matters will issue in Sardinia—perhaps also in Grenada—in
nfiscation of the property and revenues of the Roman Catholic
in that country, and the introduction of the mode of their sup-
hich exists in France and Belgium, of supporting the clergy by grants
he national treasury, and the taking away from the bishops the "ap-
g power." The government of Prussia is likely to take the same
in regard to the Roman Catholic Church in her dominions. So that
though exulting in her present triumphant position in France, Austria,
ost parts of Italy, bids fair to have trouble enough elsewhere.

e *Freeman's Journal* of this city gives a glowing account of the recent
ation of a cathedral in Albany, in which Archbishop Hughes took a
ent part. It also has a long notice of the consecration of *the Church*
mptorists in New-York, by the same archbishop, on the last Sabbath

in November. We are so convinced that our readers ought to see the lo notice of the ceremonies of the occasion, contained in the *Freeman's Journ* that we think very much of giving it entire as soon as we can. It is a ra document.

WHAT IS THE MATTER?—The Protestant ministers in Boston lately ga a splendid copy of the English version of the Bible to Madame Sontag. T Romanist priests of that city agreed to present a copy of the Douay versic But behold! as they were about to do it, Bishop Fitzpatrick, their suffrag intervenes and forbids it! What can this mean? Was the Bible not go enough for her, or she not worthy of one? or is he afraid of the *exampl* Ah, *that* is it, *we fear!*

The Right Rev. Bishop O'Connor, of Pittsburgh, has returned fro Rome, whither he was sent to carry the "decrees" of the late Council Baltimore to the Holy See. His Holiness has made some changes (verb in the decrees. As respects the erection of the proposed *new sees*, and t nomination of bishops, at latest accounts—nothing had been determined.

THE NEWMAN INDEMNITY FUND.—The contributions to this fund, fro our American Romanists, had reached, on the 4th ultimo, the sum of fo hundred and ten dollars and twenty-five cents! Dr. Newman has made l grateful acknowledgments for the first £50, ($250,) which had been f warded. Up to this writing we have not seen what was the sentence of t court in regard to Dr. Newman, but it has doubtless been rendered by t time. We are curious to see it.

View of Public Affairs.

On the 1st day of December the second session of the Thirty-third C gress was opened, and the Annual Message of the President was read both Houses. Long before this time that important document has be read by every one in our vast country—even in distant California—w takes the trouble to peruse such papers. It contains a full, yet very c densed statement of what concerns the great interests of our country. C tainly no Christian patriot can have read it without great satisfaction, rather without emotions of gratitude to GOD for the numerous and inc testible proofs which it furnishes of the great prosperity which this nati enjoys through the Divine benignity. Almost every material interest steadily advancing. The last year has been a remarkably healthy one, taki the country as a whole. Generally speaking, President Fillmore's messa has been well received by our fellow-citizens, and it will certainly produc good impression abroad.

We record with sincere thankfulness to the Ruler of Nations, that t

difficulty with Cuba in relation to Purser Smith has been adjusted by the acceptance on the part of the Governor-General of the statement under oath, of that gentleman, that he was not guilty of the acts charged against him. That statement ought to have been promptly made at the outset; it would have saved much evil.

We are grieved to learn that another most destructive fire has occurred at Sacramento City, in California, and that an immense amount of property has been destroyed. May these heavy visitations of Divine Providence be sanctified to the inhabitants of that new and growing State. Surely such calamities *ought* to teach men to moderate their desires for the things of this world, and to turn their thoughts more to those "heavenly riches" which abide forever.

The English papers have borne us ample details of the funeral ceremonies of the late Duke of Wellington. The pageant must have been a wonderful one. His remains rest in St. Paul's Church, near those of Lord Nelson. It was fitting that the two greatest heroes of England, (one military and the other naval,) of this age or of any age, should find repose for their bodies side by side in the same great and splendid cathedral. We wish that we could say that they gave evidence that they felt, at least in their latter years, the pre-eminent importance of Christianity as a Divine revelation, and an unspeakable reality. In this respect there is a great contrast between their "latter end" and that of our own Clay and Webster.

"The Empire" is in full operation in France. The *Senatus-Consultum*, defining and arranging the "succession," etc. was duly made by the senate; and the *plebicite*, (or expression of the popular will,) has been made, and nothing is wanting but the crown. France has, by an overwhelming vote, proclaimed to the world that she is not fit for a *republic*, or even for any thing that deserves the name of *constitutional government*. She prefers *chains* to *freedom*, and she must wear them again, at least till she has obtained that freedom which none but the Son of God can give.

Note.—In our next number we shall give, in the miscellaneous department, the essential facts contained in the reports of the Heads of the several Departments of the Executive Government.

REV. J. B. RIPLEY.

We are happy to state to our readers that the Rev. J. B. Ripley, who was recently appointed a laborer as an agent of the Society in the Central and Northern parts of the State of Ohio, has accepted the appointment and entered upon his work. Mr. Ripley has eminent qualifications for the service he has undertaken, and we doubt not that the Pastors and Churches, in the field assigned to him, will find in him a very acceptable colaborer, in the cause of Christ. We commend him to the confidence of our friends there, and ask for him their simpathies and co-operation in the work in which he is engaged. His Post Office address is Cleveland, Ohio.

Notices of Books.

KITTO'S DAILY BIBLE ILLUSTRATIONS—ISAIAH AND THE PROPHETS. THE MYSTERY SOLVED, OR IRELAND'S MISERIES, THE GRAND CAUSE AND CURE, By Rev. Dr. Dill. NEAR HOME, OR THE COUNTRIES OF EUROPE DESCRIBED, By the Author of "The Peep of Day," etc. SPRING TIME OF LIFE, OR ADVICE TO YOUTH, By Rev. David Magie D. D. THE MORNING WATCHES AND NIGHT WATCHES, By the Author of "The Faithful Promiser." THE FADED HOPE, By Mrs. Sigourney. DAUGHTERS OF CHINA, By Mrs. Eliza J. Gillet Bridgman.

These excellent works have been recently published by Robert Carter and Brothers of New-York. They can all be recommended with confidence. They are duodecimo volumes in size, beautifully printed, and tastefully bound. They are admirable books for religious people—for all people—to present to their friends at the opening of another year.

Kitto's Volumes are fast becoming Biblical classics, and are invaluable to the student of God's Word. Of Dr. Dill's Ireland we have expressed our opinion in the November and December numbers of our Magazine, for last year. It is worth all the other books on Ireland's manifold "Miseries," and their "Causes" and "Cure," which we have ever seen. "The Faded Hope," "Near Home," and "Spring Time of Life," are admirable books for youth. May they be widely read! We are glad that Dr. Magie is at last becoming an author of books. He ought to have begun long ago; "but better late than never." The "Daughters of China" will be read with interest. It is what was needed to let us know something of the interior life of the Chinese.

HENGSTENBERG ON THE APOCALYPSE, in two volumes, octavo, is another valuable work for which the American public are indebted to the Messrs Carters. This is a work which will be highly appreciated, or we are greatly mistaken; not that we can agree with all the positions of the learned author, but because of the great research which it displays.

PRIVATE LIFE OF DANIEL WEBSTER, By Charles Lanman. PERSONAL ADVENTURES by "OUR OWN CORRESPONDENT" IN ITALY, By M. B. Honan. HISTORY OF ROMULUS, By Jacob Abbot, PARISIAN SIGHTS, and FRENCH PRINCIPLES, seen through AMERICAN SPECTACLES.

These works have recently issued from the press of the Harpers. The "Private Life of Daniel Webster" cannot fail to have an immense circulation, as it deserves. The "Personal Adventures" contains much that is good, and a good deal that smacks of English prejudice. The "History of Romulus" is a charming book, and the "Parisian Sights" is a book full of humour.

PAMPHLETS.—The Rev. Dr. Davidson's History of the First Presbyterian Church in New Brunswick, N J. is an admirable pamphlet. The Rev. Dr. Van Rensselaer's EULOGY ON DANIEL WEBSTER is an excellent production—patriotic, interesting, discriminating and just.

PERIODICALS.—The HARPER'S NEW MONTHLY MAGAZINE, which has reached the 31st number, is still as interesting as ever, and rather more so. The NATIONAL MAGAZINE edited by the Rev. Dr. Stevens, is receiving a patronage that is steadily increasing, which it richly merits, containing 96 pages of excellent original and selected matter, numerous embellishments, and well gotten up as to paper, type, etc. It is indeed cheap at $2,00 per annum. Dr. Van Rensselaer's PRESBYTERIAN MAGAZINE is conducted with ability and must be interesting to those for whom it is mainly intended.

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FOR THE MONTH ENDING 10th DECEMBER, 1852.

MAINE.

Washington, Calvin Starrett, . . . $1 00

NEW HAMPSHIRE.

Winchester, Calvin Lyman, . . . 1 00
S. New Market, Cong. Ch. and Society, . 11 00

VERMONT.

Berlin, Sophia Hobart. 2 00

MASSACHUSETTS.

Beverly, R. W. G. G. G. 1 00
Stockbridge, Estate of Mrs. Abigail Willard, ... 50 00
Pittsfield, Walter Tracy, ... 7 00
Brighton, Ev. Cong. Ch., a balance in full to make Dea. Asa Hunting L. M. . . 27 60
Westfield, W. C. Goldthwait, ... 5 00
Braintree, Cong. Church, ... 30 00
S. Braintree, Cong. Ch. in part to make Rev. Wm. B. Hammond L. M. . . 12 00
Weymouth, Union Ch. of Braintree and Weymouth to make Dea. John Nash L. M. 32 50
North Weymouth, 1st Cong. Ch. . . 14 20
Shrewsbury, Cong. Ch. in part to make Lucius S. Allen L. M. 24 22
Randolph, A Friend $1: Cong. Ch. $30.33, 31 33
Boston, Rev. Geo. H. Hastings, . . . 1 34
Wenham, Cong. Ch. in full to make Rev. Jeremiah Taylor L. M. 15 00
Lunenburg, Ev. Cong. Ch. 1 50
Enfield, Ben. Soc. by Rev. R. McEwen, . 50 00
Brookline, Harvard Ch. to make Rev. Matson M. Smith L. M. 46 96
Wrentham, 1st Cong. Ch. (a balance,) . 18 25
Chelsea, Winnisimmet Ch. 84 20
Broadway Ch. 27 12
Spencer, Cong. Ch. $13.89: M. E. Ch. $3. 16 89
Chesterfield, Two Female Friends, . . 2 00
East Falmouth, Dea. Benj. Hatch, . . 5 00
Long Meadow, G. M. Burbank, . . . 1 00

CONNECTICUT.

Mansfield Centre, Sab. S. Class, . . . 3 00
A Friend, ... 2 00
West Haven, Cong. Ch. and Soc. . . 32 06
Farrington, Cong. Ch. and Soc., Alpheus Hodges and Phineas North, A. M. $6; Rev. J. A. McKinstry, part L. M. $15.75, 21 75
Deep River, Ladies' Mite Society in J. A. Clark's Cong. Ch., Mrs. Geo. Spencer Treas. 11 00
New Haven, North Church, additional, W. Johnson, Esq. A. M. 20 00
Middletown, North Cong. Ch. (Rev. Dr. Crain's) Barzillar Sage, James North, Mrs. Comfort Starr, B. D. Sage, Mrs. Barnes, Mrs. Whittlesey, Mrs. N. Boswell, "A Friend," Mrs. Josiah M. Hubbard, each an. $3: Raymond Mather, P. L. Gleason, each an. $4; E. G. Hubbard, Dea. Evan. Davis, Rob. P. Rand, Mrs. Eliza, A. Ward, Dan. R. Benham, each an. $5; Adnah Johnson (per hands of D. Benham,) an. $10; Dea. Henry S. Ward, $15; others $61.50, ... 106 50
South Cong. Ch. (Rev. Dudley,) Mrs. Birdsey, Miss Lucia Birdsey, Nath. Bacon, Esq., Rev. Mr. Dudley, each an. $3; (of which $7 completes the pastor's L. M.) . 19 00
New Preston, Mrs. Whittlesey, . . . 5 00
Watertown, S. S. Asso. 6 79
"A Friend in conn." 50 00
Colebrook, Osborn Stillman, an. . . . 3 00
Farmington, "A Friend," 2 00
Waterbury, L. W. Abbott, ... 1 00
Stonington, Mrs. Lucy Dearborn, in part to make her grandson Sam. F. Mathews of Marlow, L. M. 10 00
Maria Hart, ... 4 00
S. Windsor, 1st Ch. Society, ... 16 00

NEW-YORK.

Hammonds Port, Presb. Ch. to constitute in part Sam. Mills Day L. M., . . . 15 21
Ithaca, Presb. Ch. 42 00
Ref. D. Church, ... 16 38
Bapt. Church, ... 1 14
Friendship, by Rev. A. Kidder (add.) . 2 00
Jamestown, Cong. Ch. to constitute Rev. Sylvanus P. Morain in part L. M. 14 56
Honeoye Falls, Presb. Ch. . . . 15 43
Geneva, Presb. Ch. 84 88
Binghamton, Presb. Ch., Rev. H. E. Pratt ($5 in part of Mrs. Henry Mather L. M.) 72 00
Waterloo, Sarah McClung, ... 1 00
Palmira, Caroline M. Horton, ... 1 00
Jeddo, Ab. Spear, ... 2 00
Yonkers, Presb. Ch., Wm. L. Atwater, H. A. Underwood, Rev. W. C. Foote, Rev. D. Henry Miller, ... 130 00
Bapt. Church, ... 7 00
Andes, Wm. Ludlow, ... 1 00
Upper Jay, E. M. 1 00
——— Lady, ... 10 00
Elba, Cong. Ch. to constit. Harlow Parker L. M. $30; "A friend" to constit. ——— L. M. $30, ... 60 00
Wilson, R. C. Holmes, ... 2 00
York, John McCleary in full L. M. . . 10 00
Port Jervis, S. St. John, ... 1 00
City, Dr. Marcellus' Ch. 28 91
A. T. Briggs, ... 5 00
Sing Sing, Presb. Ch. (add.) 1 00
Durham, Ch. and Congreg., Linus H. Fellows pastor, to constitute widow Rebecca Sutton L. M., ... 30 00
City, Stuart Brown, Esq., for the Spanish Miss. 20 00
"Anonymous," A Lady for the Spanish Miss. 15 00
Harlem, Presb. Ch. Thanksgiven Collec. 20 25
Fayetteville, Presb. Ch. 18 27
Bapt. Church, ... 5 32
Skeneateles, Presb. Ch. 7 00
Pompey Hill, in part, ... 5 74
Otisco, Cong. Ch. 22 16
Vesper, Bapt. Ch. 1 13
City, B. L. Kipp, ... 5 00
Bernhard Bay, H. N. Bernhard, . . . 2 00
City, A Friend, ... 1 00
Castleton, Cong. Ch. 18 00
Vernon, M. E. Ch. 14 03
Presb Ch Rev. S. Hawley, . . . 23 00
Geneva, Presb. Ch. add. 10 00
Rushville, M. E. Ch. in part $11: Presb. Ch. in part $23.18, to const. Rev. J. Wesley Wilson L. M. 33 18
Medina, Presb. Ch. in part, ... 15 04
City, James Brown, Esq. 50 00
Herkimer Co. A Female Friend, . . . 1 00
Brooklyn, Rev. Hermann Garlicha, . . 8 50
Hudson, Maria Decker, ... 1 00
Harlem, Winefred Gilchrist, ... 2 00
Havana, Chas. Goodrich, ... 1 00
Fultonville, Domine, ... 10 00

Brockport, Lydia Gifford, in addition to $30 before, making $60 in all, in part for Directorship for life, ... 30 00
City, 7th Presb. Ch. 48 50

NEW-JERSEY.

Metuchen, Presb. Ch. to constit. Rev. Rob. S. Finley L. M. 30 00
Smith Bloomfield, to constitute himself L. M. 30 00
New Brunswick, Presb. Ch. (of which $10 from "A Friend," N.Y.) to constit. ——— L. M. 38 00
Cedarville, Presb. Ch. 21 21
M. E. Church, ... 9 67
Fairton, M. E. Church, ... 10 00
Bridgeton, M. E. Ch. Commerce-st. in part ($30 of which to const. Rev, J. S. Swaim L. M.) 36 75
2d Presb. Ch., ... 11 50
Bapt. Ch., $30 of which to constitute Rev. W. E. Cornwall, L. M. . . . 36 31
West Bridgeton, M. E. Ch., in part, . . . 4 42
Millville, Bapt. Ch. in part, ... 2 93
Presb. Ch. in part, ... 11 11
St. Georges, Presb. Ch. in part, . . . 16 00
Delaware City, M. E. Ch. 6 30
Sparta, Presb. Ch. 11 00
Hardiston, North Presb. Ch. in part, . . 5 50
Newark, German Ch. 2 00
Meadham, Presb. Ch. to constit. Rev. Thos. S. Hastings L. D. 102 69

PENNSYLVANIA.

Williamsport, Rev. H. Ziegler, . . . 1 00
Canonsburgh, Presb. Ch. of Charities, per Wm. Ewing. 15 00

VIRGINIA.

Fredericksburg, A few Friends, . . . 27 87

NORTH CAROLINA.

Raleigh, Presb. Ch. to constitute James M. Fowles L. M. 31 00
Thos. W. Tobey, ... 1 00
Fayetteville, Presb. Ch. to make George McNeill L. M. $3 of which by Wm. Bell for Waldenses, ... 30 51
Baptist Ch. 10 67

GEORGIA.

Augusta, Presb. Ch. in part, Josiah Sibley to make Mrs. Sarah A. Sibley L. M., $30; Charles J. Jenkins, himself L. M. $30; others ($90 for Home Field) $175.50, . 235 50
Mrs. Emily H. Tubman, L. M. . 30 00
Others, ... 12 00

TENNESSEE.

Sparta, James E. Manning, ... 1 00
Shelbyville, Rob. Mathews for the Vaudois, 5 00

KENTUCKY.

Danville. D. A. Russell, ... 4 50
Louisville, 1st Col. Bapt. Ch. 5 00
M. E. Ch. Shelby Soc. 9 15

INDIANA.

Rockville, A. E. Rossetter, ... 2 00
M. E. Ch. 13 65
1st Presb. Ch. O. S. add. 50
Franklin, Presb. Ch. O. S. Rev. J. A. McKee in part L. M 17 00
Bapt. Ch. 3 33
M. E. Ch. 5 66
W. H. Manwaring, An. M. . . . 5 00
Dr. Ritchey, ... 1 00
Rising Sun, N. S. Presb. Ch. 5 25
O. S. Presb. Ch. 10 00
M. E. Ch. 5 28

OHIO.

Cincinnati, Nathaniel Sawyer, Esq. 48 shares of the Marietta & Cincinnati R. R. Co. stock, valued $50 per share, . . 2,400 00
Greenwich, Estate of J. A. Mead, per M. E. Mead, ... 11 00
Dayton, 3d st. Presb. Ch. N. S. which constitutes Rev. J. Bingham Ripley L. D. . 100 00
1st Ev. Luth. Ch. 25 00
Hamilton, 1st Presb. Ch. O. S. which constitutes Rev. Chas. Sturdevant L. M. and Mrs. L. D. Campbell, Mrs. J. Scott, and Mr. John H. Shuey, An. M's, . . 48 80
1st Bapt. Ch. 5 19
1st Ev. Luth. Ch. 4 00
Concord Ass. Ref. Ch. . . . 12 29

MICHIGAN.

Ann Arbor, Cong. Ch. add. . . . 48

DISTRICT OF COLUMBIA.

Washington, A. W. Tinkham, . . . 11 00

One Box of Clothing received from Uniondale, Pennsylvania.

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ERRATA.—In our last, for Rev. J. Crum, Attleboro, Mass. read Rev. J. Crane.

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THE

AMERICAN AND FOREIGN

CHRISTIAN UNION.

VOL. IV. FEBRUARY, 1853. No. II.

TO OUR READERS.

Our readers will find much in the present number of our Magazine to interest them.

It will be our aim to give short articles whenever it is practicable. Occasionally, however, we shall have to give those of considerable length, especially in the case of documents of importance that cannot be abridged without injuring the effect which they ought to produce. There is an instance of this sort in the present number. The "Allocution" of the Pope in relation to New Granada is a very important paper, every word of which ought to be read by all those who desire to be well informed respecting the state of things in the Papal world.

Perhaps it may not be amiss to say, once for all, that we wish to make this Magazine (the only one in our country devoted exclusively to the work of GOD in the Papal world) a valuable vehicle of information for the more than two thousand ministers of the Gospel who receive it; for they are the men to whom the Church and the world must look for proper instruction, and enlightened action, in regard to all that concerns Popery and its overthrow. If any of our readers should sometimes find articles which may not interest them—whether on account of length or otherwise,—let them not hastily condemn the plan on which this periodical is conducted, for these same articles may be of great value, as well as interest, to another class of the friends and promoters of the Cause.

We give a large space in this number to the case of the Persecuted in Tuscany, because the state of things in that land, and the condition of these dear children of GOD demand it.

THE GERMAN POPULATION OF OUR LARGE CITIES:

WHAT IS TO BE DONE FOR IT?

On this momentous subject, and in answer to this great inquiry, we beg leave to call the attention of our readers to the following article. It consists of extracts from a communication made to us by the excellent German Missionary, in the city of New-York, who is gathering a congregation of his fellow countrymen, in the church edifice which was recently occupied by the "Brainerd Church" (Presbyterian) in Rivington-street. Mr. Toelké has certainly great reason to feel encouraged in this important undertaking, and so has the *American Home Missionary Society*, which sustains him. We have no doubt that the Board of our American and Foreign Christian Union will cheerfully aid, so far as to employ the young man as a missionary, or missionary-colporteur, to whom Mr. Toelké refers.

We beg our readers to ponder well the statements contained in this communication. It may be that the number of Germans in the city and vicinity of New-York is over-estimated, as the number of Germans in the United States very often is; but that, however, is of little consequence. There is no possibility of denying that a great German population is accumulating in this city and its neighborhood, as well as in Boston, Cincinnati, St. Louis, Pittsburgh, Rochester, Cleveland, New Orleans, and many other cities in our country. And what a picture does Mr. Toelké draw, and but too truly draw, of that population! Can we doubt that it is high time for our Churches to awake? Those four, or rather five, engines of moral corruption and of death: A BAD PRESS, DRINKING HOUSES, SECRET LODGES, AN INFIDEL PULPIT, and JESUITISM! All are at work, sapping the foundations of Christianity and all virtue. It is indeed high time to awake.

We are glad to see some of the Presbyterian Churches taking hold of the work of evangelizing the German population of New-York. We hope that similar measures will be set on foot in other cities. In this way they may hope to raise up pious German missionaries to do a great work in our country. Our Methodist brethren are greatly in advance of all the other Churches in this good work. There is enough for all to do. A great many faithful ministers and missionaries are needed for the German population of our country, now so rapidly and even fearfully increasing.

But we will not detain our readers longer from Mr. Toelké's in-

sting communication, which we give almost wholly in his words. *idioms* which it contains will be easily understood,

'Among the numberless stations in the LORD's vineyard where His engers are proclaiming salvation, is this field, whereto providence has d me, a new but interesting one. Thousands of German emigrants, ar- ig at the harbor of this metropolis, salute this continent as their new home. the prospects are that that emigration will not only continue but increase. e three or four millions of Germans, who already live in this vast em- may, peradventure, easily draw a like number from their mother coun- where of the forty millions, upwards of twenty millions have no proper e, live under the humiliating conviction that even for the sacrifices of and labor in the best years of life, they will not be able to gain their own ide; therefore, for their own and their descendant's welfare, they bid adieu eir home; where the poor man is oppressed, and desires to become an in- tant of this Union. And though the greatest number of those who ar- here go by different routes Westward, still many, either from choice or esity, (thousands when they arrive here have not the means to go further,) e this city their residence. The German population here is already very e, and although the exact number cannot be ascertained, it is supposed to bout one hundred thousand. This number has increased vastly within last ten years, and it will probably increase in proportion during the next This fact shows the great importance of this mission.

'It was not without anxiety that I took the ground, inasmuch as through former labor here, nine years ago, I became acquainted with the difficul- which obstruct missionary labor. It was known to me that these diffi- es had increased, as, since the time of the Revolution in Germany (1848) e irreligous influence has concentrated itself in New-York than in any r city in this country, to which the Germans flock. Yet being convinced it is the LORD's field, and that souls are His inheritance, I took courage. I can say, that in the time of my labor I have been encouraged; not that t things have been accomplished, or many souls are led to CHRIST, (such lts could not be expected,) but that the LORD has set before us an open ; and some means to work for His name.

'It has been my object to explore the field, gathering as much informa- as possible about the spiritual condition of my countrymen, and this has me extent been realized. I have visited, in the course of a year, three and families, almost all of them in the part of the city where our church uated. Of this number, perhaps six hundred are Catholics, one hundred , and three hundred professed Rationalists and Atheists. Even when I previously informed of their views I went to these classes in order to a thorough acquaintance. And I can say that in almost all instances

I have met with a friendly reception; and that is much to say, as a great number are estranged from the church. In order to lay the foundation for extensive usefulness in the future, I regard it of high importance to make our cause known to the public, and get access to the people; I therefore aimed to make my visits to every family in the character of a fellow-countryman, a gentleman, and a minister of the Gospel. I expressed my joy, where I found families belonging to an evangelical church, encouraging them to use the means of grace; and those who told me that they were not, and would not be, connected with any church, (a very great number indeed,) I invited to our sanctuary, leaving my card with them. Our meetings show the result of these invitations. The audience on Sunday morning was at first about fifty adults, and slowly increased, until in summer and fall it was from one hundred and fifty to two hundred. In the afternoon the audience has increased from twenty to sixty, and the lecture on Thursday evening, from five to twenty-five. Although this number is small, it must be regarded as a token of good success, as the Germans are not much accustomed to go to church in the afternoon, much less on weekdays; and when we compare our audience with that of other German churches in New-York of older date, we can say it is comparatively large. The more so, if we remember that our audience consists chiefly of hearers who were not in the habit of going to any church, but being brought together from their houses, workshops, promenades and taverns. The Sabbath School, under the superintendence of Mr. Robert, is also in a hopeful condition; from a hundred to a hundred and thirty children are collected there and instructed in English and German. The greater number of these children belong to parents who are not attending church or observing the LORD's day. This church (school) of the young is of much importance; it may be compared to a nursery in an uncultivated region.

"These statements may convey to the friends of this mission an idea of the field and its prospects. On the one hand it shows the small success of the labor expended, yet on the other hand it shows that there *is* success. The builder is joyful, when on a lonely river-bank the first pile of material for building is raised; the future village is seen by his dreaming eye, and the great work will be carried on, he thinks, with vigor. So I feel happy in stating what the LORD has committed to us to do.

"Not long ago I visited a number of those families which are regular in their attendance at our service, and some of these visits were a comfort to my soul. A lady told me that she now understands why it was necessary for CHRIST to come into this world and die on Calvary; '*it was for me!*' By providential leading, a young family came to our church, after they had happily crossed the ocean; in tender feelings the lady, when she remembered 'sweet home,' was often shedding tears in her lonely room, and she could not tell to her little infant why she wept; a change took place, and now her

tearful eyes, when she reads the bible or the biography of Martin Boos, evince that the SAVIOUR is the precious pearl, wherewith she feels comforted in this new home. A father with his three sons, all grown up, regularly attend our meetings, feeling, as he once said with a smile, 'that is my delight, when I go with my children to the sanctuary and hear the gospel's sound.' As his eyes are getting dim, I procured a large bible for him, and he joyfully carried the treasure home. Such signs of the LORD may be prophetic voices, which sing, that His glory will visit the wilderness, making it bud and blossom as the rose.

"I will hint here also at the mournful aspects of this field. It is evident that Satan has had, and has still, a great dominion over it. The christian name is not abolished, yet faith is forsaken, the SAVIOUR denied. In many thousand houses Latitudinarianism, Rationalism, (the German Rationalism is now not only among the higher classes, but even among the lower, developeing itself into Pantheism, the legitimate consequence) Atheism and Romanism are reigning. I find that out daily, particularly with those who call for help. Last night came a poor but learned man, to convince me that he did not live without GOD and prayer; he recited with tears an ode of Wieland. Said I: 'my friend, *that* even is against the gospel; you will go to hell with it!' Infidelity and Sabbath profanation are raging among my countrymen, like the cholera in the Orient. The prophecy of an Apostle can, in a great measure, be applied to this field: 'The time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers, having itching ears. And they shall turn away their ears from the truth and shall be turned unto fables.' More than ever is needed obedience to the command: 'Preach the word, be instant in season, out of season.' The Prince of darkness has four infernal engines stationed at different places of this quarter, destined to quench every holy fire, and multitudes are enlisted as his watchmen, the secular press, the legion of drink-shops, the Secret Lodges, and the dreadful pulpit. The thronged and curious events of the times have imparted to thousands of Germans a taste for the newspapers, and there are now, I think, eight German papers edited in New-York, and their general bearing is anti-christian. About the drink-shops we need not say a word, as their influence is well known. More destructive perhaps than the former are the Lodges. They are numerous, and have ostensibly for their chief object the support of the sick, but indirectly they destroy all christian sentiments, and bring from the deep bottom of a sinful heart to the surface Rationalism and Atheism. The Lodge is the great speculation-field of bad spirits. A certain Mr. *****, a deposed minister, is the creator and conservator of many Lodges here, and gives them awful names, as: 'Sons of Hermann, Harugary, Druids,' and as much or little is left from church ceremonies as is given to his performance. GOD speed the time when these hollow river-bank trees

may fall into the floods! The dark pulpit has also its dreadful influence here, and it is particularly the famous Mr. F*****, who entices many every Sunday through his infernal trumpet. Communism is his deity. And hundreds say 'F. is an orator! pity that his character is so base. Every reformer should have a moral character.' But besides these four there is a fifth, a monster, old and new, its destructive result a future will unveil: Jesuitism! Many an old resident of New-York will be surprised, when he passes the magnificent building in Third-street, and sees the steeple of Liguori soaring so high, as its vaults under the floor go so deep, that nobody expected such signs in this age. And many a young resident in this metropolis will in future years, when secrets are unfolded and open things veiled, wonder that the articles from the fabric of Loyola and Lainez are so numerous and wide spread.

"Sometimes when I look upon these discouragements, I feel burdened with anxiety. Still that is not the right stand-point of view. These very discouragements should be converted into encouragements. We should take them as powerful calls to faithful labor, and this without delay. If labor be doubled, energy increased, then victory, victory, whose fruits are immortal, will be on our side. The field is open and ripe for harvest; and in reference to our enemies we have either unfinished portals before us, or broken walls. And here I would bring a wish to the heart of friends who interest themselves in this mission. It will greatly promote our work, if a man would be employed, who in the dress of a colporteur may be working for this church. I know a man who is, I hope, the very man for that purpose. Such work of a pioneer (as I may call it) will make our cause known, will increase our audience and our school; it will make my visits more directly useful, as such a brother will point out the families to me which are disposed to attend our meetings. The preparation for the pulpit takes up so much of my time that I cannot do so much in visiting new families, as I would; and yet visiting must be our great engine, and that engine be in steady motion.

"As so great appeals are made for this mission, I would refrain from bringing up a further request, but it is for the LORD'S cause, for the salvation of immortal souls, and that constrains me to speak as in His presence. I hope, as now facts can be laid before the friends who interest themselves in this work, there will be found more friends, who will support this mission, and so this wish may be realized. It is an outlay from the great heavenly bank on earth, and in eternity the gifts will be refunded.

"I will close with a few remarks about the particular importance of this field. In comparison with the native inhabitants very little is done among the *Germans*. If more christian labor were consecrated to the old and the *young*, we should see blessed results. These thousands and thousands of *immortal souls* are also the SAVIOUR'S inheritance. Many of them have never

been directed to CHRIST, when they were wandering on the other side of the Atlantic. And now here where they are scattered as sheep without a shepherd, the Great Shepherd bids his friends to seek and lead them to His fold. We are His friends, and we will respond to and share in this angelic work. Temporal good will also result from this enterprise; a moral benefit will it be for the city. The field has an importance for other fields in this land. The standard of the gospel doctrine is unfurled in the German Evangelical Church in this country, but the organization, the government of churches, does not harmonize with it, and this is what we want to see planted and growing. Many a servant of CHRIST desires it, but they think it cannot be accomplished yet. The eyes of good hope, and the eyes of suspicion are already directed to this work in New-York. Should it prove a failure, it would be fatal for the German Church in this land. If it should prosper, it will vanquish opposition, and be an inducement to establish many similar enterprises throughout the land. This mission therefore must be carried on with energy. The operation should be adapted to the extension and situation of the field. In parts of the city where no German church is, meetings should be held on Sunday night and on evenings in the week; it will have some effect to bring people to church, and children to Sabbath Schools. The poorhouse and hospital, where always many Germans are found, should be visited. Among the daily arriving emigrants, in the lower part of the city, something should be done; it will bring those who inquire after a church, into our communion; and then in the vicinity of our church thousands should be visited and revisited. We should go into those Avenues, setting up here and there signboards, which direct the wandering soul to their happy refuge; rearing tents where pilgrims may be collected; and where they may be made to feel the wants of their souls; and through the grace of GOD may ask: 'What must I do to be saved!'

"Sincerely yours,

"HENRY TOELKE."

NEW GRANADA AND THE HOLY SEE:

THE ALLOCUTION OF THE POPE.

We are happy to be able to give the "Allocution" which his Holiness, Pius IX, made in the "Secret Consistory" on the 27th of September, 1852, in relation to the state of things in a sister Republic, in the southern part of our hemisphere. We use the translation of this important document, which appeared in the *Tablet*, the leading Roman Catholic Journal of Ireland. Although this paper is a long one, it will well reward a careful perusal. In the second paragraph

the chief acts of the government of Granada, that have occasioned the holy Father so much "bitter grief," are set forth. 1. The expulsion of the Jesuits and the breaking up of the establishments of the other orders. 2. The encouragement given to those who had taken the monastic vows to break them and return to the ordinary manner of life. 3. The giving of the appointment of parish priests and the regulation of their salaries to the people of each parish, convened in public meeting. 4. The interference of the government in the question of the revenues of the Archbishop and bishops. 5. The introduction of "free education." 6. The liberty given to all to print and publish their opinions on the subject of religion. 7. And finally the liberty granted to any one "*to profess privately and publicly whatever worship he pleases.*"

In the subsequent paragraphs other and very serious measures, some of them carried into effect, and others only as yet proposed, are stated and deplored. We do not wonder that his Holiness is "heavily oppressed," at the state and prospect of things in New Granada. But we will let our readers judge for themselves.

"We this day communicate to you, Venerable Brothers, the most bitter grief, with which we have now for a long time been heavily oppressed, because of the very great and never sufficiently-to-be-lamented evils, wherewith for several years past the Catholic Church in the Republic of New Granada has been in a miserable manner afflicted and harassed. And this we should never have looked for, since all men know with what expressions of special good will this Apostolic See has favored that republic, and with what alacrity our predecessor, Gregory XVI. of happy memory, in order, with all his zeal, to provide for the good of religion and the spiritual advantage of that nation, and to draw closer and closer the links of mutual amity, not only in the first instance recognized the republic itself before all the other regions of America, but also constituted there an Apostolic Nunciature; and we therefore grieve the more that hitherto all the means have failed which were most earnestly applied to that government both by our predecessor aforesaid, and by ourselves, in order to remove the many evils inflicted on the Catholic religion, and to annul the wicked and most unjust laws passed and decreed in that country, by the civil power, to the very great detriment of the Faithful, against the Divine institution of the Church, and its venerable rights and liberty; against the supreme power of this Apostolic See, against the sacred pastors and ordinations. For our predecessor aforesaid became aware that a law had been there promulgated in the month of April, in the year 1845, by which, amongst other things, it is enacted that almost the moment any accu-

sation against Ecclesiastics, or Bishops themselves, has been admitted in the lay tribunals, not only must the Priests of the Lord, and other Clerics, but even Bishops, whom the Holy Spirit has appointed to govern the Church of God, abstain from all exercise of their ministry, and commit to others the discharge of their own office; imprisonment, exile, and other penalties being imposed on those who refused to do this. Wherefore our predecessor himself, without any delay, the same year sent to the President of that republic his letters, in which he vehemently disapproved of that law, worthy as it certainly was of all blame, and, at the same time demanded, with the utmost earnestness, that the said law should be forthwith abrogated, and the rights of the Church be preserved in their integrity. But we, after that, having been raised by the inscrutable judgment of God to this chair of the Prince of the Apostles, took the management of the helm of the whole Church, being in the highest degree desirous to consult for the afflicted affairs of our most holy religion in that country, as early as the year 1847 wrote letters to the President of the said Republic of New Granada. And in these letters, indeed, setting forth how very great was the care and anxiety we felt for that part of the Lord's flock, and with what singular zeal of our paternal affection we desired to apply opportune remedies to heal in that country the bruises of Israel, we vehemently lamented the deplorable condition in which the Church was placed. Nor did we omit in the same letters, among other things, strongly to remonstrate against those two projects of law in particular, by one of which it was proposed, that, without in the least consulting this Apostolic See, tithes should be abolished; and by the other, that emigrants to that country might have the public exercise of their worship, whatsoever it was. And disapproving of the above-mentioned decrees, we again and again insisted that they should never be ratified, and that the Church should enjoy all her rights and full liberty.

"We relied, indeed, on this hope, that it would come to pass that the Republic of New Granada would be willing with ready ears to hearken to these our words, admonitions, expostulations, and complaints, which brake forth from the heart, at once most loving and most afflicted, of the common father of all the faithful. But to the incredible sorrow of our mind, we are compelled to announce to you, that attacks of such a hostile and violent description have been daily more and more, but especially within the last two years, made against the Church of CHRIST, that new and grievous wounds are unceasingly inflicted on the Church herself by the lay power. For not only, Venerable Brothers, were those most unjust laws, of which we have sorrowfully spoken, by no means withdrawn, but others also were made by both the legislative assemblies of that government, by which the most holy rights of the Church and of this Holy See are in a still greater degree violated, assailed, and trampled upon. For among other things, in and from the month

of May last year was promulgated a law against religious orders, which, if piously instituted and rightly administered, are wont to be of great use and ornament to the Christian and civil commonwealth. For by that law is confirmed the expulsion of the religious order of the Society of Jesus, which having been in the first instance called thither and earnestly wished for in the country, was of excellent service there to the Catholic and civil interests; and by the same law it is forbidden to institute in the territory of the Republic of New Granada any society mainly formed by the tie of *passive* obedience, as they call it. Moreover, by the same law aid is promised to all those who wish to abandon the purpose of religious life they have commenced, and to break their solemnvows: and the Venerable Brother, Emmanuel, the most vigilant Archbishop of that Ecclesiastical province, a man who deserves the highest praise from us, and from this Apostolic See, is interdicted from exercising the faculty granted to him from the year 1835 by this Apostolic See, viz. of visiting the religious orders of that country, and of restoring regular discipline. Next, a law was in the same month and year enacted, by which the Ecclesiastical Court is altogether abolished, and it is declared that all causes pertaining to the said court, and even the causes of the Archbishop and Bishops, whether civil or criminal, are to be judged in future before the lay tribunals by the magistrates of the said republic. Afterwards, namely, on the 27th day of the same month of May, in the year 1851, a law was promulgated concerning the nomination of Parish Priests, by which the national assemblies transfer the false and pretended right of nominating the Parish Priests from the President of the said Republic, to a certain parochial meeting devised by them, which they call *cabildo parroquial*, chiefly composed of the fathers of families of each parish, so that when any parish shall have been deprived of its Parish Priest, that meeting may have the power of nominating a new Parish Priest. Moreover, by certain articles of the same law the Prelates are prohibited from receiving any emolument either from the sacred visitation, or on any other grounds; and to the parochial meeting aforesaid is assigned the power of determining and changing, at its pleasure, as well the revenues of the Parish Priests as the expenses necessary for the sacred functions; and other things are enacted whereby the rights of Ecclesiastical property are violated and destroyed. Afterwards, on June 1st, of the same year, 1851, another law was passed by which it is forbidden to confer the Canonical prebends of the cathedral churches, except after the same shall have been decided by a majority of the provincial assemblies of each diocese at their pleasure. Other laws were afterwards promulgated, by which permission was given to all of releasing themselves from the burthen of paying the dues, which constituted the chief part of the Ecclesiastical revenues, on paying half the value to the government; and also the property of the Archiepiscopal Seminary of Santa Fè de Bogota is adjudged to the National

College, and the supreme inspection of the said seminary is assigned to the lay power. Nor must we pass over in silence that by the new constitution of that republic, enacted in these recent times, among other things the right also of free education is defended, and liberty of all kinds is given unto all, so that each person may even print and publish his thoughts and all kinds of monstrous portents of opinions, and profess privately and publicly whatever worship he pleases.

"You assuredly see, Venerable Brothers, how horrible and sacrilegious a war is proclaimed against the Catholic Church by the rulers of the Republic of New Granada, and what and how great injuries have been inflicted on the said Church and its sacred rights, Pastors and Ministers, and Our supreme authority and that of this Holy See. But, when the laws enacted in the said year, 1851, were put into execution, then already the Prelates and Ecclesiastics, who, being truly animated by Catholic feelings, rightly and most justly protested against and resisted those nefarious decrees, were cruelly harassed to the very great injury of the Faithful people, and were thrown into the most grievous distresses. For not only was the sacred authority of the Bishops overthrown, and the ministration of the Parish Priests fettered and hampered, but the most excellent preachers of the Divine Law were thrown into prison, and Clerics of every grade were reduced to want, and were exposed to all kinds of evil and suffering. And in the first place, the Venerable Brother Emmanuel Joseph de Mosquera, the most vigilant Archbishop of Santa Fè de Bogota, was persecuted with grievous afflictions and troubles for this very cause, that that most admirable Prelate, conspicuous for his singular piety, learning, prudence and wisdom, and being highly enkindled with Apostolic zeal, did, according to the duty of his office, never cease wisely and strongly to protest against those impious laws, and to resist with invincible energy the licentiousness of the age, and the bad designs of impious men, and strenuously to fight for the cause of God and the Church. But hear, Venerable Brothers, what was the chief pretext which the government of New Granada chose to make use of in order to harass that most illustrious Prelate. For, whereas in those countries a custom has prevailed of holding concursus every six months, to try the learning of those who are to be set over vacant parish churches, the government of New Granada, by a law there for this long time enacted contrary to the canonical sanctions, insolently arrogated to itself the right not only of assembling the Bishops every six months to do this, but even of compelling the Metropolitan or the nearest Archbishop to discharge this office, if any Bishop did not hold such concursus at the aforesaid time. In virtue of this law the government itself, in the year 1851, did not hesitate to warn the said illustrious Archbishop of Santa Fè de Bogota to give notice of the said concursus. And, since the said Archbishop was suffering under the inconvenience of ill-health, his Vicar-Ge-

neral, consequently, replying to the government in the name of his Prelate, thought proper to repel this unjust demand by delay, fearing, especially, that he might in a manner seem to approve of the aforesaid law concerning the nomination of Parish Priests. And, therefore, because of the right and prudent course of action, certainly worthy of all praise, adopted by that Vicar, he was accused before the lay tribunals, interdicted from the exercise of his own office, openly and publicly apprehended, and afterwards condemned to prison for two months, and for six to captivity or detention, and afflicted with other penalties. And herein it is above all things to be lamented, Venerable Brothers, that the Vicar-Capitular of the vacant Church of Antioquia, which is adjoining to Bogota, being basely subservient to the sentiments and designs of the government of New Granada, feared not to issue an edict on the 1st of March in this year, wherein, rebelling against his metropolitan and invading his jurisdiction, he proclaimed concursus for the parishes of that archdiocese, contrary to the canonical sanctions. When this came to our ears, without any delay we wrote a letter to the said Vicar-Capitular, in which, as was right, in grave and severe language reproving and condemning this great crime on his part, we commanded him immediately to desist from what he had begun, lest we, though unwilling, should be compelled to decree such measures against him as the severity of the sacred canons and the dignity of our Apostolic Ministry demanded. But in the meantime the most pious Archbishop himself, with prudence and wisdom, discharging his office, immediately issued an edict, in which he most justly declared null and void the edict promulgated by that Vicar-Capitular against the precepts of the sacred canons, and at the same time with all reason forbade any one in any way to hearken to the said edict. But then the Chamber of Deputies, assailing their own Pastor with continually increasing fury, did not hesitate to accuse the most illustrious Archbishop of having broken the laws, and the Senate of New Granada feared not to admit the unjust and impious accusation. And, in virtue of that accursed law, which as we said at the beginning, our predecessor, Gregory XVI, of happy memory, had condemned, the said Archbishop was warned to give up his jurisdiction, and to resign it to some other Ecclesiastic. Having received this unjust order, that most religious and learned Prelate, a noble and strenuous champion of the Catholic interest and the rights of the Church, being prepared to sustain any afflictions in the cause of justice, gave a most wise and most true answer, whereby, in the inconquerable fortitude of his Episcopal soul, he clearly and openly declared that he could never surrender that power which he well knew had been committed to him only by GOD and by this Apostolic See. Hence the government of New Granada did not fear, to the very great grief and indignation of all good men, not only to sequester the revenues of the Archiepiscopal house, but also to drive into exile their own Archbishop, who had merited very highly of

rchdiocese, and was assuredly on so many titles illustrious. And this
te, indeed, being afterwards attacked by serious illness, and unable im-
tely to leave the territory of the Republic of New Granada, was com-
l to betake himself to a certain country house, distant two days' jour-
rom the city of Bogota. But, as among other most distinguished per-
the minister of a renowned foreign nation residing there, being also in-
nt at such an unworthy business, took care to interpose his good offices
he government, the said government consented merely to allow that
rchbishop should go into exile the moment he could undertake the
y.

Nor did this suffice. For within the last few days very distressing news
rived, from which, with no less sorrow of heart, we have learned that
enerable brother, the Bishop of Carthagena, and Our beloved son the Vi-
pitular of the diocese of Santa Martha, had received from that govern-
a similar order concerning the concursus of the parishes; and that pre-
the same dangers were assailing them, because, to the very great hon-
their names, they did not hesitate to despise that order. Information
so been conveyed to us, that from the very same cause the same storm
ending over our Venerable Brother the Bishop of Nuova-Pamplona,
he also was prepared splendidly to fulfil the duties of his office, and
ourage and constancy to defend the rights of the Church. And to the
exations, injuries, and contumelies, were also subjected other most dis-
shed Ecclesiastics of that republic, and even the very Legate of our-
and of this Apostolic See. For once and again, in those assemblies,
very great and horrible insults of every kind cast upon the Vicar of
here upon earth, a proposition was made of giving Our Legate afore-
his *congé*; and he, with the prudence and resolution that was fitting,
t neglect to protest in Our name against all those wicked and sacrile-
attempts.

But, We here omit to mention other new laws proposed by some mem-
of the Chamber of Deputies, which are altogether opposed to the un-
eable doctrine of the Catholic Church, and to her most holy rights.
fore, we say nothing of those projects of law, by which it was proposed
he Church should be separated from the State; that the properties of the
r orders and those arising from pious legacies, should be subjected to
rthen of forced loans; that all laws should be abrogated which relate
protection of the existence of religious families, and the maintenance
ir rights and duties; that to the civil authority should be attributed the
· of erecting and circumscribing dioceses and colleges of Canons; that
iastical jurisdiction should be conferred on those who had been nomi-
by the government. We say nothing concerning that other decree by
the mystery, dignity, and sanctity of the Sacrament of Marriage being

altogether despised, and its institution and nature utterly ignored and overturned; and the power of the Church over the same sacrament being completely set at naught, it was proposed, according to the already condemned errors of the heretics, and against the doctrine of the Catholic Church, that marriage should be esteemed merely as a civil contract, and that in various cases divorce properly so called should be sanctioned, and all matrimonial causes be referred to the lay tribunals, and be judged by them; though no Catholic is ignorant, or can be ignorant, that Matrimony is truly and properly one of the Seven Sacraments of the Evangelical law instituted by CHRIST Our LORD, and therefore that amongst the Faithful marriage cannot be given without there being at one and the same time a sacrament, and, consequently, that any other union whatever of man and woman among Christians, made in virtue of what civil law soever, is nothing else but a shameful and miserable concubinage, so often condemned by the Church; and therefore that the sacrament can never be separated from the conjugal alliance, and it exclusively appertains to the power of the Church to determine all those things which can in any way relate to the same marriage. And we omit all those things because although those laws were proposed by some members of the Chamber of Deputies, still a majority of the deputies and senators, by the favor of GOD, decided that those laws were to be rejected, and after so many grievous wounds had been inflicted on the Church, shrank from adding other fresh wounds.

"But in the midst of so much bitterness, we are consoled with the singular religion, piety, and sacerdotal fortitude and constancy as well of the Archbishop of Bogota as of the other Prelates of that republic. For they, being duly mindful of the place which they hold, of the dignity with which they are invested, of the oath with which they bound themselves at their solemn inauguration, treading in the illustrious steps of the Archbishop, to their very great praise did not neglect to raise their Episcopal voice against those many injuries inflicted on the Church, and were most ready to undergo all risks in the defence of the Church. And no slight consolation also do we find in the remarkable virtue and piety of the people of New Granada, the vast majority of whom, being deeply grieved and indignant at such unjust and miserable proceedings against their religion and Prelates, esteem nothing of such consequence as to show by public and manifest testimonies that they have above all things at heart both to profess the Catholic religion, and to exhibit towards their Prelates the utmost obedience and love, and firmly to adhere unto us and to the Apostolic See, the centre of truth and unity.

"And further, Venerable Brothers, scarcely had it come to Our knowledge that such wicked and never-sufficiently-to-be censured designs had been in the republic of New Granada undertaken and accomplished against the Church, and her sacred rights, property, Pastors and ministers, than We never ceased

by the Cardinal, Our Secretary of State, to protest and complain, with reiterated expostulations to that government, against the many very grievous injuries inflicted on the same Church and this Apostolic See. However, with grief and unwillingness We say it, Our words, protests, and complaints, have profited nothing; the reclamations of those Prelates have been of no avail, who, exemplarily discharging the office of their own ministry, and confirmed by our paternal letters, did not fail to oppose a wall for the house of Israel. Therefore, that the Faithful who dwell there may know, and that the whole world may understand how vehemently We disapprove of all those things which have been done by the rulers of that republic against religion, the Church, and her laws, Pastors and ministers, and against the rights of and authority of this chair of blessed Peter, We, raising with Apostolic liberty Our pastoral voice in this your most illustrious assembly, do censure, condemn, and declare utterly null and void all the aforesaid decrees which have, so much to the contempt of the Ecclesiastical authority and of this Holy See, and to the loss and detriment of religion and of the Holy Prelates, been there enacted by the civil power. Moreover, We very gravely admonish all those by whose instrumentality and orders they were put forth, that they seriously consider the penalties and censures which have been constituted by the Apostolical constitutions and the sacred canons of councils against those who violate and profane sacred persons and things and the Ecclesiastical power, and who usurp the rights of this Apostolic See.

"And would that to these Our words, admonitions, and complaints, they themselves at length may hearken with docile ears, by whose instrumentality the Church is groaning under the weight of so many and such great evils; would that, being moved at the sight of this most mournful and most loving Mother, they may hasten to console her with health-giving penance, and to wash her most grievous wounds with tears, and immediately repair her losses and so not be willing to wait for, and learn by experience how God will arise a wrathful judge against those who dare to pollute, to violate, and to afflict his Church. But let us, Venerable Brothers, never cease day and night with assiduous and fervent prayers to pray and beseech the most clement Father of Mercies, and God of all consolation, that with His divine grace He may be pleased to bring back all wanderers to the paths of truth, justice, and salvation; and at the same time, by his almighty power, bring it to pass that His holy Church, so cruelly afflicted and harassed both there and elsewhere by the wicked designs of impious men, may lay aside sorrow, throw off mourning, and put on the garments of her joy; and from the rising even unto the setting of the sun be daily increased and adorned with more and more splendid triumphs."

CONVERSION OF A ROMISH PRIEST AT GLASGOW.

The following letter from the Rev. James Forbes, once a Romish priest, gives an account of the process by which he was led to abandon the errors of Romanism. It is addressed to a member of the committee of the "Irish Mission," in Edinburgh. Mr. Forbes, we will add, is in the prime of life; we hope that he will prove to be a valuable laborer in the Cause. Such men, having known well the "depths of Satan," which are to be found in Rome, become invaluable when they feel, in good measure, the sanctifying influence of the Truth.

"DEAR SIR,—You are already aware that I have abandoned the Church of Rome, and desire to offer myself to the Committee of the Irish Mission, if they shall see fit to employ me. In doing so I think it right to give some statements regarding my previous history.

"I was born in Aberdeen, in December, 1822, and brought up in Banffshire. My father has always belonged to the Romish Church, my mother remained a Protestant until about ten years after her marriage. My parents intended me for the Romish priesthood. At the parochial school I learned some Latin, etc. and in my fifteenth year, in the Autumn of 1838, I left my native country and went to Paris. Even at so early a period I began to entertain doubts on transubstantiation, and other leading Roman Catholic doctrines, and these doubts were by no means dispelled by the reading of Popish controversy, to which, from inclination, I devoted a good part of my spare time. I hoped that in a foreign college the works of the great Romish Controversialists of the Continent would help me out of my difficulties. My doubts continued for many years, but I ended by attributing them to the temptations of Satan. It was not the temptation of Satan; it was my reason in revolt, or, to speak in a more Christian manner, it was the working of GOD'S Spirit. I have not spoken of the ceremonies and discipline of the Romish Church. To them I always have been opposed. Where others saw sublimity, I saw frivolity; in the vaunted magnificence of Romish ceremonies, I saw nothing, so to speak, but the complete absence of Gospel simplicity. I received the tonsure, minor orders, sub-deaconship, and deacon ship (the latter in 1847) from M. Affre, Archbishop of Paris, the same who was afterwards shot in the insurrection of June. I returned from Paris immediately after the Revolution of February, 1848, resided for nearly three months in the College of Blairs, was there ordained priest by Dr. Kyle, and immediately sent to superintend the Roman Catholics of Glengairn, Aberdeenshire. My doubts were not annihilated, but they troubled me no longer. Romish theologians almost invariably attribute them to the working of Satan, because they well know that if a Romanist is once convinced of this, he will

on these doubts with suspicion, despise them, and finally cast them
This is an admirable preservation against the inroads of Truth. I re-
ed two years in Glengairn. I then sought and obtained leave to remove
lasgow, wishing greater scope for my energies. I began my work
lasgow in the summer of 1850. The 'Papal Aggression' took place,
declared myself an enemy to this act of priestly arrogance. I was in
excessively disgusted, and luckily I did not stop here. Imperceptibly I
gain to controversial investigation. Abroad I had become acquainted
the arguments of the great French advocates of Protestantism, Claud
u, and others—these recurred to me, and I discovered more in the
:h works I had brought home with me—add to this different English
ı. Gradually my convictions underwent a change, and my zeal for the
:h of Rome gradually cooled. My own reflections, and my knowledge
working of the Romish system, produced a greater effect on me than
any work; in fact, my principal study consisted in keeping my eyes
and in allowing my reason full play. I will not here enter into a dry
)versial discussion—I reserve this for a future time. Suffice it to say,
discovered the Church of Rome not to be the true Church of CHRIST;
ı her bosom no ordinary possibility of salvation existed; that her false
istorted views on the justification of man, her exaggerated doctrines on
ficacy of her sacraments, her impious lowering of the merits of CHRIST'S
)n and atonement, prevented poor Romanists from having even an im-
:t idea of the plan of salvation. On all these points I found the true
ne clearly laid down in Scripture, and I found it professed by Protes-

I intend to prepare for the ministry, in which I may be found useful;
ı the mean time, dear sir, if your committee should think proper to
)y me in the Irish Mission Scheme, I would gladly take my part, and
instruct myself whilst instructing others. The Romanist clergy look
surprise on the great things done by this mission, and endeavor to ex-
it by the fact, that its superintendent, having been once a Romanist,
ı well their doctrines and the people with whom he comes in contact.
them I once was both surprised and incredulous—now I recognize in it
ıger of God, and this makes me the more willing to embark in a work
he has blessed in so signal a manner.—I am etc.

"JAMES FORBES.

'JAMES GALL, Jun."

THE PERSECUTED ONES IN TUSCANY.

ur readers have often been informed of the progress of the
ı at Florence, the capital of the Grand Duchy of Tuscany,
n the last three or four years, and of the persecution which

some who have been led by the reading of the Word of GOD to abandon the errors of Rome, have been called to endure. This persecution in 1851 caused the imprisonment and banishment of several excellent men. At a later day Signor Francesco Madiai and his wife Rosa were thrown into prison for having read the Bible to some of their neighbors and friends who were accustomed to come to them for this service. After having been for many months confined in a loathsome prison, they were tried and condemned for doing what was alleged to be contrary to the Religion of the State —that is, the reading of the Bible—because it led persons to abandon the Roman Catholic Church, was considered to be *constructive treason;* inasmuch as whatever injured that Church (by turning people away from it) was adjudged to be also an attack upon the State, with which the Roman Catholic Church is united! The humble and excellent persons just named were sentenced to long imprisonment, and all this simply and solely for reading the Bible to their neighbors! In other and fewer words, their crime has been the *reading of the Bible!* It was a Protestant version, we suppose—that of Diodati probably. It matters not, the same result would have been reached if it had been that of Martini, a former Roman Catholic Archbishop of Florence. We do not believe that the case would have been materially different if the Bible had been Martini's version, and accompanied by what are called the authorised notes. It is the Bible in any translation or shape, that Rome emphatically fears and hates.

Our readers are also aware that at the instance of the Evangelical Alliance of Geneva, the British Evangelical Alliance proposed the sending of a deputation of influential Christian gentlemen, of different countries, to Florence, to intercede in behalf of these suffering people, particularly Francesco and Rosa Madiai. That deputation was sent in October last.

As it may be desirable to have the correspondence which took place between the Deputation and the Tuscan Government, given entire, we here subjoin it—for future reference.

Soon after their arrival at Florence, on the 22d of October, the Deputation sent the following letter to the Duke of Casigliano, the Tuscan Minister of State for Foreign Affairs.

Florence, October 24.

MONSIEUR LE MINISTRE,—We approach your Excellency to solicit your intervention for the purpose of procuring us an audience of his Imperial Highness the Grand-Duke. We desire an opportunity of placing before his

n expression of the sympathies which the sufferings of M. and Madame
i excite among our fellow-believers.
e present ourselves in the character of simple delegates from the evan-
Christians of various countries, not concealing from ourselves that we
o right in this quality to solicit the favor of being received by his Im-
Highness, but conceiving that it is of consequence that a proceeding
kind should not be complicated by any political intervention or pres-
hatever.
is for this reason that we do not have recourse to the intermediary of
the Ministers accredited to the Grand-Ducal Court, hoping that our
t will be received with the more favor, that it is prefered in our own

s Imperial Highness will appreciate the feeling which prompts us to
urse, and that which has brought us hither, respectfully to recommend
nation of M. and Madame Madiai, to his clemency.
cept, Monsieur le Duc, the assurance of our high consideration.

RODEN, A. DE GASPARIN, CAVAN,
F. DE MIMONT, CAPT. TROTTER.

the above note, the Minister of the Grand-Duke sent on the 25th a
refusing the audience. This reply is as follows:

Florence, Oct. 25th, 1852.

r LORD,—I have submitted to my august Sovereign the letter addressed
nder date of the 24th inst. signed by the gentlemen at the head of whom
s your name.
s Imperial and Royal Highness, while appreciating the course you have
d in this matter, would certainly have repelled any political pressure
one) whatever, and the honorable diplomatic agents resident at this
would have been careful to avoid it.
e Madiai, (man and wife,) Tuscan subjects, to whom you refer, have
ondemned to five years' imprisonment, by the ordinary tribunals, for
me of propagating Protestantism, (*de propagande Protestante*,) which
scribed by our laws as an attack upon the religion of the State.
punishment is the application of these laws, and their appeal for a re-
of their sentence has been rejected by the Court of Cassation.
s Imperial and Royal Highness, in reserving to himself the exercise of
;h prerogative in such cases and at such times as he may judge right,
permit any interposition in a case which concerns the administration
ice in his States and his acts towards his own subjects.
' august Sovereign, recognising the benevolent sentiments by which you
een actuated, but not considering it necessary to listen to any kind of
ation on this subject, commands me to inform you, my lord, that he

regrets being unable to grant the audience solicited by you and the other gentleman who have signed the letter which has been addressed to me.

Accept, my lord, and convey to those gentlemen, the assurance of my high consideration. LE DUC DE CASIGLIANO.

To the Right Hon. the Earl of Roden, Florence.

On the next day the following note was sent to the Tuscan Foreign-office:—

TO THE DUC DE CASIGLIANO.

Florence, October 26.

MONSIEUR LE MINISTRE,—We have received the letter by which your Excellency does us the honor to inform us that his Imperial and Royal Highness has appreciated the form of our application, but that he does not feel at liberty to grant us an audience, and that he reserves to himself the right of exercising his high prerogative, in the manner and at the moment which may appear to him most fitting.

It now remains for us to discharge our duty in the only mode henceforth possible, by transmitting to your Excellency the expression of the sentiments which we are charged to bring before his Imperial Highness, and which are contained in the accompanying address.

We venture to hope, that if his Imperial Highness will inspect it, he will find there nothing out of harmony with the religious character of our mission, and with the profound respect which fills our breasts.

Accept, Monsieur le Duc, the renewed assurances of our high esteem.

RODEN, A. DE GASPARIN, A. DE BONIN,
CAVAN, F. DE MIMONT, CAPT. TROTTER.

The following is the address prepared for presentation to the Grand-Duke, referred to in the foregoing letter:—

MONSEIGNEUR,—Your Imperial and Royal Highness is already aware with what object, and in what character, we have the honor to present ourselves before you. Not only have we avoided recourse to diplomatic intervention, which would have compromised the exclusively religious character of our proceedings, but we manifest the express desire that this *démarche* may not serve as a starting-point of any future political action.

We are here only as private Christians, representing millions of other Christians who desire to know no other weapons than prayers, no other force than that of their Divine Master. Here is an embassy of a novel kind, and one which manifests, we venture to think, our respect for the sentiments of the Prince to whom we are commissioned.

Our brethren have said to us, "Go not in the name of this or that Protestant Power, but in the name of the Lord Jesus; go carry to the Sove-

reign of Tuscany, the expression of the profound sympathies which we feel for the situation of the Madiai. We dare hope that these sympathies, so general, will not be disregarded by the Prince."

We would not, Monseigneur, commit the impropriety of expressing an opinion on the law which has been applied in this case, nor on the manner of its application. It belongs not to us to interfere in the legislation or the administration of justice in your states; we feel that, to justify our conduct in this matter, we need only say that that which we desire for our fellow-believers, we would not deny to those who are strangers to our faith.

Roman Catholicism is free in the Protestant countries which we represent. Your Imperial and Royal Highness will readily perceive why we recall this fact; for how could we dare address to you a request in favor of our brethren the Madiai, if we were not willing to grant the liberty of Roman Catholics?

We should have been wanting in the profound respect which we owe to your Imperial and Royal Highness, had we hesitated to hold this language.

This respect, which is on our lips, is also in our hearts. The evangelical Christians who have sent us hither have all learned, by the study of the Holy Scriptures, to honor established powers, and their prayers for your Imperial and Royal Highness will be joined to those which rise from all parts of Europe and America for our brother and sister Madiai.

We venture to hope, Monsiegneur, that your response will rejoice the hearts of those who have sent us.

RODEN, A. DE GASPARIN, A. DE BONIN,
CAVAN, F. DE MIMONT, CAPT. TROTTER.

Thus terminated the efforts of the deputation in behalf of the Madiai, so far as concerns their pardon and deliverance from prison. The deputies returned to their respective countries. The object was a noble one, whatever the result. These ten distinguished men from the Protestants of England, France, Holland, Germany, and Switzerland, deserve the thanks of the friends of religious liberty—we might say of humanity itself—for the effort which they made, and the eminently Christian spirit which characterized their proceedings. Nor will this demonstration prove to be in vain, whatever may be the effect upon the case of the Madiai. The attention of the Christian world, Papal as well as Protestant, has been called to the alleged crime of these persons, and others who are now suffering from persecution in various ways, in the same country of Tuscany, or who we fear soon will be. *That crime was the reading of the Word of God!* The friends of the Gospel will in all Papal countries be encouraged by this sympathy.

It is true that we have some doubts about the wisdom of making public some of the facts which have found their way to the English papers through the letters and speeches of some of the members of the deputation. It is indeed cheering to be informed that more than 20,000 people in Florence and its vicinity have, through the reading of the Scriptures which were extensively circulated there in the years 1848–49, turned away from the delusions of Rome; but we fear for the consequence of blazoning this fact so conspicuously to the world. For ourselves, we should have preferred to say as little about that movement as possible in a very public way.

Before Lord Roden left Tuscany he obtained permission to visit Signor Madiai and his wife. He first visited Madame Madiai, who is in prison at Lucca; he had no difficulty in gaining access to her cell. The account which he has given of the interview is exceedingly interesting. He found her in comfortable circumstances, but clad in the habiliments of a convict. He was greatly struck with her dignified and noble appearance, for one of such an humble origin and life. She was greatly gratified to see him, and though able to speak English, (for she had resided some years, we believe, in England, in the family of a nobleman) she preferred to use the French—probably because she would have the officers of the prison who were present to understand the subject of the conversation. Her expressions of trust in the promises of the SAVIOUR were very satisfactory. When asked whether "the LORD JESUS was her strength and comfort?" she replied, "Oh, how could I have gone through what I have, now a prisoner for fifteen months, if it had not been for Him?" Lord Roden said many things of a nature to support and cheer her heart, and in doing so suffered no interruption from the matron and director who were present. When he took her hand to bid her adieu, she said: "Tell all those who have taken such an interest in our case, how much I feel—more than I can express—and how much I pray for them; and that I hope they will continue their prayers for us." Well indeed might his Lordship exclaim: "I never saw a more melancholy object, nor such an instance of the effects of bigotry and cruelty—this dear servant of Christ, a woman of superior mind, education, and appearance, bent down to the very lowest state of depression, by an incarceration of fifteen months, for reading and openly confessing the Word of GOD."

Lord Roden then visited Signor Madiai in the prison at Volterra, three days later, (Nov. 3,) and found him in the infirmary of an es-

blishment in which are five hundred of the vilest criminals of Tuscany. He found the prisoner in a very weak state, though the physician pronounced that state better than it had been. The sub-director and the doctor appear to have been very civil to his lordship. Signor Madiai made no complaint on the score of ill-treatment, but Lord Roden expresses his decided opinion that he cannot live long. The interview was quite a long one, and was terminated by a prayer offered up by his lordship in behalf of this simple-minded Christian, greatly depressed and worn down by severe suffering, mental and bodily. The health of both was ruined by the many months' imprisonment which they endured in the *Bargello*, the common prison of Florence. It is evident that Lord Roden's heart was deeply touched by the appearance and remarks of these martyrs for CHRIST'S sake. May it please GOD to grant them abundantly the sweet supports of His grace during their dreary imprisonment. Each is allowed to have a copy of the Bible in a Roman Catholic version, with notes. Rome will leave no stone unmoved to bring back to her fold these confessors of the Truth.

The Evangelical Christians in Tuscany addressed a most interesting and important letter to the deputation, which we will give in our next number, not having room for it in the present.

We close these notices of the Madiai with an extract of a letter from the Earl of Cavan to Dr. Steane, of London, the Editor of the *Evangelical Christendom*—only premising that his lordship states two interesting facts in another part of his letter; one of which is, that Signor Madiai had been down at Rome, very shortly before his arrest, to see his brethren there; which shows the zeal for CHRIST which these sufferers for his name have felt. The other is, that the Jews in Italy are greatly aiding the good work—a fact to the truth of which we can bear testimony. But here is the extract referred to:—

"Under that very rigorous and despotic Tuscan police law, which gives such arbitrary power to the police, about five and twenty converts at Florence (three of whom were priests) have, since Count Guicciardini's exile, fallen under its heaviest penalties, and have been imprisoned or exiled for a period of twelve months; two only having renounced their faith to escape suffering. Those who were fortunate enough to be exiled, are now disseminating the Word in Sardinia and elsewhere, like the early believers, who when they 'were scattered abroad, went everywhere preaching the Word;' while alas! the poor liberated ones from prison are still subjected to the Argus-eye of the police—(I do not here allude to the hundreds of others who

have been, and still are, suffering under this *Reign of Terror*.) I have heard it expressed, that they would be only too glad, and have even applied for the surveillance of the police, if they might but be allowed to meet for the reading of the Scriptures, and prayer, to prove that there is nothing political in their motives—but this has been denied them.

"My esteemed friend, Captain Trotter, suggested to them a union in prayer with Christians, on Saturday evenings, for an abatement of this persecution, and that 'whether by life or death,' such a torch may thereby be lighted throughout Italy as may never go out till the LORD come, and in this I trust all who are interested in the suffering Madiai will join."

To which we say *Amen!* Let all our readers join this proposed "*union in prayer*" for the cause of the Truth in Italy, and for all who are called upon to suffer in its behalf.

THE INFLUENCE OF THE PRIEST.

[For the American and Foreign Christian Union.]

MR. EDITOR, DEAR SIR:—I send you the following account, on which you may place the utmost reliance, from the lips of Mrs. A. whom you know to be a woman of sound sense and christian character. It will only add one more fact to those already on record in your useful Journal, to show the real sentiments of Roman Catholic priests against both learning and the Holy Word of GOD.

Mrs. A. about six months ago employed an ignorant servant just from Ireland. In the course of a few days the girl, from being present at family worship and hearing the children read, expressed the wish that she could read, saying that no one had ever tried to teach her. Mrs. A. said to her, "if you are really desirous of learning, you may lay aside your work whenever you are disposed, and come to me for a lesson, I will teach you in a few weeks, so that you can after that make progress by yourself." At this the girl was delighted. She expressed herself in the most frantic joy at the prospect. "Now," said she, "I shall be able to read the Bible, the blessed book of GOD! Oh that will be so good. I shall know all about my SAVIOUR, and what he would have me do." She was full twenty-four years old, and it was enough to move the hardest heart, to hear how she deplored at one time her ignorance, and at another foretold her joy, at the prospect of being able to read the precious word of GOD; which she was so sure would guide her in the right way.

She soon mastered the alphabet and was beginning to read sen-

s of small words, when she was called to confession. When on knees she told that she lived in a Protestant family. This seemed nal for a new train of questions, and soon the question was put, you hear the Bible read?" Yes, was the reply. "And have read any of that wicked book yourself?" "Yes," said the astond and trembling victim of priestly intolerance. "Yes, I have read v verses of the easiest book, the gospel by John." At this the st rose from his seat, threw open the door of the confessional, d the terrified and unresisting girl by the arm, and hurried her y into the Presbytère, where were a number of priests sitting, it as, as some sort of court to judge such cases. Leading her into presence, he said in a loud and angry tone, "Here is one who been reading that accursed book which leads so many to Satan!" there he stood some time, inveighing against her, and inciting to lay some heavy penance upon her, to stop her in this wickreer. With a troubled and anxious mind she stood there, and d them denounce the Holy Scriptures in the most unmeasured s. Then they declared her amount of penance, consisting of adnal fastings, pater-nosters, and a strict command to desist from ing, and to appear no more with the family at prayer!

Mr. Editor, what language can describe the midnight darkness of e priests, the bigotry, superstition, and selfishness of their entire em? Here is a poor Irish girl hungering and thirsting after the l of life, and professed ministers of CHRIST forbid her to read it ain of eternal damnation!

Let American Christians know these facts respecting Popery, and will know how to treat it. For one, I am not afraid of the is-Such a system as Popery cannot succeed in America.

Yours in truth, W. W.

SUCCESS OF THE GOOD WORK IN IRELAND.

The following extracts from the monthly reports of the Irish rch Missions will show how the work advances in that island.

The Society's Missions in West Galway have, under GOD's blessing, the means of rendering a district, extending fifty miles in length and y in breadth, characteristically Protestant, which, but a few years ago, characteristically Romish. In that district, three or four years ago, there not more than 500 Protestants; there are now from 5000 to 6000 con-

verts attending church services, while nearly 3500 children are taught in the Scriptural Schools.

"The Bishop of Tuam, in September, 1851, confirmed 712 converts from Romanism in West Galway, where 401 were confirmed by his Lordship in October, 1849. Eight new churches are about to be erected in the same district, for the accommodation of the converts.

"In Dublin City alone nearly 2000 Romanists are visited weekly by the Agents of the Society; whilst large numbers attend the Controversial Lectures in different churches, and the Inquiring Class at St. Michan's is crowded to inconvenience.

AGENCY

"The Society at present employs 8 gratuitous Clerical Superintendents, 30 Missionary Clergymen, 17 Lay Agents, 178 Scripture-Readers, 98 Schoolmasters and Mistresses, besides some hundreds of Irish Teachers—total 323 paid Agents. There are 23 District Missions, 70 Stations, and 69 Schools. 'The harvest truly is plenteous, but the labourers are few; pray ye therefore the LORD of the harvest, that he will send forth labourers unto his harvest.' Several new positions have lately been occupied, and the Committee have also adopted the Achill Mission.

REASONS FOR INCREASED EXERTION.

"The success with which GOD has blessed the Irish Church Missions to the Roman Catholics has drawn forth the utmost energies of the Romish Church to resist the aggression. As a consequence of the very blessing vouchsafed, the Irish Church Missions find all the powers of the enemy in battle array against them. To such a pitch have the fears of the Papacy been excited, that the Roman Catholic Hierarchy, alarmed at the falling off of so many from their Church, in so short a time, have found it necessary to organize a machinery specially for the purposes of counteracting proselytism, and are making great efforts, by the agency of the 'Catholic Defence Association,' to stem the onward progress of Ireland's Reformation in the nineteenth century. The LORD's people are, therefore, called upon to exercise increased devotion and self-denial, in order that effective measures may be taken to meet the increased difficulties, and to strengthen, as well as to enlarge the sphere of Missionary action.

"Several new Missions have been commenced with encouraging prospects of success, while fresh openings are constantly presenting themselves."

GREAT PUBLIC MEETING IN BEHALF OF RELIGIOUS LIBERTY.

On Friday night, the 7th of January, there was held in the Metropolitan Hall one of the largest and most important meetings ever

nvened in the city of New-York. This may be asserted without e least fear of contradiction. This meeting was called by the follow- g card, which was signed by thirty gentlemen of great influence in e city as merchants and professional men, and belonging to all the eat branches of the one Evangelical and true Church of Christ in ir country,—of whom we may mention the honored and widely- own names of James Boorman, James Harper (late Mayor of the ty of New-York,) Hugh Maxwell, Peter Cooper, Francis Hall, illiam Colgate, Stuart Brown, John L. Mason—men in whom the hristian Public have the greatest confidence.

"The undersigned would respectfully suggest the propriety of convening public meeting, to be held at Metropolitan Hall on Friday evening, Janu- y 7th, for the purpose of expressing the sympathy of the Christian com- unity, and of the friends of Religious Liberty, with the "Madiai" family nd others, imprisoned in the Grand Duchy of Tuscany for possessing and ading the Holy Scriptures, and to consider what measures may properly e taken for the relief of their present sufferings, and for their release from nprisonment."

This "call" had been published in very many of the papers of he city, religious and secular, during the preceding week or two, nd notices had been read from many of the pulpits.

His Honor, Jacob A. Westervelt, Esq. Mayor of the city, was alled to the chair, and a large number of distinguished gentlemen rere appointed Vice-Presidents. The Rev. Dr. Patton, John W. Corson, M. D. William E. Dodge and O. P. Woodford, Esquires, were ppointed Secretaries. On the platform there were many of the nost prominent men of the city. Among the clergy we recognized he Rev. Drs. Bond, Ferris, Bangs, Campbell, Adams, and many others. The arrangements for the proceedings having been com- pleted, the Rev. Dr. DeWitt offered up prayer in behalf of the object of the meeting.

The Rev. Dr. Baird then read the following

STATEMENT.

"In the years 1848 and 1849 many thousands of copies of the Sacred Scriptures, in the Italian language, were published in Florence, and some ten or twelve thousands were put into circulation among the people, who received them with great avidity. This was done during the reign of those liberal views and measures which the Revolution in the early part of the first named year gave birth to in so many parts of Italy. For the space of a year all

[redacted]

[redacted] Mr. Sale, the then British am- [redacted] imprisonment for the period of six [redacted]

[redacted] to the little band of Scripture in- [redacted] and other banishments took place, until it was [redacted] in the autumn of 1851, as many as twenty of the most prom[redacted] on this religious movement were either in prison among com[redacted] In the succeeding winter Francesco Madiai and his [redacted] both persons in the middle period of life, or rather passing out of [redacted] and thrown into a loathsome prison, among the vilest crim[redacted] here they languished many months, and their health was, it is feared, [redacted] affected. At length, in June last, they were brought to trial. The only charge was, (in the language of the indictment, literally translated,)

that of 'impiety, shown in making proselytes to the so-called evangelical or pure Gospel confession.' In other words, it was a charge that they had possessed and read the Word of God, and, having found the blessed peace which it gives, desired to make their neighbors and friends partakers of their joy. The trial lasted from the 4th to the 8th of June, 1852, and ended in their being condemned by a vote of three judges against them to two in their favor. They were defended with great ability by Sig. Maggiorani, a talented Florentine advocate, who deserves the greatest credit for his intrepidity in that trying moment, and for his subsequent kind and considerate attention to his unfortunate clients. It is proper to add that the argument of this able advocate was fully sustained by the opinions of some of the most distinguished jurists in Tuscany. The noble confessors so deported themselves on the occasion as to command the deepest sympathy of all who were present. Pale and exhausted by their long and miserable imprisonment, they answered with meekness and firmness to the interrogatories of the court. At the commencement of the trial, Sig. Madiai was asked if he was born in the bosom of the Holy Mother, the Roman Catholic Church. 'Yes,' he replied, 'but now I am a Christian according to the Gospel.' 'Who has made you such, and does there exist an act of abjuration amongst those to whom you are united?' 'My convictions have existed for many years, but have acquired strength from the study of the Word of God. It has been a matter between God and my own soul, but which was outwardly manifested when I took the communion in the Swiss Church.' His wife also testified that the change in her views and feelings had been the result of years of prayerful inquiry, and that she had made a public profession of her new faith at a time when the laws gave Religious Liberty to the citizens.

"But every defence was in vain. They were condemned—Sig. Madiai to fifty-six, and his wife to forty-five, months imprisonment at hard labor; and both have already passed more than six months of the term of their sentence, not in the same penitentiary, but in establishments fifty miles apart—the husband at Volterra, and his wife at Lucca.

"This sentence, so unjust, so utterly contrary to the precepts of the Saviour, who even commands men to 'search the Scriptures,' excited at once sentiments of horror and indignation in the hearts of good men, of all denominations of Christians wherever it became known. No severer language has been applied to it, and to the punishment which it has inflicted and promises still to inflict, than that which has been employed by distinguished Roman Catholic laymen, and some Roman Catholic journals in Europe. We wish we could say the same of some Roman Catholic journals in our own country.

"When it became known that the health of one, if not both of these 'sufferers for Christ's sake,' was in danger of giving completely away, and that other instances of persecution were occurring at Florence, the Protestants of

Great Britain, Holland, France, Germany and Switzerland, sent a deputation of ten men—the Earls of Roden and Cavan, and Captain Trotter, from England; Mr. Elout, Holland; Count A. de Casparin and M. de Mimont, France; Messrs. Pourtalis and Bonin, Germany; and Count de St. George and Colonel Tronchin, Geneva;—men distinguished for their piety and their social position—to Florence, to sue for the clemency of the Grand Duke. They were refused a personal interview by that Prince! Whereupon they addressed a respectful but earnest note to his royal highness, and returned to their respective countries to make report to those who sent them. Their report is before the world, and reveals a remarkable and even alarming state of things in Tuscany. On the one hand, thousands of people in Florence, through the reading of the Scriptures, have turned away from the doctrines and the worship of the Roman Catholic Church; and on the other, many are suffering in many ways from the rigor of the government; some are in exile, some in prison, and some under a surveillance of the police, which is, in some respects, even worse than imprisonment. And recent ordinances, or decrees, of the government denounce the punishment of death (by the guillotine) against certain offences, and among them, anything that is contrary to religion (*contra religione*)—the very offence charged upon the Madiai. And at the latest intelligence from that unhappy country, Signor Guarducci, one of the individuals who were exiled with Count Guicciardini, in 1851, has been arrested and thrown into prison a second time, for the crime of Protestantism! His house was searched at the hour of three o'clock in the morning, and a copy of Diodati's Bible, the Protestant version, found in it. Very serious apprehensions are entertained lest either by the sword and the faggot, or by confinement in unhealthy prisons, amid marshes, men may soon be called to suffer death for reading the Scriptures and following their convictions. And these things are done in this nineteenth century! Tell it not among the Mohammedans—tell it not among the Heathen.

"We complete this simple narrative by stating that the Earl of Roden obtained permission to visit Signor Madiai and his wife in their respective prisons; and whilst he bears honorable testimony to the civility of the keepers, as well as to the circumstances of comparative comfort in which they are—not being at work in the galleys as was reported, nor shut up with felons—he describes their health, particularly that of Signor Madiai, as such as to render it certain, humanly speaking, that he cannot much longer endure the imprisonment which he is undergoing. Neither of them is allowed to have the religious instruction and consolation of a Protestant pastor or teacher, nor even a Protestant version of the Bible, nor (we believe) a Protestant book; but are both subject, by way of discipline, to the attempts, oft-repeated, of priests, monks, and nuns to convert them back to the Roman Catholic Church. Such is the brief notice of the persecution in Tuscany, and of the present posi-

tion of its victims, which it has been deemed necessary to lay before this meeting. We will not trust ourselves with the task of making a single comment —nor is comment at all necessary."

The Rev. Dr. Patton then proposed the following Preamble and Resolutions:

WHEREAS, This meeting has learned with profound sorrow that Signor Madiai and his wife, together with other worthy persons in the Grand Duchy of Tuscany, have been torn from their homes and thrown into prison, subject to coercive discipline, or otherwise persecuted, for possessing and reading the Bible; And whereas it is believed that general manifestations of public opinion have been found in all civilized countries to exert a happy influence upon governments as well as upon those who suffer.

Resolved, 1. That this meeting would express its deep sympathy for these sufferers for conscience sake in their severe trials, and offer its prayers to Heaven that they may be sustained, by GOD'S grace, under them; and that these persecutions may have a speedy termination.

Resolved, 2. That his Excellency, the President of the United States be, and hereby is, requested to exert his kindly influence in such a manner as he may deem most judicious, and most compatible with the duties of his official position, in behalf of these people; in the hope that the Government of Tuscany, in compliance with a respectful expression of the personal wishes of the Chief Magistrate of a nation which welcomes all who come to its shores, whatever may be their creed, and gives them equal and complete religious liberty, may at least allow Signor Madiai and his wife to quit their prisons, and emigrate, if so disposed, to our country at our expense.

Resolved, 3. That this great meeting, convened without distinction of sect or party, and composed of friends of Religious Liberty, avails itself of the occasion, in this solemn and formal manner, to declare to Europe and to the whole world, that an experience, running through many years, has demonstrated to our unanimous judgment the safety, harmony, and prosperity which entire religious liberty secures both to the State and to Religion.

Resolved, 4. That this meeting firmly believes that it is the duty of the Government of the United States to protect all our citizens in their religious rights whilst residing, or sojourning, in foreign lands; approves in the fullest manner of the noble attempt of a distinguished Senator from Michigan (General Cass,) to call the attention of the Government and the Public to this important subject; and entertains the confident hope that this Government will speedily secure to its citizens, by the express stipulations of international treaties, the right to worship GOD according to the dictates of their conscience in every foreign land.

Resolved, 5. That this meeting is of the opinion that the benevolence which the Gospel teaches and inspires, should lead the Government of these United States and the governments of other countries which enjoy the blessings of religious liberty and have experienced its advantages, to exert a judicious, proper and peaceful influence to secure these blessings and advantages to all nations which do not possess them.

Resolved, 6. Finally, that whereas the Bible is acknowledged by all Christians to be from GOD, and to contain a revelation of His will concerning men, and lies at the foundation of Christianity, this meeting affirms in the most emphatic manner its unwavering conviction, that, as every man is responsible to GOD alone for his religious belief, no government, civil or ecclesiastical, has the right to forbid any man to possess and read that sacred volume for himself, or to read it to his family, to his neighbors, to his friends, and to all who desire to hear it.

Additional Resolution. That inasmuch as we have learned that several of these persecuted people are in exile and in want, and others in prison, and that their families are reduced to great distress, and some of them to utter destitution, this meeting recommends that contributions be made by the benevolent without delay for their relief, and that a committee be appointed to receive and expend the funds which may be raised.

These Resolutions were received with unmistakable tokens of satisfaction on the part of the immense audience, who applauded every one of them.

The first Speaker was the Rev. Dr. Kennedy, of Brooklyn, who said:

"Distant as we are, Mr. President, from those who are the objects of our sympathy, and holding no relations to the government which has inflicted this wrong, what reason have we to suppose that our action will do any good? We have an interest in Tuscany. There are sympathies and associations which overlook all geographical limits; and are unknown to all political restraint. We have an interest in the sufferings of these persons. They have the claim upon us of our common humanity, and of that Christianity which led the Church to pray for Peter in prison, and which led Paul to enjoin upon the Christians of his day to remember them that are in bonds as bound with them. Christian charity knows no political or national bounds. The spirit of charity is like the voice that went down to the death-place of Lazarus, quickened the dead, and brought the soul from the charnel house.

"In a certain degree Tuscany is ours. We have an interest in her. The products of her Leghorn and her Florence contribute to our comfort and pleasure; and travellers distribute not less than half a million in her precincts

every year, and many of them, at some seasons, are from this country. We have an interest in Florence, for some of the finest works of art have accumulated within her walls. When you enter her gates, so beautiful that some have said that they were elegant enough for the early Paradise, you are struck with astonishment; and her halls, crowded with pictures and statuary, have been the wonder and admiration of the world for the last two hundred years. Her cabinets gleam with resplendant gems, and every work of beauty and value has united to make her the Athens of Italy; and when you pass in her alcoves and tread her halls, you tread where Galileo and Raphael, Angelo, Canova, and others have trodden before you.

"There is a power in sympathy, and when its expression reaches the suffering, it soothes and sustains them in their trials. From his first aspirations he had learned to sympathise with those who are struggling for liberty. He remembered, in 1840, standing in a Jewish synagogue in Philadelphia to seek the same interposition in behalf of the persecuted Jews in Rhodes and Damascus; but they were anticipated by the Administration, which had already exerted its influence, and thereby secured the object. He trusted the present Administration would do the same in relation to Tuscany."

The second Speaker was the Rev. Dr. Murray, of Elizabethtown, New-Jersey.

"What does all this mean?" exclaimed Dr. M. "What means this crowded assembly? What magic influence has gone out through this great metropolis? Every paper that comes across the Atlantic brings us intelligence of such meetings in London, Edinburgh, Dublin and other places, all looking to an event that has occurred in Italy. Two individuals, without title or distinction, in Tuscany, have found the Bible, and embraced its precious truths, and for this have been imprisoned; and the intelligence has gone over the Alps, into Switzerland, France, to England, and to this country; and yet, if we are to believe certain prints, we should think that Protestantism is going to the bottom. Yes, all this has come about on account of the imprisonment of two Protestants in Italy. This has created all the excitement."

Dr. M. spoke of the change which took place in Italy, several years ago, in the establishment of liberal governments, and of the reaction under which the very ministers appointed by these despots, in those times, are now rotting in prison.

"Who is the man that reigns in Tuscany? Why, he is called the "*Grand* Duke." But in Europe a great many little things are called grand. Why, that individual is the very least specimen of humanity. It is not he, but the Jesuit that rules in Tuscany. What is this Grand Duke doing? He is doing just what any other individual with his views would do in the circumstances. By and by this man will get into the calendar, if there is a day to spare. How

did Spain get the title of Catholic? By driving out the Arians, and murdering the Jews. And how did the king of France get to be the '*Most* Catholic?' By murdering the Albigenses. And perhaps there is to be another St. Louis! And if the Duke of Tuscany goes on so, he will get into the calendar too. [Great laughter and applause.]

"Why, this Grand Duke is not so much to blame as you think. He is only carrying out the principle he has been taught by his 'Holy Mother!'" Dr. M. went on to read a note in the Rheimish Testament on the parable of the tares, Matt. xiii, which maintains that it is a duty, where it can safely be done, to *chastise* and *execute* heretics.* [The reading of the injunction to persecute, was received with a thrill of horror by the vast assembly.]

"This is still binding on Catholics, wherever they have the power. That is what the Grand Duke of Tuscany is doing. Everybody may see that the Grand Duke is acting upon the principles of the canon, that everything that is in opposition to the Pope and the Church is hated of God, and should be chased out of the earth. Who does not know that the Bible is hated of the Pope? Why was Luther hated? Because he loved the Bible. Why do the Pope and the priests hate the Bible? They know that the Bible is against them. The priest knows that if men read the Bible they will not come to confession. The Irishman, who had read his Bible, was taken to task for not coming to confession. 'An' sure,' said he, 'the good book says, confess your sins one to another. I have confessed me sins to yer riverince, an' now, shouldn't yer riverince confess to me?'

"This is the great reason why they send these Madiais to prison. They cannot bear the Bible.

"The Grand Duke of Tuscany is acting upon principles that must be carried out by every Catholic prince, and bishop, and priest. According to the canon law, the whole world is the Pope's great game park, where he is to hunt and shoot, and do with us as he pleases. The Pope is determined that not a Bible shall pass over the Alps, if he can help it. If he should have his will, eternal darkness will reign over Italy. And we are here to ask our government to unite with the great men of Europe, in asserting that man has a right to worship God according to the dictates of his conscience.

He rejoiced to be able to state that "our noble President, and our noble Secretary of State have already taken the initiatory steps towards an unofficial and friendly request to the Duke of Tuscany on this subject."

* The following is the Note read by Dr. Murray from the Rheimish Testament:

Verse 29.—*Lest you pluck up, also.* The good must tolerate the evil, when it is so strong that it cannot be redressed without danger and disturbance to the whole Church, and commit the matter to God's judgment in the latter day. Otherwise, where evil men, be they *Heretics* or other malefactors, may be punished or suppressed without disturbance and hazard of the good, they may and ought, by public authority, either spiritual or temporal, to be chastised or *executed*.

The Rev. Dr. Hague of Newark, New Jersey, made the third address, and commenced with the following reply to the question, "What is the use of this meeting?"

"It is," said Dr. H. "that when the soul is deeply stirred the lips may speak. Our Christianity has taught us that not outward might is the great agent of 'social reform.' There is a power in truth that must be felt. We sometimes make a mistake in forbearing to utter our sentiments. A righteous testimony is never lost. It will find a response in every breast, and will be taken up, and sounded forth, like a voice of many waters and of mighty thunderings."

Dr. H. here quoted from the recent speech of Gen. Cass in the Senate, and paid a hearty tribute to the sentiments it contained, and to the man who uttered them.

"What were the sentiments advanced on this platform last spring by Bishop Hughes, on the 'Catholic Chapter in the United States?' He read from the printed address, and called attention to the declaration that the merit of first proclaiming Religious Liberty belonged to the Catholics of Maryland.

"This was not the time or place to discuss the historical fact. But not to notice the kind of religious liberty which was established in Catholic Maryland, under which blasphemy was punished with death, and so construed as to include such men as Judge Story and William Ellery Channing; and not to enter into a discussion of the fact whether even the little Religious Liberty that was enjoyed by that colony was of Catholic origin; admitting the claim to be well founded, he would solemnly and earnestly call on Bishop Hughes and all good Catholics, if they really believe in Religious Liberty, to come forward and show their faith by their works, in uniting with us in one grand effort to secure the liberation of these persecuted Bible-readers.

"There is an interesting aspect of Tuscany. Who of us does not know that Tuscany did for years stand out as the representative of liberty in Italy. He recollected standing in the studio of Powers, in Florence, and hearing him speak with enthusiasm of the liberality of the Grand Duke. But how has the gold become dim!

"The voices you send across the waters will not be lost. On the steps of the Church of Santa Cruz, rough in its exterior, he had stood by the statue of Michael Angelo. In that square, 600 years ago, the people met and overcame their oppressors, and established the Republic; and for the most part, the Grand Dukes had since that time been the friends of liberty. And there is an element there that will respond to your call."

The vast congregation then united in singing, to the tune of Old Hundred, the 117th Psalm, "From all who dwell below the skies," etc.

The Rev. Dr. Fairchild, on behalf of the Committee of Arrange-

ments read the following series of "Propositions" which set forth the objects of the meeting.

1. It has been proposed to invoke the influence of the President of the United States to induce the government of Tuscany to pursue a milder policy, because it is believed that the affair of the Madiai has reached such a point, that, in answer to a kind request coming from the Chief Magistrate of this country, not in the way of ordinary diplomacy, or as a political question, but as an act of personal favor to him and as a favor to this nation, clemency may be shown to these sufferers, and they may be allowed to come to us. This request is made the more readily to our worthy Chief Magistrate, because it is within our knowledge that a similar influence has been not once, but several times exerted in favor of clemency by several of his predecessors, and not in vain. This happened in relation to a persecution, a few years ago, at Hamburg, the massacre of the Jews at Damascus, as well as in other instances.

2. With equal readiness should we unite with our fellow citizens in invoking that influence in the case of any persons suffering for conscience' sake, whoever they might be, whenever it can be shown that such interposition, personal rather than official, would be likely to prove effectual.

3. Whilst this meeting, fully believing that GOD has given to no man the right to hold error, or practice a false worship, yet that, in this respect he is accountable to Him who alone is LORD of the conscience, who has given him His word to enlighten and guide him, if he will submit to its teaching; and that no man, no combination of men, nor human government, has the right to compel men to believe as *they* do, "under pains and penalties;" therefore this meeting reprobates that state of things, in any country, by which dissent from the Established Church is viewed and treated as constructive treason.

4. It is not the object of this meeting to boast of our political institutions, or to meddle with questions of a political nature. We have no desire to wound the feelings of other nations by touching questions that relate to the forms of the civil government—questions which we hold, that every nation has the exclusive right to decide for itself, and may justly demand that its decisions shall be respected.

5. Neither have we come together to abuse the rulers of any country in Europe, or of any other part of the world; but, appreciating in some good degree the difficulties under which some of them and their governments lie at present, we would set before them what we have found to be so beneficial to all concerned in our country, and make some suggestions which may (with GOD'S blessing) not be without use to them.

6. This meeting would consider the subject before them, not as a Protes-

tant or Roman Catholic question, but as one which concerns the interests of Humanity entire, especially the interests and honor of Christendom. We desire liberty of conscience for all, whoever they may be, and we reprobate and stigmatize persecution on religious grounds, wherever it may exist. We live under a government, we are happy to say, whose constitutional provisions guarantee to the population (native and foreign) the enjoyment of the rights of conscience, the rights of private and public worship, the right to hold and to propagate their religious opinions respecting doctrines and worship in all proper and peaceable ways—a government which has made no law, that we are aware of, with the intention of preventing men from holding or imparting to their fellow men such opinions as may seem to them right on the subject of religion.

7. The religious liberty so fully enjoyed by all in the United States justifies us in appealing to the liberality of the rulers and governments of Europe, to concede all the liberty of worship and of opinion which may be consistent with internal peace, and due to national comity. The people of the United States, chiefly Protestants, cannot look upon the punishment of men for no other offence than Protestantism, without that dissatisfaction which must strongly act upon all Protestant people, and prepare a state of opinion which may one day be very unfavorable to the peace of the world.

8. Still further: the people of the United States, when conflagration or famine overwhelms with distress or ruin any other people, do not stop to inquire into the religious or political opinions of the sufferers, but fly promptly to their relief, as has been twice done in relation to Madeira, and also to Ireland, Scotland, and Greece. This liberality on our part entitles us to, at least, a respectful hearing, when we speak of religious liberty to the nations of the earth, especially as we have had ample experience of its blessed influence.

9. Christendom has long submitted to a *law of nations*. And even *the comity of nations*, if it has not commanded so general an assent, has at least exerted a wide and perceptible influence. But a *public opinion of nations* is rapidly growing into power, and its influence will be far more effectual and controling than either. The facilities of travelling, the wonders of the telegraph, the increase of knowledge, are opening the way for an interchange of opinions which must remove many difficulties, and thus bring about a unity of sentiment on very many subjects on which men have heretofore been divided. It will become a matter of necessity that rulers and governments prepare for this change, and so modify their laws and regulations as to make due concessions to this new state of things.

The next speaker was the Rev. Dr. Bethune, of Brooklyn, whose admirable speech, for want of room, must be deferred to the next number.

The Rev. Dr. Cox, of Brookiyn, made the last address, which was a short one, for the hour was late.

"The brother," (Dr. Bethune) said he, "has taken up all the time, and said several of the best things that he (Dr. Cox) intended to say. But reviewing the ground, he descanted eloquently on the patriotism of America, and the right a clergyman had to be proud of his country, the only one on the whole earth where religion is perfectly free. Our sympathies, therefore, are with those who are suffering in other lands.

"And such an exhibition as this is the proper mode of showing our sympathies. If he had the skill of a Phidias or Praxitiles, he would love to make immortal in marble or on canvass that glorious scene, when the dying Henry Clay stood up in the presence of Kossuth, and stretching forth his right hand, said to him, 'Governor Kossuth, as a dying man, I protest against *your* doctrine of intervention.' But this is *another* and a better mode. This is the exhibition of Christian love and principle, that binds all hearts that love the truth, and it will be felt in all lands. Pursuing this train of thought, Dr. Cox brought the meeting to a close in a state of delightful emotion, and sat down in the midst of cheers."

The meeting was then dissolved, having continued more than three hours. We have never seen so much enthusiasm on any other public occasion of a religious nature in these United States. It was manifest that a chord had been struck in every heart whose vibrations will not soon cease. It is our prayer that this meeting may greatly promote the glorious cause of religious freedom in the world as well as the relief of the persecuted Madiai.

We are indebted to the New-York Observer and other papers for the reports of the addresses which are given above.

Such was the great meeting held at the Metropolitan Hall, on the 7th of January, in behalf of the Madiai and the Cause of Religious Liberty. It was gotten up mainly under the auspices, and through the efforts of the American and Foreign Christian Union. We are happy to learn that accounts of the proceedings, including the "Statement," "Resolutions," and "Propositions" have been very extensively published in the secular as well as in the religious papers, in all parts of our country.

We are happy also to be able to say that a letter has been addressed to the Grand Duke of Tuscany, by Mr. Everett, the Secretary of State, in behalf of the Madiai and other sufferers for "righteous-

ness' sake" in that Duchy. This letter is, of course, *unofficial*, but still, as it cannot be entirely dissociated from the influence which attaches to the high position of the writer, it can hardly fail to receive a respectful consideration. Let us lift up our hearts in prayer to GOD, that it may be successful in inclining the heart of the monarch of that country to cause these persecutions to cease.

Our Own Operations: Home & Foreign Fields.

We have given up so many of our pages to a notice of the great meeting at the Metropolitan Hall in behalf of our persecuted brethren in Tuscany, that we are compelled to say almost nothing about the operations of our Society during the last month. It was not possible for us to do otherwise—inasmuch as the first half of our Magazine was in type before the meeting referred to was held—unless we had failed to do anything like justice to the occasion, and to the great principles, for the maintenance of which the meeting was held. Our next number will be fuller than common in that portion of its contents which relates to our own work; for which, indeed, the materials will be most ample. In the meanwhile our readers will be pleased to receive a few brief statements.

1. We have received very cheering reports from our missionaries in many parts of the Home field. One of them reports no less than six conversions of Romanists within a few weeks in a city in New Jersey, where a very precious work of Grace has been, and still is, going forward. One of our missionaries in New England, who occupies a field which was supposed to be peculiarly difficult, has met with most unhoped for encouragement.

2. We have interesting details of the work in Canada, where our Society sustains five laborers in connexion with the *French Canadian Missionary Society*.

3. Our missionary at Rio de Janeiro is greatly encouraged in his work, and with good reason; but the facts which he reports are not such as we can commit to these pages.

4. We have received two very long and interesting letters from Sardinia, setting forth the state of things in that country. We shall endeavor to find room for one, if not both, in our next number.

We are concerned to learn that in one of the Departments of France a number of the schoolmasters of the Evangelical Society

have been forbidden to pursue their work, and their schools have been closed by the Government of the Department, and its other operations put in jeopardy because of the Society's not being connected with, or the property of, Churches authorized by the State. We have not yet seen the particulars of the affair, which we hope will not turn out to be very serious. The times, however, so far as France is concerned, are eminently serious; and our brethren there should have the benefit of our earnest prayers that they may be guided by heavenly wisdom in any conflicts or collisions with the State to which they may be called.

Juvenile Department.

DIALOGUE No. 2.

BETWEEN A FATHER AND HIS SONS, EDWARD AND WILLIAM.

Willie. Well, Father, I hope that you have not forgotten your promise to tell us something more about Christendom.

Father. No, my child, I have not forgotten my promise; but let us see: what did I say should be the subject of our next conversation?

Eddie. You said, dear Father, that you would tell us about the number of people in the world who are called Christians; and how they are divided into Protestants, Roman Catholics, etc. and some other things of that sort.

Father. That was it. Let us begin with the Roman Catholics, as they are the most numerous. The Right Reverend Dr. Hughes, the Roman Catholic Archbishop of New-York, says that there are two hundred millions of Roman Catholics in the world. In saying this he but follows his master, Pope Pius IX. But I do not see how either the Pope or Archbishop Hughes can make it appear that there are so many Roman Catholics. I have never been able to find more than one hundred and sixty-five, or at the most, one hundred and seventy-five millions in the whole world. But we must suppose that the Pope knows best.

Willie. But why should *he* know better than you, dear Father?

Father. Because he is the Shepherd of this great flock, and ought to know the number of his sheep. He has his Archbishops, Bishops, Priests and missionaries in every part of the world where the Roman Catholic Church is found,—in Europe, Asia, Africa, North and South America, and the Islands —and these men make reports to him, very often, of the number of people in their respective dioceses, parishes, and missions, who profess to be Roman Catholics.

Eddie. I should like to know why they are called *Roman Catholics.*

Father. Because they consider that the Pope, who lives at Rome, and is a king there, is the human Head of the Church, and Vicegerent or vice-ruler of CHRIST, or for CHRIST, over the whole Church in this world. On this account their Church has the name *Roman* applied to it by the Protestants and others; but they do not like to be called *Roman Catholics*, but only *Catholics.*

Eddie. But why is their Church called *Catholic?*

Father. Because they claim that their Church is the *Universal* Church: the word *Catholic* being a Greek word, which signifies *General* or *Universal.*

Eddie. Was there ever a time when that Church was the only one?

Father. They say so; and in fact, before the "Grand Schism," as it is called, took place, (in the Ninth Century,) when the "Greek" or "Eastern Church" separated from the "Latin" or "Western Church," almost all the Christian Churches were in a certain sense united, so that there was a sort of "General" or "Catholic" Church. But of these things we shall speak at another time.

Willie. Now tell us something about the Protestants. How many are there of them.

Father. From all I have learned by careful inquiry, I think that there are not less than eighty-five millions of Protestants in the world.

Willie. And why are they called *Protestants!*

Father. Because Luther and other wise and good men, who separated from the Roman Catholic Church, in the "Great Reformation" in the Sixteenth Century, *protested* in a public declaration, on a certain great occasion, before the Diet or Congress of Germany, against the errors or heresies of the Roman Catholic Church. On this account they were called *Protestants*, and their followers bear that name, in distinction from the Roman Catholics, to this day.

Eddie. What other great division of the Christians is there?

Father. There are what are called the *Oriental Churches*, or group of Oriental Churches—that is, Churches which are found in the Eastern Countries; such as Turkey, Greece, Russia, Hungary, and in Asia Minor and Palestine.

Eddie. How many of them are there, dear Father?

Father. There are *six:* The Greek, Armenian, Nestorian, Syrian, Coptic, and Abyssinian. But the Greek Church, chiefly found in Russia, the Turkish Empire, and the kingdom of Greece, is by much the most numerous, having not less than *sixty-three millions* of followers, of whom fifty-six millions are in Russia and Hungary, and seven millions in Turkey and Greece. The other five Churches have about seven millions, of which the Armenians and Nestorians make five or six.

Eddie. Then there are 200,000,000 of Roman Catholics, 85,000,000 of

Protestants, and 70,000,000 of the members of the Oriental Churches,—making in all 355,000,000 people who are called Christians.

Father. Just so. And if there are one thousand millions of people in the world, as M. Balbi, a great French Geographer, supposes, then more than the one-third part of them are *nominally* Christians, or *Christians in name.*

Willie. Yes, but I fear that many of them are very poor Christians.

Father. That is true, my child; and yet they are in many respects in a far better state than the poor Heathen, or even the Mohammedans. They are far more civilized, almost all of them have some knowledge of GOD and of the SAVIOUR, and have a *heart* and a *conscience;* and they can be made to understand the Gospel with far more ease than the Heathen or the Mohammedans.

Eddie. There are many other things, dear Father, which I wish to hear about—such as which *nations* are Protestant, which Roman Catholic, which of the Greek Church, and which of them are the most important or have the most influence in the world. But I am sure that both Willie and I have heard enough for this time. I am afraid that if you tell us more, during this conversation, we shall be in danger of forgetting all.

Father. Yes, I think so too; and, therefore we will stop here. I hope that soon we may be able to resume this dialogue, for I have a great deal more to tell you about this subject.

A LETTER FROM ROME.

Our juvenile readers will be pleased with the following letter. It was written by an American gentleman now at ROME, (in Italy,) to the Superintendent of a Sabbath School in which he was for years a teacher, and of which he for some time had charge. It will tell them a good many things about Rome which will interest them.

"My dear Mr. ———, I have not forgotten my promise to write, on reaching my destination, to the Sunday School in which you and I both feel a deep interest; and more than once, attempting to fulfil it, I have been prevented by pressing occupations. Very often do I bring myself back in thought to those scenes in which I have spent so many pleasant, and I trust, profitable hours of Sabbath time; and recall with much satisfaction your engagement to remember me at the throne of grace. I hear that since my departure you have changed your place of meeting, and now worship in a public hall; but I heartily trust that this has caused no decrease in the attendance or the interest of the school. Our children must make a manly effort to keep together, and maintain the credit and order of their Sunday School,

now that they are without a convenient place for assembling; remembering that much of the welfare of the Church depends on them. I hope to hear that every boy and girl I know among our former number still comes regularly and punctually, in fair weather or foul. The little American Chapel in Rome, which is not more than half as large as the hall in which you meet, is pretty well filled on Sabbath mornings; but among all the congregation I see only one or two boys, and two or three girls, and while it makes me sad sometimes to think that we have no Sabbath School here, it makes me also look back with all the more affection to the Sunday School at home, and feel that I *belong there still.*

"We have been nearly seven weeks in this great city, of which every child I suppose has read or heard something, and which contains so much that is famous and interesting. Rome you remember is one of the oldest capitals now existing, for it was founded more than twenty-six hundred years ago; that is, over seven hundred and fifty years before our SAVIOUR'S birth. Once it was a very large city, having some two millions at least of inhabitants; but now it is much reduced, and is not more than one quarter as populous as the cities of New-York and Brooklyn united. Among the most remarkable things here are the ruins of the old heathen temples, where, when the people were idolaters they used to worship false gods, and offer sacrifices before their statues and pictures. I am sorry to say that though the people of Rome now call themselves Christians, they seem to be almost as ignorant of the true Gospel as their heathen forefathers were. If you should enter one of their churches, you would see them kneeling before pictures, and statues, just as the heathen do, and going through a great many ceremonies and practices which look very heathenish indeed. There poor people know nothing of the blessed Bible, with very few exceptions; nor will their rulers permit it to be made known to them. It is almost a crime here to possess a copy of the Word of GOD; and to circulate it would endanger the safety of any one, should it be known to the government. I trust you will not forget to pray for these unhappy people, who are kept in ignorance of that precious book which gives us all our knowledge of the way of salvation through CHRIST.

"There are two places in Rome that I have visited with particular interest, and which I think would be very interesting to any one who has studied his Bible. One is the road which leads into this city from the south; it is the old Roman road, the identical one over which the Apostle Paul travelled when he came here near the end of his life, probably to suffer martyrdom in this city. You may imagine with what associations I walked along this pavement which was trod, eighteen hundred years ago, by the great apostle. I do not know that there is any other locality here which is connected with his history. They pretend to show the prison where he was kept, but the story they tell about it is so absurd as to make the whole matter appear improbable The other place

of interest I alluded to, is an Arch, or monument in the shape of a gateway, that was built in commemoration of the destruction of the city of Jerusalem by the Romans, and was erected just after that event, about forty years after our SAVIOUR's death. On the sides of this Arch are figures representing various objects which the Romans brought home with them from Jerusalem; and although the monument is so very old and much injured, you can yet trace distinctly the figure of the Ark of the Covenant, and the golden candlestick, with its seven branches, which were carried away from the temple. There are many other things that I should like to write to you about, but I have not time at present.

"While there is so much to please and instruct a stranger in this city, I can assure you there is much more to excite pity and sorrow. At every step you meet with sights of poverty and wretchedness, such as you rarely see in our happy country; there is a great deal of suffering and misery among the people; and when you remember that they are not only thus miserable in this life, but are also without any true Christian hope for the life to come, you must be moved with pity, and be constrained to ask GOD earnestly to hasten the time when it will be possible to give the Gospel of His Son to these thousands who are perishing for lack of knowledge. Oh, how should children who are taught the Word of GOD in Sunday Schools and Churches, and at their homes, prize that blessed book, and thank GOD for it, and make it the guide and rule of their lives, and give their hearts to that SAVIOUR whom it teaches them to love!

"I have just heard, by a letter from home, of the death of a little child who did not belong to our school, I believe, being very young, but whom I well remember to have seen often at church and elsewhere. I feel deeply for the family who have been thus afflicted. May He who knows the depth of their sorrow, comfort and support them. And may the dear children whom GOD yet spares take warning of the importance of preparation for death. The youngest of them may die: let them lose no time in seeking peace with GOD through faith in the REDEEMER; then, however short, their lives will be long enough to witness their readiness for the great change; and if spared to a riper age, they will always rejoice at having given themselves in childhood to the service of GOD.

"With best wishes for the happiness of yourself and all your dear scholars, during the New Year that you are about to enter upon, I remain, my dear Mr. ———, your sincere friend, * * * * *."

Movements of Rome.

Rome is wide awake, and she certainly has enough to do. We have given in the former part of this number of our magazine the Pope's Allocution in

n to New Granada,—which we earnestly recommend to our friends, l the friends of religious liberty, to read. To one who is regarding the : of the Times," the movement in New Granada is most interesting. oliness shows full well what *he* thinks of it.

our next number we purpose to give the letter of his Holiness to the f Sardinia, another country where Rome finds a good many rebellious en just now, whom she is not very well able to manage. O, what old mischiefs the printing press, the school, and the principle of civil and us liberty have been perpetrating the last three centuries and more in ope's great domain! That grievous "wound" which the "beast" re- at the Reformation has not yet been healed, and we are uncharitable h to hope and pray that it never may be!

to our own country, it is manifest that in some parts, especially here State of New-York, we are to have another struggle with Rome, on the ion, or Public, School Question. His Grace, Archbishop Hughes, is ring his forces. On Sabbath night, January 9th, he preached a great n against the "Godless" system, at St. Xavier's Church, in the city of ork. Tickets of admission, each 50 cents, were required at the door. ails are to go to the completion of the parish school house connected hat church. We have not room for his Grace's sermon; but we mean e a considerable portion of it in our next number. The battle must be over again. And as to those Protestants who have been misled by ophistries as the Archbishop employs, they must be looked after. It is id if *we* cannot get along *with our church instruction, catechetical in- on, Bible-class instruction, Sabbath-school instruction, and parental in- on*, but must be found lending a helping hand to Rome, to overthrow *ublic schools;* because they too cannot be made religious schools, and the erroneous position, or *postulate* rather, that what is not *religious* ruction is, by necessary consequence, *irreligious!* Such sophistry, we say to his Grace, will not do. He has his redress, and so have those tants who are not satisfied with the public schools. If he likes not the schools, he can get up schools of his own, on the voluntary principle, ake the instruction what he pleases. And so can, and so will, our Pro- friends,—"parochial schools," or others, let the name be what it may.

View of Public Affairs.

ir Congress has not done much thus far; a long and not very profitable sion about the *Clayton and Bulwer Treaty*, has taken place; it had an ise compass, and was one of the *de omnibus rebus* character, of which, ve have too many in our National Legislature in these days. Gen.

Cass in the Senate, and Mr. Willcox in the House, have introduced the subject of the Protection due to American citizens in their religious rights, whilst residing or sojourning in foreign lands, and the former has made a noble speech on the occasion. The subject was referred to the Committee on Foreign Affairs. *Not a moment should be lost in the getting up and forwarding of Petitions to Congress, in behalf of this great measure.* We beg the friends of religious liberty to take this matter in hand at once. Let pastors get their principal men to sign such petitions in great numbers, and forward them without delay. These petitions need not be long—five lines will suffice—simply praying Congress to take the necessary steps to secure to our people abroad the right to have their own worship, whenever they desire it and are willing to maintain it, and defend them from being required to conform to religious ceremonies and usages to which they are conscientiously opposed. This is a great question, and connected with another: the duty of this government, and those of England and Holland, and of other countries which enjoy religious liberty, to urge upon the governments of those countries which enjoy it not, the duty and advantages of granting this great right to their subjects. Nations negociate about the slave trade, and justly; and why not negociate about the subject of *Religious Liberty*, the greatest of all liberties? England and these United States have shown, in the case of Turkey, what can be done in this way.

In Europe, the most remarkable event has been the downfall of the Derby ministry, and the "inauguration," as the French would say, of that of Lord Aberdeen, with Russell, Palmerston, Gladstone, and others. It is the first *composite* ministry which that country has had for many years, and certainly it is one which embraces much talent and experience.

In France, Louis Napoleon is busy in arranging the *Succession* to his throne, a work which Time will show to be most unnecessary, in our humble judgment. In the meanwhile, he seems to be firmly seated in his throne. The great Northern Powers have been, however, ominously slow in sending their adhesion.

Notices of Books.

REMARKABLE ADVENTURES BY CELEBRATED PERSONS is a beautiful and interesting book for Youth. Published by Robert Sears, New-York.

SEQUEL TO THE FEMALE JESUIT. Published by M. W. Dodd. It solves the mystery which was set forth in the volume which preceded it, and gives another illustration of what "*a deceived heart*" can do in the way of wicked adventure and cunning imposture. The subject of it was more than a match even for the Jesuits themselves, and this is saying very much.

OUR OWN BOOKS. The Board have several works in press; among them the Life of the excellent Mr. Norton, our late Secretary, which will soon be published.

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FOR THE MONTH ENDING 6th JANUARY, 1853.

MAINE.

Dennysville, Peter E. Vose, to constitute Rev. Uriah Balkam, of Wiscasset, L. M. 30 00
Bangor, Hammond St. Sab. Sch. to make E. F. Duren L. M. 30 00
Canaan, E. F. 1 00
West Sidney, A. W. Cummings, . . . 1 00

NEW HAMPSHIRE.

Keene, Daniel Adams, in part to make Daniel L. Adams, M. D. of N. Y., L. M. . 10 00
Newport, Cong. Ch. and Society, . . 5 65
Meriden, Miss Ellen M. Morgan to make Farnum J. Morgan L. M. . . . 30 00

VERMONT.

Rochester, Cong. Ch. and Society, . . . 7 00
Rutland, David Kirkaldie, ... 2 00
Berlin, David Hobart, ... 1 00

MASSACHUSETTS.

Lenox, Ezra Osborn, ... 1 50
Francestown, Lucy Everitt, 3d payment for L. M. 5 00
North Amherst, Cong. Ch. to make Rev. Geo. E. Fisher L. M. 30 00
Dunstable, Miss Lucy Fletcher, . . . 2 00
North Danvers, 3d Cong. Ch. in part to make Rev. James Fletcher L. M. . . 10 21
Abington, 1st Cong. Ch. 22 09
East Abington, Cong. Ch. 28 25
Manchester, Cong. Ch. 24 65
Pepperell, 1st Cong. Ch. a balance to make Rev. Lyman Cutler L. M. 4 00
Rockport, Orthodox Cong. Ch. to make Rev. Wm. Gale L. M. 30 00
North Brookfield, Cong. Ch. to make Rev. Christopher Cushing L. M. 30 62
Lowell, Kirk St. Ch. in full, to make Rev. Amos Blanchard D. D., L. M. . . . 27 80
Chatham, Cong. Ch. to make Rev. Noadiah S. Dickinson L. M. 30 00
Upton, Cong. Ch. to make Rev. W. Warren L. M. 45 50
Webster, Cong. Ch. 14 67
Milbury, 1st Cong. Ch. to make Rev. N. Bouton L. M. 40 90
West Boylston, Cong. Ch. $22,39; Bapt. Ch. $10.24, ... 32 63
Taunton, By Levi Andrews, from his wife and brother, ... 2 00
Conway, Cong. Soc. add. 1 00
Appican, Cong. Soc. in full to make Mrs. Selina F. Cobb a L. M. 18 00

RHODE ISLAND.

Newport, Central Bap. Church, Rev. Mr. Jackson, ... 14 00
M. E. Ch. Rev. J. B. Husted, . . . 14 50
1st Bap. Ch. Rev. S. Adlam, . . . 15 00
2d Bap. Ch. Rev. Dr. Choules, . . . 23 50

CONNECTICUT.

Brooklyn, Dea. Moses Clark, ... 5 00
Somers, Cong. Ch. and Society, to make Mrs. Charles Kimball, of Somers, Conn. L. M. 32 50
New Preston, Chas. Whittlesey, $5.00; a female friend, $1.25, ... 6 25
Hartford, South Cong. Ch. (Rev. Walter Clarke,) Chas. T. Webster, Isaac Hills, Pliny Jewell, Peter D. Stillman, Levi Lincoln, ea. an. $3.00; Rev. B. E. Hale, Samuel Woodruff, Thos. K. Brace, ea. an. $5.00; D. F. Robinson, A. W. Butler, ea. an. $10.00; others, in part to make the pastor a L. D. $44.00, ... 94 00.
Centre Cong. Ch. (Rev. Dr. Hawes,) Calvin Day, $25.00; Thos. S. Williams, $150.00; Francis Parsons, David Watkinson, James Trumbull, ea. $20.00; Henry A. Perkins, Horatio Fitch, Chas. Seymour, J. Warberton, W. W. House, Alfred Smith, W. W. Ellsworth, ea. an. $10.00; S. Bourne, Miss E. Bunce, Chas. Fox, John Beach, Tritius Wadsworth, E. Fessenden, Rev. A. C. Baldwin, Chauncy Ives, ea. an. $5.00; Goodwin & Co. $6.00; Mrs. L. Sargent. $3.00; Young Ladies' Collections, $25.50; others, $5.00, . 384 50
Birmingham, Dr. B. M. Bassett, in full, L. M 15 00
Tolland, Cong. Ch. (Rev. A. Marsh,) . 9 00
Middletown, Additional, Wm. Boardman, $3.00; others, $4.00, ... 7 00
New Haven, Centre Ch. additional, James Winship, $5.00; Leonard Bacon, D. D. $5.00; D. Selden, $10.00, . . . 20 00
North Ch. add. A. H. Maltbie, . . 5 00
Hartford, North Cong. Ch. (Rev. Dr. Bushnell,) including An. M's. 176 33
Pearl St. Cong. Ch. (Rev. Mr. Beadle,) C. L. Porter, $20,00; John L. Boswell, $20.00; Jas. B. Hosmer, $25.00; W. H. Kelsey, $3.00: Geo. S. Beach, $5.00; Cash, $1.00; Thos. Smith, $100.00, . . 174 00

NEW-YORK.

Durham, Daniel B. Boothe, to make himself a L. M. 30 00
East Bloomfield, Presb. Ch. per M. Adams, 41 45
Melvin Hill, Bapt. Ch. in part, . . . 2 25
Orleans, Bapt. Ch. 2 75
Cayuga, Mrs. R. Powers, ... 2 00
Chenango Forks, Simeon Rogers, . . . 1 00
Rochester, Mrs. Ray, ... 10 00
North Bergen, N. M. Clute, ... 10 00
Albany, Ladies of Albany, per P. F. Brochet, ... 20 00
Cuba, Rev. Jefferson Wynkoop. 10 00
Middletown, Mrs. James H. Genung, A. M. 3 00
Arksville, Alexander Ruby, ... 2 00
City, Market St. Ch. 5 00
George Ludlow, ... 1 00
7th Presb. Ch. add. 11 50
Troy, 1st Presb. Ch. per Benj. Hatch, . 129 31
Shawangunk, Miss Frances J. Webb, . 3 00
Middletown, Miss S. D. Carman, . . . 3 00
Lockport, New Year's Gift from "aliquis," in part to make C. L. Ford L. M. . . 10 00
Marion, R. H. Lee, ... 3 00
Johnstown, Presb. Ch. 13 37
Rev. Mr. Fisher, ... 2 00
Mr. Getman, ... 1 00
Lafayette, Cong. Ch. 6 62
—— Rev. M. C. Searles, ... 40 38
Brooklyn, Ch. of the Pilgrims, (Rev. R. S. Storrs, Jr.) 240 02
Warsaw, Cong. Ch. 22 00
Messrs. Buxton, to make Wm. Buxton L. M. 7 00
Sinclairville, Cong. Ch. 6 00
Niagara Falls, Presb. Ch. $27.17; Mrs. T. Whitney, $10.00; E. Pomeroy Graves, $10.00, in full of L. M's, . . . 47 17
Methodist Ch. 4 78
Lancaster, Presb Ch. to make Rev. Wm. Waiete, jr. L. M. 35 00

Attica, Presb. Ch. 15 00
Newark Valley, Per Rev. Marcus Ford, in full to make Ozias Slosson, L. M. . . 20 00
Brooklyn. Van Wick Wickes, ... 10 00
Flatland, Ref. D. Ch 16 39
M. E. Ch. to make Rev. Thos. E. Burch, L. M. 41 35
Flatbush, Ref. Dutch Ch. $30.00, of which by a friend to make Selah Woodhull Strong a L. M. and one hundred of same to make Rev. Thos. M. Strong D.D. L. D. 135 33
City, Rev. Mr. Fisher, for a friend, . . 10 00
Mrs. Anson G. Phelps, ... 10 00

NEW-JERSEY.

Titusville, Presb. Ch. in part, ... 12 00
New Hope, M. E. Ch. 3 62
Lambertsville, Presb. Ch. 20 40
Bapt. Ch. 8 50
M. E. Ch. 6 18
Long Branch, M. E. Ch. 19 00
Red Bank, Bapt. Ch. 7 00
M. E. Ch. 4 00
Bordentown, Union Meeting, in part, . 11 00
Newark, South Bapt. Ch. by D. C. Whitman, Treas. 50 00
Paterson, A female member of 2d Presb. Church, ... 10 00
Newark, Job Haines, to make Phebe A. Haines L. M. 30 00
Daniel Price, to make his wife Charity B. Price a L. M. 30 00
Orange. 1st Presb. Ch. 52 73
Parsippany, Presb. Ch. balance per Rev. T. Baldwin, ... 4 40
Perth Amboy, S. G. Woodbridge A. M. to make Rev. John A. Annin, of Cedarville, N. J. and Rev. Benj. Cory, of Perth Amboy, N. J. Life Members, ... 60 00

PENNSYLVANIA.

Pittsburgh, Liberty St. M. E. Ch. in full to make Rev. Isaac N. Baird M.D., L. M. . 27 00
Philadelphia, Mr. Constable, ... 10 00
Ararat, Cong. Soc. per Rev. G. N. Todd, 3 00
Philadelphia, Margaret B. Livingston, . 5 00
Wm. H. Richards, ... 6 00
Jeremiah Starr, in full L. M. . . 10 00

MARYLAND.

Emmitsburg, David Gamble, ... 5 00

VIRGINIA.

Staunton, Miss Rebecca Hodges, per Rev. B. M. Smith, ... 1 50

GEORGIA.

Macon, Rev. O. S. Smith, ... 4 00
LaGrange, G. W. Talley, ... 1 00

ALABAMA.

Mobile, Ladies Auxiliary Society, per Miss H. C. Ogden—paid Colporteur in Mobile, 197 50
Montgomery, S. D. Hubbard, ... 3 00

KENTUCKY.

Louisville, Chestnut St. Presb. Ch., Rev. L. J. Halsey, W. Richardson, wife and daughter, $14.00; Mrs. Cutler, $1.00; Mrs. Lintner, $3.00; L. S. Warren, $5.00; L. Ruffner, $5.00; W. C. Brooks, $5.00; Mrs. Brigham, $20.00; A. Harbeson, $3.00; Mrs. Hughes, $1.00; Mrs. Belknap, $5.00; Mr. Greer, $5.00; Montgomery & Davadge, $10.00; E. Holbrook, $10.00; Mr. Carter, $2.00; W. S. Vernon, $5.00; others, $5.00, ... 99 00
Louisville, W. F. Petitt, Esq. 10 00
Maysville, Rev. Dr. —— Grundy, A. M. . 5 00

OHIO.

Aurora, Bapt. Ch. 3 30
Presb. Ch. in part, ... 5 00
Bainbridge, Presb. Ch. in part, . . . 1 97
Twinsburg, Presb. Ch. in part, . . . 5 73
Streetsboro, Bapt. Ch. 3 96
Cong. Ch. 4 42
Newton Falls, Cong. Ch. add. for Rev. Wm. R. Stevens L. M. 8 00
Parma, Presb. Ch. in part Rev. Cicero B. Stevens L. M. 9 00
Brooklyn, Union Meeting, M. E. Ch. . . 3 62
Chardon, Bapt. Ch. 1 25
Hambden, Cong. Ch. 6 62
Mesopotamia, balance, ... 6 00
Geneva, Cong. Ch. in full of Rev. Sherman Taylor L. M. 10 00
Springfield, Students of Wittemberg College, to constitute their President, Rev. Samuel Sprecher, L. M. 30 14
1st Evang. Luth. Church, . . . 6 00
1st Cong. Ch. 9 10
1st Presb. Ch. in part, ... 16 29
Epis. Ch. 1 60
Troy, Franklin Presb. Ch. 37 19
Bapt. Ch. in part, ... 4 58
M. E. Church, ... 2 80
Ripley, Asso. Ref. Ch. 2 50
Union Meeting, ... 32 91
Johnston, Presb. Ch. 2d payment of Rev. O. S. Eells, L. M. 5 00
Twinsburg, Bal. 50
Bloomfield, Bal. 3 75
Hambden, Bal. 6 21

MICHIGAN.

Dexter, Rebecca Tracy, for the Waldenses, 2 00
Ypsilanti, Presb. Ch. by Rev. E. Cheever, 10 00

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THE

AMERICAN AND FOREIGN

CHRISTIAN UNION.

Vol. IV. MARCH, 1853. No. III.

THE FAMINE IN THE ISLAND OF MADEIRA.

Our readers have been apprised by the secular papers that a grievous famine exists in the Island of Madeira. The vintage, upon which the inhabitants chiefly depend for the means of their subsistence, almost completely failed last year. It is certain that without speedy aid from abroad, many must die of starvation! At the instance of his Excellency, Senor Ribeiro, several foreign merchants resident in Funchal, have addressed the merchants of New-York on this urgent subject, and efforts have been made, and are now making by committees, under the auspices of the Mayor, to procure means of relief.

Madeira lies about six hundred miles from the coast of Spain, the nearest civilized country. It contains about one hundred thousand inhabitants, the greater part of whom are engaged in cultivating the vine, from which the Madeira wines are produced. They have no other article of export. The island being a volcanic rock with a scanty though fertile soil, interspersed with ravines and rising into lofty elevations, only a very small amount of breadstuffs and edible vegetables can be raised. It is reckoned that the whole annual produce of the island, exclusive of the vintage, would not support the population for more than two months. The residue of their subsistence, which has never been abundant, has been obtained in the shape of flour and meal, received in exchange for their wines, from the United States and Europe. This resource being cut off, and the means of the merchants of Funchal crippled from the same cause, it is difficult to see how the poor people can escape starvation, unless the wealthy and charitable in other lands shall be induced to come to their relief in their sore calamity.

We sincerely hope that the readers of this magazine will feel an interest in this movement. Any sums sent to our General Agent (Edward Vernon, Esq.) at our office will be faithfully and promptly applied.

RETURNING GOOD FOR EVIL.

The "Portuguese Exiles" whom this Society aided in removing from Trinidad to this city, and from this city to Springfield and Jacksonville, Illinois, where they are doing exceedingly well, we are happy to say, are not unmindful of their native island, in this, the day of its distress. Driven from their homes in that island by a *mob* instigated by the Romish priests, and not repressed by the civil authorities, and deprived of their property, for no other crime than that they had, through the influence of the Bible, which they had gotten possession of and read, ceased to frequent the Confessional and the services of the Romish Church, they fled to the British West Indies, and thence about five hundred of them came to us. These worthy people, although they have had to struggle with many difficulties, and cannot have forgotten the ill treatment which they suffered at the hands of those who ought to have been their friends, are most cheerfully engaged in making a collection, and it will be a most *liberal* one for people in their circumstances, to relieve the wants of those who (at least many of them) were their most cruel enemies a few years ago; thus returning "good for evil." The very "depths of their poverty" will be made to "abound to their liberality," in this truly Christian effort. They would doubtless, if they could be sure that it would be printed and circulated in the island, send a kind and Christian exhortation to their former fellow-countrymen, and especially to Senor Ribeiro, never again to persecute and drive people from their homes, and rob them of their property, *because they deem it to be their duty to worship and serve God according to the consciences which He gave them, and of which He alone is the Sovereign and Lord.*

THE CHALLENGE.

His Grace, Archbishop Hughes, having informed the committee in this city, just referred to, that he was in correspondence with the Roman Catholic clergy in the Island of Madeira, and was induced by their representations of the great distress prevailing there, to proffer the sum of $50, the following challenge was inserted in the *New-York Herald*, the *Daily Times*, and other papers.

FAMINE IN THE ISLAND OF MADEIRA—A CARD FROM THE AMERICAN FOREIGN CHRISTIAN UNION.—The Christian Public will remember that s years since several hundred men, women and children, natives of this nd, in consequence of reading and endeavoring to obey the Holy Scrip-s, were subjected to the most cruel persecution by the Romish Priests e, who, assisted by the civil power, imprisoned many of them, stript them eir little all, and finally drove them into exile. This Society expended 000 in rescuing a large part of them from starvation, clothing and bring-hem to this country, where they are now settled comfortably in the e of Illinois, highly respected, and most worthy citizens. It appears from letter of Archbishop Hughes, read to the Committee in behalf of the suf-s from famine in the island, that he is now in correspondence with these sts, and is moved to contribute $50 to the fund. We submit that, un-the circumstances, this contribution is rather small, and would now pro-e to the "most reverend" gentleman, that he increase it to $500, being amount which he contributed to the fund in aid of the late attempted olution in Ireland; upon his doing this, one of the members of our Board ds ready to make up the amount to $1,000, which will give substantial to the starving people.

ROBERT BAIRD, } Secretaries.
E. R. FAIRCHILD, }

MSON G. PHELPS, Jr. Treasurer.

At the time of the present writing, we have not heard whether his ce is inclined to accept this challenge or not. We are fearful that still prefers to give $500 to revolutionize Ireland and extirpate testantism there, than to contribute the same amount to save the r Romanists in Madeira from starvation. But if it turn out erwise, and he concludes to produce the $500 before our ma-ine leaves the press, we shall be most happy to inform our readers he fact, and also that the sum of $500 has been paid over by one he members of our Board.

REV. DR. BETHUNE'S ADDRESS.

For want of room in our last number, we were compelled to de-the publication of the very eloquent and able Speech which Dr. hune delivered at the Meeting in Metropolitan Hall in behalf of Madiai and the other persecuted people in Tuscany. We now e much pleasure in laying it before our friends, and we are sure t they will read it with great interest. Our only apology for fill-

ing so many of our pages with this subject, is, first, that it is one of the gravest importance; and, secondly, that it is one of the great objects of the American and Foreign Christian Union to promote *religious liberty*. It is the duty of the Society to look well after this great interest, for it concerns most vitally the work of giving a pure Christianity to countries in which a corrupt one now prevails. But we must detain the reader no longer from Dr. Bethune's admirable address. Dr. B. commenced by saying:—

"That this was to him a most solemn occasion. He felt as if he were called again into the presence of centuries long past. He seemed to hear those sublime words ringing in his ears: 'I believe in the HOLY GHOST, and in the holy Catholic church, and in the communion of saints.' There is but one Head, and but one body; and wherever there is one soul that believes in JESUS CHRIST, there is a member of that Church; and if one member suffers, all the members suffer with it. If we have the HOLY GHOST within us, if we have become vitally united to the body of our blessed LORD by a living faith, there is not one of us whose heart is not bleeding with those beloved Christians who are now crushed beneath the foot of the oppressor; and we must, before GOD, who gave us hearts and faith, speak out. I am sure we must all feel it, and our sympathies must find relief; and if it reach no further than to give us relief from this pent-up emotion, this meeting is a blessing to the freemen and inhabitants of New-York. (Applause.) I said I felt as if I were called into centuries long past away. We read of the sufferings of the primitive Christians—we read of them who were stoned, who were sawn asunder—who sang amidst the smoke of their fires—who perished in dungeons with the long pain of fatal hunger; and, until a very short time ago, we had felt, as Christians, that these days were past. There were some prophecies that, interpreted in a particular light, seemed to tell us that the days of that persecution might return, but we had been long in the habit of feeling that they had gone.

"It is not long since we had the privilege to welcome an illustrious stranger among us, and it was a higher privilege to welcome those exiles from the island of Madeira. Then, for the first time, we were permitted to see the 'confessors,' such as are now canonized by that same Church of Rome. And now we are told that two obscure individuals, in the midst of that Church, are incarcerated and treated as felons, for no crime but reading the Bible. From my heart I sympathise with those two persons, that brother and sister in Christ; but much remains yet behind to be filled up of the sufferings of Christ. There remains yet a necessity for the sufferings of the people of GOD to prove in the first place the evil of that spirit which exalts itself against

the Scriptures; and, in the second place, to prove the divinity of that faith which upholds the soul above torture, and imprisonment, and death.

"This proves that the spirit of that power is unchanged. It is impossible for an American, brought up from his childhood amidst the light and liberty and privileges which we enjoy in this land—it is impossible for him to conceive the tyranny and oppression which exist in the Old World; and when we tell him of it, he tells us that we are calumniating our brethren, and that it is not right to bring such charges against men because their ecclesiastical ancestors in past centuries have been guilty of crimes, and that the growing light of science, and the interchange of philanthropic feeling have wrought a great revolution in the spirit of that Church, which was formerly recognized as a Church of persecution. Here is a fact rising up before us, which tells us that the spirit which persecuted the Albigenses is still there, not dead, but rampant and ready, so far as it has the power, to crush now, as it was ready to crush five hundred years ago. Am I wrong in this? I see a brother here upon the stage who told me once, that in preaching a sermon preparatory to the sacrament, he took occasion to explain the fallacy of the doctrine of transubstantiation held by the Catholic Church, and that one of his parishioners complained of his slandering the Catholics; 'for we all know,' said the man 'that nobody can believe such nonsense.' This was the view he took of it, and precisely in the same manner do we find people believing it impossible that the spirit of persecution can still exist, as it existed in former years. The spirit of Antichrist is the same at all times. The Spirit of Christ says, 'Search the Scriptures,' and whenever there comes a spirit which forbids you to search the Scriptures, you may depend upon it that there is the spirit of Antichrist, because it is opposed to Him. (Applause.) And now that we know that this oppression exists, does it not become us to aid the oppressed? Are we not a republic? and are we not the only nation on the face of the earth—except it be the little republic on the shores of Liberia—in which religious liberty is entire? (Applause.) Since we are in this country as republicans, and bearing our testimony to the value of republican principles in the face of the whole earth, should we not believe that it is part of our mission not only to enjoy what GOD has sent us, but to diffuse it to others? This is the only country in which the principle of religious liberty has been permitted to work itself out; and as all our Churches have flourished and grown strong, and been a blessing to us under the system, I say it is our duty, not as Protestants merely, but as freemen, to lift up our voice against religious oppression wherever it may exist. (Loud applause.) Now I wish to speak a few words in relation to the Romish Church. What is the meaning of the words 'Protestant country,' as applied to the United States? I now read as follows:

"I suppose that at last it will come down to signify nothing more than that the majority of the inhabitants are Protestants; but has it never occur-

red to those who would make such an objection, that majorities and minorities are mere accidents, liable to change! Whereas the constitution is a principle and not an accident; "its great"—and mark you this—"its great and unappreciable value is that it prescribes the duties of the majority, and protects with equal and impartial justice the rights of the minority. In this country the constitution of the United States says the majority shall rule."

God grant it; "Now, in pursuance of the constitution, this is neither a Protestant nor a Catholic country, but a broad land of civil and religious freedom and equality secured to all." This is the eulogium pronounced upon the constitution of the United States by Archbishop Hughes. Now, I have not the honor of knowing that gentleman personally, but we are sufficiently well known to the public to warrant my not waiting for an introduction, and I call upon him in the name of the liberties which his church has enjoyed—in the name of that freedom which every Protestant in this house, that is worthy the name of Protestant, is willing to accord to every Roman Catholic in the land—I call upon him in gratitude to the Baltimores and Williamses, and those other men whose spirits made that constitution of ours free from every stain of religious restraint—I call upon him to join us in calling upon the Duke of Tuscany to set free these people. (Tremendous applause.) If this oppression be not the work of Roman Catholicism he cannot, he will not refuse to join in the extension of that principle over which he rejoices. (Cheers.) If he does not join us we shall believe that such oppression is part and parcel of Roman Catholicism, and that if they had the power here, they would act like the Duke of Tuscany. This is the point to which we come. We have stronger sympathies in one cause than another, and it is possible that I may have them; but I verily believe, if I know my own heart, that if this were a case of religious oppression of a Jew or Turk, much more the oppression of a Roman Catholic, whom yet I hold to be a fellow Christian —I may say my indignation would be as strong as it is now; and I would lift up my feeble voice in advocacy of the great principle, that, let a man be Jew, Turk, Papist or Protestant, let him alone. (Loud applause.) Let him talk with his God, and let his God talk with him; and therefore it is not as a Protestant but as a Christian citizen of a free land that I am glad to see my Catholic fellow citizens as free as myself—therefore it is that I desire to protest against this oppression, and I call upon my Catholic brethren to join with me in the protest. (Applause.) It will not come; depend upon it, it will not.

Every one who knows anything about Italy for years since, is aware that this very Duke of Tuscany was so kind, so clement, and so lenient a prince that he may be said to have been the best beloved of all European sovereigns, unless it may be perhaps the Emperor of Russia, who is regarded with a sort of religious affection; and I will tell you more, that if that conspiracy which broke out some twenty years ago to consolidate Italy into one king-

dom had been successful, the leaders would have placed him at the head of the kingdom. And why? Because of his liberal sentiments and kind heart they wished to put him upon the throne. If that conspiracy had been successful, he would have filled the throne as the most clement prince that Italy had. I have seen, sir, this old man, years ago, when he was not old certainly as now, walking with his hands behind his back, superintending the improvements at Leghorn and other parts of his dominions, patting the little children on the head, talking to the working people, and nodding familiarly to the market women—the very picture of a good king. Has this man changed? Yes. At that very time the minions of the Pope endeavored to use him in oppressing the people; but he put them aside, and set his face against the influence of religious tyranny. But he has now grown old, his brain has become weak, his heart fearful, and he has changed. It is not the Grand Duke of Tuscany now, it is the Priest.

"Am I wrong in charging this upon the priesthood? The Pope is a priest, and the Pope is supreme at Rome. Let the Pope decree religious liberty—let the Pope wash his hands of religious oppression, let religion be free in Rome, and then shall I believe that religious oppression is not the act of the priest, but of the government.

"But this very night there is within the city of Rome a narrow street, with a gate at each end, into which is crammed every night a great number of human beings. Drive through that street in the daytime, and you need perfume to keep you from fainting, such is the consequence of this dense population. Who are these people? They are almost under the shadow of the Vatican. And this most Christian sovereign, of the most Christian Church, has the power to set them free, but he closes the gates upon them at eight o'clock every evening in the winter, and nine o'clock in the summer, and opens them in the morning at a corresponding hour. Why is this? Because they are Jews, and the Roman Catholic religion tolerates no religion but its own. If we are guilty of slander—if it seems like calumny to charge oppression upon those who profess in some respects the same faith as ourselves, let them wash their hands of these things. The Pope ought to be the champion of religious freedom. He should set the example to the world by allowing truth to come into contact with error.

"If there be a city next to Jerusalem itself, filled with consecrated recollections, it is Rome—Rome, whose grounds are honey-combed with the tombs of early martyrs. A little while since, when there was danger, what did you see? A sovereign prince, the representative of the Apostle—puts on a livery and gets behind a travelling carriage, and flies like a lackey! The coward fled! And he whose voice of authority had roared like a bull from the Vatican, roared from the shores of Mola di Gaeta like a paddocked calf!

"Are you here to sympathise with a gentleman, a nobleman? This man

who is imprisoned is what is called a *lackey*, a hired servant. This man, when called to give up his Bible, did he fly? fly like a Pope? No; superstition has made a Pope a coward, while the Bible has raised a lackey to the dignity of a nobleman.

"He now called upon the priests to join in maintaining civil liberty. But he believed, if they controlled the municipal authorities of this city, as they do the Duke of Tuscany, his head to-morrow morning would not be worth a six-pence. And yet, said he, I here declare before God, that I hope I have the spirit of my country's history, and have drunk deeply enough of the spirit of religious liberty, to lay my head upon a block and have it chopped off, before a single hair of the head of the most bigoted Papist in this land should suffer the least harm by religious persecution." [Here the audience broke out in the most uncontrollable applause, and the speaker took his seat.]

RESULTS OF THE GREAT MEETING IN METROPOLITAN HALL.

From all parts we receive decided proofs that the great meeting which was held in the Metropolitan Hall, on the 7th of January, has been productive of much good. The case of the "persecuted in Tuscany" has been made better known to the people of our country, and the persecuting spirit of the Romish Hierarchy has been more fully made manifest to this nation than it ever was before. The organs of the Papal Church—The *Freeman's Journal*, especially,—and the papers which sympathize with them have been forced to resort to all sorts of pitiful artifices to divert the attention of the public, and its withering scorn, from the base conduct of the government of Tuscany. Instead of coming out frankly, like men of an independant and truly Christian spirit, and condemning the disgraceful and tyrannical acts of that government, they seek to apologise for it by vainly charging the Madiai and the other persecuted ones in Tuscany with having *had political objects in view;* with holding connection with Mazzini, and other revolutionists; with being enemies of the government, etc. etc. Not a word of which is true. They affect to consider them as suffering for violating *police regulations!* Some papers, and the *National Democrat* among them, have gone so far as to asperse the character of these excellent people, and especially that of Madame Madiai, calling her a "lewd woman."—a more base accusation than which was never published even by these papers. Some

of these journals seek to excuse the conduct of the government of Tuscany by citing instances of intolerance in Sweden, Denmark, portions of Germany and Switzerland that are Protestant, just as if that fact, even if true to the extent which they assert, ought to justify the outrageous acts of his Tuscan Majesty. There is not a Protestant in this land that does not condemn any and all intolerance that exists in any Protestant country, no matter against whom it is displayed. Our Protestant papers and speakers are witnesses to the truth of this assertion. Let Roman Catholic editors, let Roman Catholic priests and prelates, come out and denounce the persecution of Protestants by Roman Catholic governments, as they should, and we will then believe that they are the friends of religious liberty. Some defenders of the Tuscan government have asserted that neither Signor Madiai nor his wife, nor any other person in Florence, has been troubled on the score of their renouncing the Roman Catholic faith, but only because of their being guilty of political and revolutionary intrigues! One writer has asserted that there are four or five Protestant churches in Florence, to any of which these people may go without molestation. What are we to think of the ignorance, or the disposition to wilfully misrepresent, of any man who will dare to assert the like of this, when it is a well known fact that there are but two Protestant services in that city, one in French and the other in English, for the benefit of foreign Protestants, and that since 1850 no *Italian* has dared to set his foot in the place where either of them is held at the hour of its occurrence.

All these miserable subterfuges and lying statements show that the effect of the meeting to which we have alluded has been extensive and deep—too deep for Rome's comfort.

PUBLIC MEETING IN NEWARK, N. J.

A public meeting in behalf of the sufferers in Tuscany was held at the First Reformed Dutch Church in Newark, New Jersey, on Thursday night, the 13th of January. But owing to the inclemency of the weather it was adjourned till Thursday evening the 20th of the same month, when a large and most respectable assemblage of the citizens of that place took place in the First Presbyterian Church. His Honor Mayor Quinby presided, and addresses were delivered by the Rev. Drs. Baird and Abeel, Rev. Mr. Monroe, and Messrs.

Parker and F. Frelinghuysen. The Rev. Dr. Fairchild submitted the following preamble and resolutions, which were unanimously adopted.

"WHEREAS, This meeting, composed of the friends of religious liberty, in Newark, has learned, from various reliable sources, that the government of the Grand Duchy of Tuscany, in Italy, has been pursuing a course of great rigor, for the last two years, in regard to a number of its subjects, who having gotten possession of the Sacred Scriptures in their vernacular tongue, and read them to their families, their friends, and such others as have been desirous of hearing them, have been adjudged guilty of a crime, and some of them banished from the country, and others condemned to imprisonment for several years and to forced labor, and neither allowed to have Protestant books, nor enjoy the religious instruction and consoling influence of ministers of their own faith. And, whereas, among these persecuted people, Sig. Madiai and his wife, persons of humble life but of most exemplary character, are represented to be in circumstances which peculiarly demand the sympathy and the prayers of their fellow Christians of all lands,—being enfeebled by diseases occasioned by their long confinement, and deprived of the spiritual succors of the religious books and the pastoral instruction which they conscientiously prefer; Therefore,

"*Resolved*, 1. That this meeting deeply sympathises with Signor and Signora Madiai, and all other natives of Tuscany who are called to suffer persecution for 'the testimony of Jesus,' and the love of His word, and would offer its prayers to the GOD of all grace, that their faith may be supported under these severe trials, and that the hearts of their oppressors may be inclined to 'love mercy' and 'do justly' and 'let the oppressed go free.'

"*Resolved*, That this meeting has heard with great satisfaction, that his Excellency the President of the United States has, in answer to a request made to him by good men of various denominations of Christians, taken measures to make known to the Grand Duke of Tuscany his profound sorrow at hearing of the persecutions for conscience sake going on in his kingdom, and has invoked his clemency in behalf of these sufferers, and requested that they might be permitted to come to our shores—where they will find perfect religious freedom.

"*Resolved*, That this meeting believes that it is the duty of the government of these United States to secure, by the stipulations of international treaties, to all its citizens who may be residing or sojourning in foreign lands, the enjoyment of the rights of conscience and of religious worship, to the extent to which these rights are enjoyed by foreigners who are residing or sojourning in this land; and that it approves in the most cordial manner of the efforts of the Honorable Lewis Cass, in the Senate, and the Honorable Mr.

Wilcox, in the House of Representatives, to call the attention of Congress and the Public to this great subject.

"*Resolved*, That in the opinion of this meeting it would greatly subserve the cause of religious liberty in the world, if the Congress of the United States, and the Legislatures of the several States, would express their deep regret at hearing of the oppressive course which the Grand Duke of Tuscany is pursuing, and entreat him to desist from it—in the hope that such a request coming from such sources, in a country which grants religious liberty to all people, foreigners as well as natives, will not be disregarded.

"*Resolved*, That this meeting fully concurs in the opinion expressed by the great meeting recently held in New-York, 'that the benevolence which the Gospel teaches and inspires, should lead the government of these United States, and the governments of other countries which enjoy the blessings of religious liberty, and have experienced its advantages, to exert a judicious, proper, and peaceful influence, to secure these blessings and advantages to all nations which do not possess them.'

"*Resolved*, That this meeting, composed of the citizens of Newark, without distinction of sect or party, bears its decided testimony to the happy effects, both to the State and to Religion, which result from entire religious freedom, as demonstrated in the history of these United States; and commends to Europe and the whole civilized world this great measure, demanded by the justice and the love which humanity and Christianity combine to inculcate.

"*Resolved*, That this meeting would express its decided abhorrence of persecution in every form, for conscience' sake, and pledges itself to as ready a condemnation of it, when the rights of a Roman Catholic or Jew are infringed, as when those of a Protestant are sacrificed.

"*Resolved*, That this meeting entertains the unwavering conviction, that the Bible is of GOD, and contains the revelation which He has made to man, respecting His will, and the way of salvation, and is the true and only basis of Christianity; and that, as every man is accountable to GOD alone for his religious belief, no government, civil or Ecclesiastical, has the right to forbid any man to possess and read that sacred book, not only to his family, but to his friends, and to all who may desire to hear it.

"*Resolved*, Finally, That this meeting recommends to the pastors, and other friends of religious liberty in this State, to forward without delay, petitions to Congress, in favor of the Government's securing, as promptly as possible, the religious rights of our fellow-citizens, whilst in foreign lands; being assured that no time is to be lost, if action on this important subject is to be gained during the present session."

We are happy to say that through the efforts of the Society pe-

titions have been gotten up in many places, and forwarded to Congress, in behalf of the movement made by Gen. Cass and Mr. Wilcox, referred to in the third resolution of the series.

ENGLISH KINDNESS.

It gives us great pleasure to say that our young Chaplain at Rome, when on his way to that city, received much kindness from English friends in London and its vicinity, during the few days which he spent there. In particular we feel under obligation to record and greatfully to acknowledge the attentions he received at Woolwich, where the Independent Church, to which he had the privilege of preaching twice, presented him with a large and splendid Bible, for the use of the American Chapel in the Eternal City. In doing this no one was allowed to give more than *one shilling*, in order, as the excellent pastor (the Rev. Dr. James Carlile) informs us, that several individuals, who would otherwise have claimed each for himself the privilege, might be prevented from monopolizing this act of hospitality, brotherly love and Christian courtesy. May the Saviour reward them for their kindness, and may the prayers which they offered up in behalf of the Chapel, its minister, and his labors, be abundantly answered. Such instances of good-will on the part of Christian friends in other lands, and especially in Britain, are most refreshing and cheering.

ARCHBISHOP HUGHES' SERMON ON EDUCATION.

His Grace, Archbishop Hughes, delivered a very remarkable discourse in the Church of St. Francis Xavier, in this city, on Sabbath evening, January 9th, on the subject of education. His text was taken from I. Tim. v. 8. "If any provide not for his own," etc. We will give the version which his Eminence used (the Douay) which reads thus: "*But if any man have not care of his own, and especially of those in his house, he hath denied the faith, and is worse than an infidel.*"

In the first part of his discourse the Archbishop speaks quite philosophically about the fact that Christianity was established, or proven to be true, once only—that is at the outset. Nothing now remains but for it to be transmitted—of course by an infallible Church,

which alone has the right to say to the people: "All you have to do is to receive Christianity just as we teach it. You need not investigate the evidences of its truth; you cannot do so; we have done that for you. And so men must not inquire, or investigate, on the subject of religion." They have only to believe the Church! But how are they to know, without investigation, that the Church has had the authority, to say nothing of the power, to settle all these things?

His Grace next goes on to say that GOD creates but once, and then gives to creation the power of reproduction. So that the oak *grows* from the acorn, and is not *created* any more. So of the human race; it is perpetuated by the process of birth and training, and not by creating at once full grown men and women. All this is fine enough as an exordium. He next advances the idea that the Church (of course the *Roman Catholic Church*) has alone the proper ability to teach the young, for she possesses the truth; whilst all who do not belong to her hold it to be necessary to "search the Scriptures," (which the Saviour himself commanded,)—thus confessing that they have not the truth! Was there ever any thing like this. The Protestants hold that the truth is in the *Holy Scriptures*, and that every one should seek it *there*—not in the *dicta* of any man, or any set of men.

The Archbishop asserts that if the sectarianism of the various Protestant Churches be abstracted there will be nothing left of Christianity; and therefore he opposes the schools established by the State, which exclude sectarianism! But what shall we think of the assertion that the Protestants (or "they," as he terms them) hold to Predestination, and therefore can send their children to even "Pagan Schools;" for if elected they will be certainly saved, whether educated well or not. Did ever any one hear so much nonsense, even from an Archbishop, before? What can our Calvinistic readers think of such a representation of their doctrines and practice?

But we shall let the Archbishop speak for himself in the following copious extracts, which we give from his sermon, as reported, probably by his own pen, in the *Freeman's Journal* of January 15th. In regard to our Public Schools, he speaks as follows:

"We, however, complain that they will not condescend, in their public administration of this important trust of education, in which we are supposed to contribute our share of the expense, to look at the subject from the same point at which every Catholic must regard it. If they cannot accomplish that

object which Catholic parents find it incumbent upon themselves to insist upon, let them relinquish it and say, 'this system suits us, and to a certain extent is in harmony with our religious convictions; but we will not impose upon you the means that would be necessary to educate your children, and deny the common right to have them educated according to your own convictions. We will not tax you at all, or if we do, we will leave you to form your own circles, in which the parents all agree in the same faith, and we will give to each, according to its numbers, a portion of the money we raise from you by tax, simply reserving to ourselves the right to say you shall not waste the public money in the mere inculcation of your specific doctrine of truth.'"

This passage contains his Grace's plan for extricating the State from all difficulty in relation to this matter. He is very willing to accept the bounty or aid of the State, not in proportion to what the Roman Catholic portion of the population pay in the shape of school taxes, but in proportion to the number of the children which they gather into their schools, to be taught the dogmas of their Church. A precious proposition this, to make to Protestants, who, owing to their superior wealth have the burden of taxation to pay! No, no; the proposition though made in "honied phrase," will not be listened to, let his lordship be assured of it. Then the Archbishop takes up another view, and after half-advancing the position that it is contrary to the religious rights and freedom of the conscience secured in the Constitution of the country to tax people, contrary to their will, for the support of schools in which religious doctrines of a sectarian character are not taught, he gives a long homily on the advantages which "the Church" has for imparting instruction to youth. We give here a brief extract.

"Why is this? Because the Church regards man not as a being of time, but it takes the whole man—his whole destiny, body and soul, time and eternity—and so when she establishes a school, how does she regard the pupil? Why, her first and great principle is to prepare him not only for this state, but for his high destiny, which is to be an everlasting citizen of the immortal realms of his God. The Church, therefore, in her teaching, lays the groundwork of good citizenship. She has some lever upon which to act, if she teaches the child not to lie. and at the same time teaches him that God abominates liars, and has denounced threats against them. So with regard to every virtue, especially those that have a social tendency, there is a groundwork of faith and religion laid down, which the State can never provide, for the State and all the States of the universe cannot make a man honest, nor an honest

man. The Church can do both. Him whose education she has presided over she can train up in honesty; and if at any time he should fall away, she has the power, by invisible means, to bring him back to the path he has deserted. The State can do neither."

According to the Archbishop's idea of our Public Schools, it would seem that he thinks that it is impossible to teach in them any of the great virtues which hold society together! And as to religious instruction on the part of the Church, it is in the *school-house* alone, or mainly, that she is to train up the youth? We do not so understand the Divine injunctions on this subject. She has her appropriate sphere in the pulpit, in the biblical and catechetical classes, in family visitation, etc.

Whilst reading the remarks of his Grace on the arrogated power and advantages of the Church to teach the young, and the impotency of secular instruction given under the auspices of the State, we have not been able to refrain from casting our eyes over the countries in which "The Church" (of Rome) has had the ground to herself. What a blessed state of things *her* instruction of the youth must have brought about in Mexico, Central America, all South America, portions of Ireland, Spain, Portugal, Italy, France, Belgium, all portions of Ancient Poland, etc. What testimony do these countries bear to the truth of the Archbishop's theory. But let us go on.

"The time is coming, and not, I believe, far distant, when every Catholic parent, rich and poor, will have the opportunity of having his sons and daughters educated in schools in which the State may not say to religion—that is the Catholic Religion—as was said to the ocean: 'Thus far shalt thou come and no farther.' The infusion of religion into education will assist science, for religion will purify and elevate the ideas of the student, and will make a cultivated intellect a blessing to the age, and not a curse, as it now is. Religion will sanctify all which would otherwise be wasted, for I confess that all science, apart from religion, however useful it may be in certain respects, is of the smallest possible account. The State, in proposing its education, takes man by sections, and degrades him down to the race of certain useful domestic animals, the breed of which is to be improved by premiums from the State authorities. It looks at man, and values him for what? For his immortal soul? Not in the least, for it has nothing to do with his immortal soul. It values him for his *usefulness*—he is to be a useful, rational, intellectual animal; and, in the space between the period of his acquired education and his death, by his knowledge, and his enterprise, and devotion to his own

interests, he is to accomplish, successfully and powerfully, any enterprise he may undertake; and thus, become, through the medium of selfishness, an example of activity, the result of which must be beneficial to the whole community at large. I defy any man to say that the State has raised its soul, if it has a soul, to a higher consideration of education than that; and I ask, if the dignity of man is not offended by such an estimate?"

In reply to all this it is enough to say that neither the "State," nor any body else, has ever supposed that the education received in the Public Schools is to constitute all, or any considerable portion, of the religious training which our children should receive. It is maintained, however, that as far as that education goes when properly given, it is good, useful to the recipient, useful to the community, and favorable to the religious instruction which ought to be received from parents and pastors.

We give but one other extract. When speaking of the assertion so often made by Protestants, (and not by them alone, as Father Mullen has testified,) that the youth of the Roman Catholics, under the influence of our Public Schools, are led in great numbers to discard the faith in which they were born, the Archbishop speaks thus:

"They boast of it; and have we a right to deny that it is so? There can be no doubt of it. But we tell those gentlemen also, in return, that the same ruin is overtaking their own children. I could prove by indisputable facts that there is a falling off—I will not say from Catholicism—but from Christianity, that is quite perceptible, in tracing the progress of these schools. I quote one single instance from reliable authority. Nearly the whole class by which the Protestant ministry was formerly supplied has disappeared altogether; and although they have places and pensions in theological seminaries, they cannot find candidates to accept them—although they have education and position offered to them, the race of pious young men, as they used to be called twenty years ago, has died out, and this fact is acknowledged. They know not what is to be the consequence, if Providence should not raise up candidates to continue their ministry. What is the effect of these schools but to create an absolute indifference as to all Divine revelation? A negativeness."

If religion be not in as flourishing a state as it should in our American Protestant Churches, we think the influence of the Public Schools would be one of the very last causes which any Protestant would assign for it. No, verily; it is not the *school*, public or pri-

vate, that is leading men to infidelity or indifference to religion. Wherever infidelity and indifference may exist among us, it is due to the teachings of infidel preachers, and the influence of Romanism, which is only another species of infidelity. As to the alleged decrease of candidates for the ministry of the Gospel in some branches of the Protestant Church, some of our own friends have gone quite far enough in their extravagant statements, but the Archbishop goes far beyond them all. We are very confident that if any one will take the trouble to reckon up the number of theological students in all the Protestant Seminaries (now far more numerous than they were twenty-five years ago) he will find proof enough that the "class" is far from having "disappeared altogether." GOD be praised! So much for his Grace's sermon—the salient points of which we have referred to. We would give the discourse *in extenso*, but it is really not deserving of the space it would occupy.

MR. M'MASTER'S ORATION AT THE METROPOLITAN.

About the same time that Archbishop Hughes was enlightening "the faithful" in the Church of St. Francis Xavier, and making them pay fifty cents each for the privilege of hearing him, the editor of his Organ, the *Freeman's Journal*, delivered a lecture, or speech, in the Metropolitan Hall on the subject of education, the grand object of which was to attack and overthrow the Public School system, not only of New-York but of every other State in the Union, where there is such a system. The "Godless System" must give way! Well, in our humble opinion, it will require a good many such battering rams as the Archbishop and his editor to overthrow it. The poor Irish and German Romanists, as well as the Protestants, will have something to say on *that* subject. They showed, not a very long time ago, what they can do in the city of New-York; and when the battle must be again fought at the "polls," they will show a second time that they are not the bond-slaves of a Church which has never been truly friendly to the education of the masses—except it be that which tends more effectually to enslave them.

LETTERS FROM THE EVANGELICAL CHRISTIANS IN TUSCANY TO THE DEPUTATION.

In our last number we promised to give the correspondence

which took place between the Evangelical Christians of Florence, and the Deputation which went to that city to intercede with the Government of Tuscany in behalf of the Madiai. We here subjoin it. It will be remembered that there are thousands of people, mostly among the mechanic and other laboring classes, in that city, who have been led, through the reading of the Scriptures, to abandon the errors of the Romish Church. The first of the two following letters, written by some of the leaders—but *who they are* cannot be published—clearly and fully demonstrates that the heavenly instruction which they have found in the Sacred Volume, has wrought in their minds those conceptions of Christianity and that experience of its power in the soul, which are evangelical, and accordant with those of true Christians of all ages and of all countries. In view of the fact that thousands in Florence are receiving this divine knowledge and imbibing the true spirit of the Gospel, we may well exclaim: *What hath God wrought!*

To the Christian Brethren forming the various Deputations sent to appeal in favor of Francesco and Rosa Madiai, held Prisoners in Tuscany for the cause of the Gospel.

Beloved Brethren in the Lord,—The evangelical Christians in Tuscany, greatly moved by the earnest proof of Christian love shown to them by many brethren of various countries and languages, but united to them in one common bond of faith, desire to express their thankfulness and gratitude for the love that has led you, unsolicited by them, to come hither for the sole purpose of endeavouring to alleviate the sufferings of our brother and sister, Francesco and Rosa Madiai, now enduring hard bondage for reading the Word of Life, and for the open and free confession of that truth, believed and held by them with that constancy and steadfastness alone worthy of those who, like faithful sheep, know the voice of the "true Shepherd" that died to save them, and "follow him whithersoever He goeth;" but for which steadfastness they are now accused of impiety.

We believe it unnecessary to recapitulate the painful history of their long and severe sufferings, inasmuch as you are already well informed of all that has happened to us, and have with so much love watched all the trials we have been subject to within the last few years. You have heard, that having been bred up and instructed to assume at least the outward garb of religion, even if accompanied by a fatal and passive indifference, provided we did not openly question the customs and traditions imposed upon us; many of us became either solely wrapped up in the political vicissitudes of our unhappy country, or, "ignorant of *God's* righteousness," went about "to establish our own righteousness, not submitting ourselves unto the righteousness of God."

(Romans, x. 3.) In this fatal delusion we must have remained, had we not had free access to the unadulterated Word of GOD, "able to make us wise unto salvation." It is through His mercy and grace alone that we now abide faithful unto that Word, notwithstanding the many trials daily renewed against us by our rulers. For these, indeed, we continually pray, knowing the many difficulties and obstacles they have to contend with, from those who are the worst enemies to the diffusion of GOD's Word, and whose influence our rulers have sought to enlist, by concessions in their favor and by severity against those who have separated themselves, under the idea that to uphold the predominant religion of the State is the best gurantee for the peace and prosperity of the country.

We are truly sorry that at this time, especially, we cannot personally render you an open testimony of our gratitude and love for the singular proof you have given us of your sympathy with our suffering brethren; but you are well aware that we are not permitted now even to meet together for mutual edification, and that we are obliged to abstain from assembling ourselves together, even for the sole purpose of worshipping God, through fear of either imprisonment or exile, and the consequent distress of our families. We are thus in difficulty between the laws of our country and the express law of our GOD. (Heb. x. 25.) We would gladly forego many of the rights of citizens, or willingly bear any other burthen, if in exchange we could meet in the name of our LORD.

But though we cannot openly and collectively offer you the expression of our gratitude for the sympathy which you have so manifested towards us in our trials and sufferings, we cannot be hindered from offering up our prayers to the "Father of mercies" and "GOD of all grace," that He may crown your mission with success, and may grant us better days, when we may "worship GOD in quietness, none daring to make us afraid."

If, however, it must needs be that we should yet suffer for the truth, we commit ourselves in confidence to our Father in Heaven, who will not permit us to be tried above what we are able to bear, and who has graciously assured His people that "as their days are, so shall their strength be." (Deut. xxxiii. 25.) And we abide the issue of these trials with the calm assurance that He who permits them will overrule them for His own glory and for our good; and that the things that befall us shall turn out, as in the early days of His Church, rather to the furtherance of the Gospel.

One other matter we cannot pass by. We have been accused of making a profession of the Gospel for the sole purpose of endeavoring to undermine the present political state of the country; but your deputation, coming from so many friendly States, is a clear and undeniable proof that we have not been actuated by political motives in searching, as we have done, the Scriptures of truth.

We entreat you, that when you return again to your native lands you will convey to our brethren who sent you the expression of our deepest gratitude; and tell them that we feel encouraged and sustained by their sympathy, and that the moral support of all the evangelical Christians of Europe is of the greatest value and consequence to God's people in this land, who desire to know for themselves the Word of Eternal Life. Above all things, request them to unite their prayers with ours, that the Lord may uphold us in all our need, and prepare us for all that He has prepared for us; and that His Word may have free course in this land and be glorified. Finally, that in all that concerns us His will, and not ours, may be done. Our trust is in Him from whom our strength cometh, and whose grace is sufficient for us; and for the joy set before us we gladly endure the passing afflictions of the present time, knowing that "He who hath loved us and washed us from our sins in His own blood" shall guide us at last "to the rest that remaineth," when "the Lamb which is in the midst of the throne shall feed us, and shall lead us to the living fountains of water, and God shall wipe away all tears from our eyes."

May our Lord and Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the Gospel, strengthen, comfort, and bless you above all that you can ask or think; and to His name be all the praise.

Florence, October 29th, 1852.

Reply of the Deputation to the Address of the Evangelical Christians in Tuscany.

Beloved Brethren in the Lord Jesus Christ.—Though we entertained no doubt of the warm sympathy you would feel for us while exerting ourselves in favor of a suffering brother and sister of your own body, yet we must assure you of the joy that has filled our hearts at the address we have just received. This joy is increased, not only by the Christian character of the sentiments therein contained, but by our knowledge that it emanates from a body *so numerous* that it makes us lift up our hearts to the Lord with thankfulness for the fact that, even in this land where darkness so long prevailed, He has been adding daily to the church those that should be saved. (Acts, ii. 47.

As our own mission has been throughout free of every worldly or political object, we have the less scruple in exhorting you to continue in the same course. We know that the more truly you are evangelical Christians, the better subjects you will be; mindful of that Scripture, that, "Whosoever resisteth the power resisteth the ordinance of God." (Rom. xiii. 2.) "Let not then your good be evil spoken of." (Rom. xiv. 16.) This counsel we would tender to you, in all simplicity; ever mindful, however, of that last appeal to be made to all rulers in extreme cases. "Whether it be right in the sight of

God to hearken unto you, more than unto God, judge ye," (Acts, xiv. 19.) followed as it must be, in matters of conscience, by the reply. "We ought to obey God rather than men." (Acts, v. 29.)

It is unnecessary to suggest to you that we must all be prepared with patience to endure suffering for conscience sake. For *us*, to hear of your sufferings is grievous; for *you*, it is even "thankworthy; if a man, for conscience sake toward God, endure grief, suffering wrongfully," (1 Pet. ii. 19.) for (most glorious of consequences!) "if, when ye do well and suffer for it, ye take it patiently, this is acceptable with God." (1 Pet. ii. 20.) The remedy is in God's hand. He has already filled the hearts of those who have not been "counted worthy to suffer" with sympathy for those who have; and if ye only pursue your present course of submission to His will, and to those appointed under Him—of love for the truth, strengthened rather than weakened by persecution, and of close union, as brethren and fellow-sufferers for Christ's sake—ye must not doubt of that help from the Lord, who has promised to listen to the prayers of them that ask Him.

We know that if a man's ways please the Lord "He maketh even his enemies to be at peace with him." (Prov. xvi. 7.)

Already the prayers of hundreds of thousands of Protestant Christians are raised to him, not only in favor of the Madiais, whose sufferings are known, but for the unknown multitude who, like you, are hindered in their course by those who love not the light.

That these acts will strengthen and not weaken your faith, we are confirmed in believing; while we witness in you an ardour of love for the Saviour, little dreamed of by many who have free liberty to confess Him, and to call upon Him, to feast on His words of comfort, and to join in the pure worship of Him as the sole Mediator between God and man. Thus, then, must we continue, in hope, in faith, in love, to offer up this prayer for you—"The God of all grace, who has called us unto His eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, stablish, strengthen, settle you." (1 Pet. v. 10.)

Extract from a letter of a distinguished Clergyman in England.

"I read with great interest the organ of your Society. Yesterday (January 10th) I received your number for this month. And I watch very carefully the movements of the Society itself. It meets, in my judgment, a great want,—I had almost written, *the* great want of the Age. May all your Churches understand what "Israel ought to do," and have grace to do it. I have been looking closely into the

religious state and prospects of my native land, [Ireland,] and often do I wish that I had the ear of your committee for an hour, that I might pour into it all that I know and feel in relation to that country's wants, and hear what they would say against a proposal for American Christians to make a strong and systematic effort to relieve them. I think I could make a strong case. All I will now say is this: that there is not a country in the world whose representatives Ireland would receive so cordially as those of your noble republic, and that this fact, in my judgment, imposes no ordinary obligation on you."

Here is a subject for deep and most serious reflection.

The Home Field.

From various quarters we have received encouraging reports from our missionaries in the Home Field. Our German missionary in Pittsburgh and its vicinity finds some things which give him much encouragement, notwithstanding the picture which he draws of the growing influence of Romanism—the increase of its Church-edifices, and among them a large Cathedral, nearly finished; the zeal of the priests and nuns, the well-devised plans which they have laid and are carrying into effect for the comfort and prompt employment of the poor emigrants as they arrive from the Old World; the large assistance they receive from Protestant politicians and merchants; the building up of their schools for the poor children, etc. We are not able to give his communication in our present number. It is certainly time that the Protestants of that city should awake to far greater efforts than they have hitherto made to reach the Roman Catholic population around them, especially that which is of foreign origin and recently arrived.

Our two German missionaries in the City of New-York find many of their countrymen ready to hear their words, and some of them disposed to buy the Bible and other religious books. There is an alarming amount of infidelity of the lowest and most hostile character among the Germans of this city, especially among those who have come to us within the last five or ten years.

Our French missionary on the shores of Lake Champlain reports

that a Church of eight converts is about to be formed in one of the villages in which he labors in behalf of the French Canadians, who are increasing in that part of the country.

Our missionary at Chicago, who has but recently entered upon his work in that new field, writes that he is much encouraged. He has been kindly received by pastors and people. He finds an "open door" set before him in that place.

A worthy missionary of the Society has been set-upon in Philadelphia, and beaten by some "fellows of the baser sort," whose religion leads them to think that in such acts they are "doing GOD service." It is probable that we shall have to wait a long time before we hear that any Priest or Bishop of Rome has properly rebuked these men for their wicked conduct.

Our Irish missionary laboring in New Orleans is much encouraged in his work in that important city, where he finds much to do.

One of our missionaries in New England, in a letter of a recent date, writes as follows:

"A Roman Catholic young woman of somewhat cultivated mind told me awhile ago that she was unhappy, and would attend our meetings occasionally on the Sabbath. She seemed interested also in receiving religious tracts, but through priestly influence she now refuses them. How long can the Priest suppress and smother such feelings? I find by examining the Bibles and Testaments I have given to the Romanists months since, that they have *read* them I should think *daily*, if not *nightly*. Notwithstanding the-every-Sabbath-repeated and public prohibition of the Priest, still there are a goodly number who *will* receive Bibles and Testaments. The Priest however has of late somewhat changed his mode in this matter. He tells his people now that they can have as many "*Catholic Bibles*" as they wish, and still he does not want them to have a single copy, even of these! Under the very eaves of the Roman Catholic Church I found a family with a Protestant Bible. Day before yesterday I sold a copy to a young Romanist, and left him reading it. Returning in two hours I found him still reading it. Yesterday I put a copy into the hands of another young man. Another man to whom I gave a New Testament read it aloud for some time in my presence to his family and to an aged Roman Catholic neighbor. Another family where the husband wanted a Bible, his wife was unwilling. The husband prevailed, saying: "It will not hurt us, wife." O that it may do them much good. Last week in a family the wife wanted a Bible and the husband was unwilling. On the whole nothing can be more evident than that there is a

desire awakened among this people for the Bible. They want the Bible, and with Gods help they shall have it. God is with us."

Our German missionaries in Buffalo and Newark (New Jersey) are both laboring with good hope. The latter in his report of February 2nd, speaks thus:

"I must say that the Lord who was with me in the year that is passed, to whom all praise is due and all glory be given, has been with me in my labors among the Roman Catholics this year. Many of those to whom I preach the Gospel are Romanists. One man whom I visited two years ago, was induced to come to my meetings, at first at long intervals; after awhile he came once a month, then oftener; now he comes every Sabbath. Recently I visited him and found him deeply interested in the way of salvation, as set forth in the Bible, which his wife says he reads every day. I visited another family, not long since arrived from Germany, who told me that they had ceased, in disgust, to go to the Romish Church because the Priest, Mr. * * *, was constantly engaged in abusing the Protestants. They said that they desired to hear the Gospel. They had not heard of my Church, to which I invited them to come. They showed me their Bible, out of which I read the 7th chapter of Matthew, and commented on it. I have found many Romanists in a like state of mind; and many, too, whom the Priest succeeds, for the time, in turning away from the truth."

Our French missionaries laboring among the Canadians in Vermont, in Detroit, and in Troy (New-York,) are much encouraged. Our French missionary in the city of New-York also holds a service in the French language in Brooklyn.

Our Irish missionaries in the city of New-York and vicinity are steadily prosecuting their great work. One of them writes as follows:

"During the past month I have visited fifty-two families. I have given away four Testaments and one Bible, besides a number of religious Tracts, to persons who, I have no doubt, will make the proper use of them.

"A young girl in the —— Avenue was converted some time since from the errors of Popery. Not long since she went to her father's house and informed him of the fact of her conversion. He ordered her off—never to see his face again—telling her he would turn to rum-drinking as a revenge on her apostacy. She informed me of the whole circumstance, and I called to see the old man a few days since. I found him sick, and unable to converse, evidently given over to habits of intemperance.

"The more ignorant a Romanist is, the more attached he is to the teach-

ings of the priests. A Roman Catholic servant girl recently informed me that she would not renounce her religion even if she were *convinced* that it was wrong.

"What can be done with such people. Surely the only course to follow in regard to all such is the course pointed out in the printed instructions of our Society to all its missionaries, viz. "Avoid, as far as possible, all controversy with Romanists about their Church, and customs, and traditions." I notice that wherever I am obliged to expose the errors of Romanism, I am seldom invited to call there a second time. Wherever, on the contrary, I am permitted to relate the simple story of the cross, with its glorious promise of eternal life, men listen to me—*and promise to listen again.* Yet I find many Romanists who are absolutely hungering after controversy, and who think that if a Protestant refuses to enter into one, it is because he has nothing strong in behalf of his faith to offer. Now to let such creatures see their mistake, and thus to shut their mouths, it often becomes to me *an imperative necessity* to take the sword of the Spirit, and give a few sharp cuts to the beast that is leading captive so many poor souls. I say it is often necessary to do this, and all missionaries to this people must have found it so at some time or other. But it should always be done in a spirit of kindness, and at all times reluctantly. I have been a good deal of my time engaged in endeavoring to collect children into our Sabbath Schools. In some places I have succeeded, but in a much greater number I have received promises that the children would be clothed and made ready to attend—and that was the last of it. There is in B * * * * * street, near the —— Avenue, a pious old lady who has consented to allow me to open a prayer meeting in her sitting-room; and I have no doubt but it will be well attended. In many parts of this *new field* I am yet not known, but in others I have made a great many acquaintances during the past month. Upon others of my Roman Catholic countrymen still I have not made, and, I fear, never shall make the slightest impression. They would not allow me inside of their doors, nor hesitate to take away my life if they thought they could do so with impunity. We who go among them *know this to be true*, whatever Archbishop Hughes, and careless Protestants may say or suppose to the contrary."

One of our Irish missionaries writes as follows:

"I promised you some time ago that I would give you some facts of interest that occur from time to time among the Roman Catholics. A short time since I labored in * * * * * , and at the same time there 'arose no small stir about that way;' for a certain man named K. * * * who made beads for his Pio Nono, brought no small gain unto the craftsmen. I labored to expose his deception by the light of the Gospel, and several of

those who were deceived by his art denounced all fellowship with him. Then when he found his craft was in danger to be set at naught, he cursed and slandered me, and all those who left his Church, who were about six; two of which were dragged through the street by their mothers to Father K. * * *'s house. Though young, they stood firm and resolute never to be Roman Catholics, and paid no attention to his threats. Another went to him and gave up her seat in the Church. And one in particular, an interesting intellectual girl was happily converted one night when I preached.

"When the invitation was given for any Roman Catholics who preferred CHRIST to the Pope to come forward and we would pray for them, she came forth trembling. I pointed her to the 'Lamb of GOD who taketh away the sins of the world,' without money, without price, without priest, or purgatory, or penance. She there found that peace which neither the world, nor the priest, nor the bishop, nor the pope could ever give her, and rejoiced in GOD her Saviour. Then she commenced to work among her acquaintances, to get them to go with her to meeting. One night she succeeded in prevailing on a Roman Catholic girl to go with her to church, and when the preacher requested of all who felt willing to confess CHRIST before men to arise, she labored with tears in her eyes to get that girl to respond to the invitation, but could not prevail on her to do so. Finally, she took her in her arms and lifted her up before the congregation. There was that faith that works by love and possesses the heart.

"The result was that that girl also was brought to the light and converted to GOD. This was like the setting up of the brazen serpent in the wilderness, when all who looked upon it were healed of their diseases, and those who were healed brought their friends who were diseased, and lifted them up to get a sight of the brazen serpent, and they received the same benefit; the one was the type, hers was the reality.

"Since then she has been the subject of vile persecution; her sister came and slapped her in the face, and came in through the window when she found the door locked, and abused her shamefully. And her brother with three other men marched all day last Sunday back and forth by the house, waiting an opportunity to take her by force to the prison at M * * * * * *, as he lives close by that cavern of sin.

"We need not go to Tuscany for evidence of the persecuting spirit of the "Man of Sin, the Son of perdition." It is at our doors in * * * * *. I ask, shall we close our mouths and fold our arms, and tamely submit to such abominations? Shall we take any action upon this wickedness perpetrated under our own Republican Constitution, while we are creating sympathy in the community for those who are now in prison in Tuscany, and denounce and condemn the despotic conduct of the Duke of Tuscany? I say let these facts be known; let measures be taken to protect the lives of those

who may be exposed to such persecution and slander in our midst. Whilst we pass resolutions denunciatory of oppression in Tuscany, let us also pass resolutions to the same effect in New-York and * * * * * and call upon the friends of religious liberty, without distinction of sect or party, to denounce the man or men who will sanction or encourage such a persecuting spirit.

"Then, and not till then, will the earth be rid of its greatest curse. Then will mankind be raised from grinding, degrading, corrupting influences of popery, a system invented and patented in hell.

"I could say more, but my Irish indignation is so high in the thermometer of my feelings that I can't find language cool enough for expression of my horror of the spread of its blighting, soul-destroying influence."

I am your's respectfully, M. W.

Foreign Field.

THE KINGDOM OF SARDINIA.

The following letter from our excellent Missionary in Sardinia will not only throw some light on the nature of his labors, but also on the state of things in that Kingdom, and the great difficulties which the attempt to establish a good Constitutional Government, possessing proper guarantees for any thing like a proper measure of civil and religious liberty, must ever encounter in a country which has long been under the spiritual domination of Rome. We have recently received two long letters from this same correspondent, giving us further details on the subjects of which he here speaks; but they cannot be understood unless preceded by the present communication. They shall follow in our next—at least one of them.

"Since the ascension of Mr. Terrot to the Ministerial Bench, so many new suits have been instituted by the fiscal attorney against the press here, and at Genoa, and on such flimsy and contradictory pretences, that no writer can now forsee whether his political or religious opinions, no matter how carefully worded, will be permitted to see the light, or rather be pounced upon by the fisc, and by his subservient tribunal be made the instrument of his condemnation or fine, and imprisonment. So that our liberty in this matter turns out to be an illusion, a mockery. Now an act of parliament setting some bounds to the vagueness of the law, and thereby curbing the wantonness of the judicial powers, is generally felt to be indispensable. And it

seems to me, that a simple statement of these trials laid before the parliament and the country, will suffice to convince them both of the necessity of an amendment. And this statement has been a part of my out-of-doors occupation. In-doors I am collecting the materials for another small work of greater importance. I have long thought that the never ending quarrels between Church and State, owe their origin to the ignorance or stubbornness of the Laity in keeping their eyes shut to the true nature and doctrines of the Papal Church. So that it comes to pass, that, in most, if not all instances, the Church is *legally* right and the State wrong; though in the sight of the Gospel and morally speaking, the Church is wrong, and the State right. For it is downright folly and utter absurdity, on the part of the State to pretend that the Romish clergy should not suit its convenience, conform to the Gospel or to the spirit of the age, namely, to subvert their own organization and discipline, to act against their settled religious convictions and sentiment of duty, their character, honor, and interests. It is as much as to demand a *reformation of them by themselves.* Now that they will never, can never do; the reformation must come from without, be forced upon them by the civil society, and that the laity will accomplish without shedding blood or tears, by forcing the clergy to become again members of the state through marriage; not by blows or menaces of evil, but simply by dispensing with the services of all unmarried priests under fifty-one or sixty years of age. It is the argument of the pamphlet I published last year, the copies of which, five hundred by the by, have all been sold in this city; but I think it deserves a better and larger illustration, especially in what regards the consideration of the Church, and her moral, religious, and political dogmas, utterly incompatible with the welfare, nay, with the safety of all civil societies; dogmas which, though respected they be by the elder fathers of the Church, and the modern divines of the Gallican and Jansenist school, are nevertheless the constant theme of the Culls of the Popes, the subject of many councils, the enactments of the Canon Law, the matter of the press' daily study and meditation. I shall send you copies of both books as soon as printed.

"The other day I saw on invitation, Mr. Mielle.* He proposed and I agreed to become one of the conductors of the *Buona Novella.* He can spare very little time indeed for the evangelical newspaper. Every day he has meetings of some sort or other in the chapel, and these meetings are attended by fifty, sixty, and one hundred adult Italians. He is very glad indeed for his success hitherto, and hopes greater things in future among my countrymen, to whom exclusively he dedicates himself from this week forth. Even the Bible class which every Sunday morning was held hitherto in French, will henceforth be carried on in Italian. And his newspaper too

* Mr. Mielle is one of the Protestant Italian preachers in Turin.

finds in the country a more cordial reception than he dared to expect. And this makes him the more anxious to secure for it competent contributions. Monsignor Carlo Garrola, and the ex-priest De Sanctis, are now the chief writers for it, and they are, as you know, able writers indeed; but it seems from what Mr. Mielle said to me, that there is something wanting in the former of the two gentlemen above mentioned in regard to the object the *Buona Novella* is intended to accomplish. Therefore I shall begin next week to write for it an article or two, one the *Incameramento dei Beni Eccelesiasci.* This is the great novelty of the day in our little Kingdom. The Gazzetta del Popolo set this ball in motion as your Colonel B * * * * * would say, and most newspapers gave, and are giving it a hearty push; so that it is rolling now over the country. The corporations of many towns and villages have already passed resolutions warmly approving of this measure, and recommending to Parliament its adoption; and it is expected that before Parliament meet, a large majority of the municipalities of the kingdom will have expressed their settled conviction on the necessity of avocating to the state all the property of the Church. Those municipalities which will not, or it is supposed are not likely to join in the movement, will not be allowed indirectly to act against it; for their citizens individually will petition Parliament for the same object. The feelings of the country are very highly excited against the clergy, and I believe it will not be easy for the government to allay them, nor for Parliament long to disregard the popular demand, though it is almost certain that it will not be now granted. But you must not understand by *incameramento* a confiscation of the property; the people mean only, that the state shall get hold of it, and dispose of it as of its own property; but that it shall grant to all the clergy having charge of souls an annual pension, as they do in France and Belgium. And they are confident that by this measure a curb will be placed in the mouth of the clergy strong enough to master their present unruliness or rebelliousness; and they are sure that the state after paying these pensions will have something handsome left from the yearly revenue of this property to apply to its own purposes, as a compensation for the expenses which it is now put to in order to take care of the sick, to succour the poor, to build and repair churches, to support the public worship in most places; expenses which formerly were defrayed out of the Ecclesiastical resources. But this good will certainly come from such a measure, that the poor curates of the valleys and the mountains, who work very hard indeed among their flocks for a suit of clothes every ten years, a place in what is scarcely better than a hog-pen to sleep in, and a mess of milk and potatoes for their daily food, will have their wants supplied; and their character in this world supported out of the excess of the higher clergy's income, among whom you find Bishops with their 100,000 francs a year,

canons with their 8,000, priests in the cities with their 10,000, and 15,000, which they shift to double by the INCERTA ET OCCULTA of their profession.

"Along with the *Incameramento dei Beni*, the people ask for the reduction of the Bishoprics and the suppression of all convents. The Bishops indeed are far too numerous. During the reign of Napoleon, Savoy had only one Bishop, that of Chamberry, under the Archbishop of Lyons; the Province of Piedmont Proper one Archbishop, that of Turin, and six Bishops,—Acqui Casale, Ivrea, Mondovi, Saluzzo, and Vercelli, the *Genovesato* one Archbishop, Genoa, and three Bishops, Albenga, Savona, and Sarzana; the county of Nice two Bishops, Nice, and Ventimigtia, and the Province of Novara, one Bishop at Novara; in all two Archbishops, and fourteen Bishops, and this arrangement had been consented to, and sanctioned by the Pope with the Cull of the fifth day of June, 1803. Now these same Provinces, whose population is reckoned at 4,129,700, must bear the burden of four Archbishops and twenty-six Bishops. The Island of Sardinia, which, if Napoleon had put his finger on it, would not have had more than one Bishop, or at most two, Lassari and Cagliari, groans still under the old numbers of two Archbishops, and nine Bishops, with a population of only 524,600. So that the entire kingdom of Sardinia, with 4,650,300 inhabitants, has the unenviable fortune of supporting six Archbishops, and thirty-six Bishops. Why, Belgium, the far-famed Priest-ridden Belgium, with a population of 4,298,000, has no more than one Archbishop, and twelve Bishops; so that in Belgium there is one Bishop for every 710,000, while in the kingdom of Piedmont there is one of them for every 113,000 inhabitants.

"Pretty much the same is the proportion of Canons in the two countries. In Belgium we find one Canon for every 83,000, here one for every 24,800, souls. Accordingly the expenses here are three or four times greater than there. Here the Ecclesiastical income from lands, etc. is estimated at 13,780,000 francs, there it amounts to little above 4,000,000. To render therefore the proposed measure, concerning the property of the Church really useful, as regards money, the bishoprics must be reduced in number: but that blest reduction will diminish the collective influence of the bishops over the temporal concerns of the state, as these petitioners suppose, and anticipate, they are, and will in due time find it out themselves, mistaken. Each of the bishops left will get a portion of the influence of the bishops suppressed, to say the least. But it will most certainly contribute to the gradual diminution of the mass-saying priests, who in this kingdom, amount to no less than 22,689. A great Pope used to say, "*Sint pauci sacerdotes sed boni:*" let the priests be few, but good. And the council of Chalcedon had ordered that no priest should be ordained unless for a cure of souls; or in other words, that no priest should be ordained without a parochial charge, or a [redacted] Pope, and the Fathers of that Council say if

they lived here in our days. Why, in Prussia, where the Roman Catholic population ascends to 6,063,186, there are no more than 5,605 priests; that is to say, one Ecclesiastic for every 1,605 Roman Catholics; whereas in Piedmont there is one Ecclesiastic for every 205 laymen. And I do not find that the Roman Catholics of Prussia complain of the paucity of their priests; but I find that their redundancy here is a matter of sorrow and disgust to all. The suppression of the convents would meet with less objection, if it is not proposed seperately from the other measures above alluded to. The Convents are generally looked upon as a nuisance, a moral and social leprosy. Their number is not less than 483; of which 99 are in the poor, benighted, barbarous Island of Sardinia. Of these 483 Convents, 341 are for men, the remaining 142 for women, and 192 out of the whole number belong to the mendicant orders. What a blessing this for any country, is it not? Genoa alone has 46 of them, taking up a large proportion, and the best portions of the site of that growing, over-crowded metropolis. In this city too where building lots bear fabulous prices, the Convents occupy the most eligible locations for business. Some of them cover whole squares or isles, worth millions, and contain perhaps eight or ten stupid crones each, or a dozen of dull, moping, unwashed old plodders. Add to this that their property, at least most of it, comes from the state. At the Restoration (1814,) the House of Savoy coming from its retirement in Sardinia, to its capital, hastened to restore, among many other undesirable institutions, the religious Orders, and assigned to them twenty-nine or thirty millions worth of public property. Therefore, in the eyes of the people, the suppression of Convents implies the riddance of some thousands of drones, and the restoration of a large amount of property to its true owners. But, as I hinted at before, it is not likely that the proposed measures will be consented to now by Parliament. The Chamber of Deputies contain a large clerico-aristocratic element, totally at variance with the new ideas of civil society; the Senate is *codino* to the back bone; the Government too has a strong admixture of aristocratic and clerical elements, and moreover is under a very hard pressure from diplomacy; France on one side, Austria on the other, try their best to have Piedmont again in their keeping, and bring the immense power of the Pope and his dependants to bear on all questions arising out of the new state of things here, whether they affect the Church or not. Their evident aim is to embarrass the Government, to create difficulties and disturbances, in order to persuade the King, (whose *entourage* consists exclusively of *codini* of the most uncompromising disposition,) that a constitution for old Europe is a piece of political *tomfoolery*, and at all events to bring about some explosion which will afford them a pretence for an intervention. The ministry are therefore very averse to putting so many irons in the fire. They feel the difficulty of their position in reference to the people, and that of the kingdom

in reference to their neighbors, and think it best to proceed as softly in the work of innovation as possible."

Belgium. We have received the Annual Report of the Belgium Evangelical Society, but at too late an hour to permit us to give an analysis and summary of it. We shall do it hereafter.

Hayti. The Rev. Mr. Bird, the excellent Wesleyan Missionary at Port au Prince, gives us the cheering assurance that the work of GOD advances in that island, and that the labors of our Missionary (Mr. Neil) at St. Marc are not in vain in the Lord. He thinks that the number of missionaries in that island ought to be greatly increased, and begs that whatever interest is beginning to be felt in our churches in regard to the cause of truth in that land, of 900,000 benighted inhabitants, may not be allowed to diminish. There is much force in all this.

Guadaloupe. We have an earnest appeal for help from the French West Indies. More of this hereafter.

South America. The Rev. M. A. Williams has left us for his important work in South America. We bespeak the prayers of our readers in his behalf, as well as in behalf of his work.

Sweden. We have received an interesting communication from our missionaries, Rosenius and Ahnfelt, in Sweden, but must defer it to the next number of our Magazine.

France and Canada. We are compelled also to defer the communications relating to the work in these countries.

Juvenile Department.

DIALOGUE NO. 3.

BETWEEN A FATHER AND HIS SONS, EDWARD AND WILLIAM.

Eldie. I am glad, Father, that you are ready to hold another dialogue with Willie and me to-night, for I am quite desirous to hear what you have to say on the subject about which we are to talk next.

Father. Do you remember, Willie, what it was to be?

Willie. Yes, dear Father, you said that you would tell us which of the nations are Protestant, which Roman Catholic, and in which the Oriental churches are found.

Father. That was the subject appointed for our third dialogue. Well then, let us begin. In *Europe* the Protestant countries are, Great Britain, Holland, Northern and Western Germany, a large portion of Switzerland, Denmark, Norway, Sweden, Finland, the Baltic Provinces (in Russia.) In *North America*, the United States and the British Possessions on the continent, and nearly all of the islands in the West Indies that belong to England, Holland, Denmark and Sweden. And in the *Insular World*, the English settlements in New Holland, New Zeland, Van Dieman's Land, the Society Islands, and the Sandwich Islands.

Eddie. But Father all the inhabitants of these countries are not Protestants.

Father. No, but the majority or greater part are. For instance, the inhabitants of England, Wales and Scotland, (called the Island of Great Britain) amounting to more than 20,000,000, are Protestants, with the exception of less than half a million; and of the 6,500,000 in Ireland, nearly two millions are now Protestants. Of Holland, about two millions are Protestants, and one million Roman Catholics. As many as seventeen or eighteen millions out of the population of Germany are probably Protestants, and more than twenty-one millions Roman Catholics. The majority of the people in fourteen out of the twenty-two Cantons of Switzerland are Protestants. In *America*,—the United States and the British Possessions, North of us are Protestant, although there may be three millions of Romanists in the former, and nearly three quarters of a million in the latter. In the British Possessions in the West Indies, nearly all the inhabitants are Protestants.

Willie. And which countries are *Roman Catholic?*

Father. They are, in *Europe*—Ireland, France, Spain, Portugal, Belgium, Italy, Southern Germany, Austria and Poland.

In this *Western Hemisphere*,—Mexico, Central America, and South America.

Eddie. But there are many Protestants in some of these countries.

Father. Yes, there are several millions in Southern Germany and Hungary, nearly two millions in France. Some twenty or twenty-five thousand in Italy, nearly two millions (as I have said) in Ireland. With the exception of some thousands in English and Dutch Guiana, there are scarcely any Protestants residing in South America, and none in Central America and Mexico. There are some Roman Catholics in India, and other parts of Asia, but of their *number* it is hard to know any thing with certainty.

Willie. I think, Father that you said in our last conversation, that the Greek Church was to be found in Russia, Hungary, Greece, and Turkey.

Father. Just so; but there are seven millions and a half of Roman Catholics in Russia, (chiefly in the Western side of that country,) more in Hungary, and some in the Turkish Empire, as well as in Africa.

Eddie. I think, dear Father, that I have heard you say that the Christian nations, (or *Christendom* as it is called,) embracing one-third part of the human race, are far more powerful than all the six hundred and fifty millions of Heathen and Mohammedans in the world.

Father. Yes, that is so. Christendom has all the military and naval strength of the world that is worthy of mention. There are but two other nations—the Chinese and the Turks—of any account in this respect, and they are not a match for any of the great Christian powers. It was far otherwise once and for long ages. But Christianity has raised up the nations which have embraced it, and made many of them very powerful. The commerce, the free governments, the arts, the sciences, the education, the literature, and the wealth of the world belong mainly to the Christian nations. The Steamboat, the Railroad, the Printing Press, and the Electric Telegraph belong to Christendom.

Willie. This is very wonderful! But which of these Christian nations are the most powerful?

Father. England, France, Prussia, Russia, and Austria in the old world; and the United States in the new.

Eddie. Of these six countries, no less than three are Protestant, only two are Roman Catholic, and one is of the Greek religion.

Father. That is true. England, the United States, and Prussia are powerful countries, the first two having such an immense domain under their sway, over which a vast population is spreading, are destined to become, we have reason to believe, incomparably more powerful than they now are; whilst France and Austria have nothing like the same scope for an increase of their population and resources.

Willie. I think that Russia must be very powerful.

Father. Yes, and will become far more so. But Holland, Denmark and Sweden, owing to their superior civilization, have become much more powerful than the corresponding minor Papal countries in the South of Europe. But we must stop here, and think of what we have been talking about.

Eddie. I am glad of that, for I think that we have had enough for to-night.

CHRISTMAS AT ROME: BAMBINO SANTISSIMO.

Our young friends will be pleased to read the following extracts of a letter from Rome, written just after last Christmas. It describes some interesting things. Alas, how much there is that is *puerile* in

the worship and superstitions of the Roman Catholic Church—especially at Rome.

"Of late we have been a good deal occupied with seeing the festivals of Christmas. Last Friday we went in the afternoon at 3 o'clock to the Sistine Chapel, where we heard vespers sung before the Pope. At 7 o'clock we walked over to the church of Santa Maria Maggiore, where the service lasted till near 11. I saw the Pope carried in, seated in his great throne, with all the customary pomp; and in the midst of the service a procession was formed, and entered the church, carrying the *praesepe*, or holy cradle of our Lord, inclosed in a case of rock crystal. At midnight we went to St. Luigi dè Francesi, where matins were performed by French priests, which lasted until half past one. In the church, by the organ, was a *small* painting of Pio Nono, and a *large* one of Louis Napoleon III, "Emperor des Français." On Christmas morning we were at St. Peter's at 9 o'clock, where took place the grand ceremonial of the day, in the choir, or rather the principal part of it, which was turned into a large church by itself, by some temporary scaffolding. The Sistine choir sang beautifully, and a band of music, stationed on the lower balcony of the dome, inside, performed very effectively during the elevation of the host by the Pope, and while all, or almost all, the people were kneeling.

"At two o'clock we visited the Church of Ara Cœli, on the Capitoline Hill. There, there was a sort of cavern cut in the side of the church, where in the midst of figures of men representing Joseph and the Virgin Mary, Shepherds and their sheep, was laid the "Santissimo bambino," a miraculous image of the infant Saviour, loaded with jewels, given as presents for the cures it has effected. On a stage opposite some children declaimed pieces of poetry, and all such things, in honor of the image, to throngs of hearers, principally of the lower classes."

HISTORICAL CURIOSITY.

In 1798 a clergyman, Vicar of a parish in Shrewsbury, England, committed what the Catholics or Puseyites would call sacrilege. In his church was a picture of the crucifixion of Christ, suspended over what is called the altar. This picture, as he believed it to be an object of worship, he ordered to be removed. Various efforts were made to retain it, but at length it was taken from the building. The Catholic Priest on the following day issued the following lampoon, which was circulated over the whole town:

"The parson's the man
Let him say what he can,
Will for gain leave his God in the lurch;
Could Iscariot do more,
Had it been in his power,
Than to turn his Lord out of the Church?"

It may be easily supposed that on one part of the community this would have its effect; but the worthy vicar soon gave evidence that he possessed wit as well as his neighbor, for he immediately replied:

"The Lord I adore
Is mighty in power,
The one only living and true;
But that Lord of yours,
That I turned out of doors,
Had about as much knowledge as you.

"But since you bemoan
This God of your own,
Cheer up, my disconsolate brother;
Though it seems very odd,
Still, if this be your God,
Mr. Burley* can make you another."

Miscellaneous.

The following summary view of the religious condition of the United States is derived from the census of 1850. It presents many facts which well deserve to be deeply pondered. It is not possible to attain to perfect accuracy in such statements; but enough is here presented to give great encouragement to the friends of religion as sustained by the voluntary principle. We shall have some things to say on this subject hereafter.

The table above will be carefully studied by the friends of Religious institutions in this and foreign countries. The proportion of churches to the whole population is unexpectedly great. One edifice for public worship to every 646 is a large number, and as not more than one-half of the people can be expected to attend church at the same time, the very young, the very old, the very sick, and those required to attend on those detained at home,

* Celebrated painter in Shrewsbury.

being deducted, and the churches being able to accommodate, on an average, 384 persons, it is evident that if they were equally distributed over the whole country there would be an adequate supply for the accommodation of the people. But as they are not so distributed, and some parts of the country are more abundantly supplied, it is an obvious and incumbent duty that the charities of those abounding should be bestowed on the parts that lack.

Table exhibiting the number of Churches—ratio to population—aggregate accommodations—value of Church property, &c.

STATES.	Number of Churches.	Ratio of Churches to the population.	Aggregate accommodations of the Churches.	Average accommodation in each State.	Total value of Church property.	Average value in each State.
Maine,	851	685	304,407	358	$1,711,152	$2,012
N. Hampshire,	602	528	233,892	389	1,401,586	2,327
Vermont,	564	556	226,444	49	1,132,126	2,151
Massachusetts,	1,430	695	688,908	478	10,206,284	7,137
Rhode Island,	221	667	98,736	48	1,253,900	5,759
Connecticut,	719	515	305,219	425	3,551,894	4,944
New-York,	4,081	758	1,886,229	464	21,132,797	5,172
New Jersey,	807	606	344,933	427	3,540,436	4,387
Pennsylvania,	3,509	658	1,566,413	446	11,551,885	3,297
Delaware,	180	508	55,741	310	340,345	1,891
Maryland,	909	641	380,265	429	3,947,884	4,343
Virginia,	2,436	608	834,691	357	2,849,178	1,210
North Carolina,	1,678	517	538.204	333	889,393	530
South Carolina,	1,163	574	453,930	391	2,140,346	1,962
Georgia,	1,723	528	612,892	356	1,269,159	727
Florida,	152	507	41,170	271	165,401	1,088
Alabama,	1,235	624	388,605	315	1,132,076	836
Mississippi,	910	666	375,970	303	754,542	829
Louisiana,	278	1,862	104,080	374	1,782,470	6,412
Texas,	164	1,286	54,495	332	200,530	1,223
Arkansas,	185	1,033	39,930	216	89,415	483
Tennessee,	1,118	517	607,695	313	1,208,976	623
Kentucky,	1,118	540	672,033	270	2,260,098	1,243
Ohio,	3,890	519	1,447,633	372	5,765,149	1,225
Michigan,	360	1,098	118,832	328	723,200	1,998
Indiana,	1,917	507	689,330	333	1,512,485	777
Illinois,	1,167	729	479,078	411	1,416,335	1,265
Missouri,	773	882	211,139	311	1,558,590	2,016
Iowa,	158	1,098	37,759	255	177,400	1,199
Wisconsin,	244	1,250	78,455	322	250,600	1,437
California,	23	7,173	9,900	417	258,200	1,123
	36,011	15,646	13,849,896	384	$86,416,639	$2,400

Denominations.	No. of Churches.	Aggregate accommodations.	Average accommodations.	Total value of Church property.	Average value of property.
Baptist,	8,791	3,130,878	360	$10,931,382	$1,224
Christian,	812	296,050	365	345,810	1,041
Congregational,	1,674	795,177	475	7,973,662	4,768
Dutch Reformed,	324	131,986	561	4,095,730	12,614
Episcopal,	1,422	625,213	440	11,261,970	7,919
Free,	361	108,606	300	252,255	698
Friends,	714	282,823	396	1,709,857	2,396
German Reformed,	327	156,682	479	965,880	2,953
Jewish,	31	16,590	534	371,600	11,987
Lutheran,	1,208	531,100	441	2,867,886	2,383
Mennonite,	110	29,900	272	94,245	856
Methodist,	12,467	4,209,333	337	14,626,674	1,174
Moravian,	331	112,184	336	443,347	1,339
Presbyterian,	4,684	2,040,034	445	14,369,889	3,135
Roman Catholic,	1,112	620,950	558	8,973,838	8,099
Swedenborgian,	15	5,070	338	108,100	7,206
Tunker,	52	35,075	674	46,025	884
Union,	619	213,551	340	690,063	1,114
Unitarian,	243	136,367	565	268,522	13,445
Universalists,	494	205,462	415	1,867,015	3,576
Minor Sects,	326	115,347	354	741,980	2,286
Total.	36,011	13,849,896	384	$86,416,630	$2,400

The number of churches in the different denominations of Christians is also worthy of being noticed. The Methodist lead off with more than 12,000; the Baptist with more than 8,000; Presbyterians 4,684; and so down to the Swedenborgians with 15. When we bear in mind that in this country, yet in its infancy, there is no Church establishment, yet there are already 36,000 houses for public worship, worth on an average $2,400, we have an impressive argument in favor of the voluntary system.

The comparative value of the Church property in the different sects is also worth observing. A glance at the table will show that some denominations have far greater sums of money invested than others, so that the Methodists with nearly three times as many buildings as the Presbyterians, have church property of about the same value, showing that the latter expend far more upon their churches than the former, and the Episcopalians more than the Presbyterians. This whole table is instructive. It will be found that the average value of property belonging to each church, in each of the seven denominations below is as follows:

Reformed Dutch,	$12,614
Roman Catholic,	8,099
Episcopal,	7,919
Congregational,	4,768
Presbyterian,	3,132
Methodist,	1,174
Baptist,	1,224

Movements of Rome.

It is now a settled point that the Rev. Dr. Ives, Bishop of the Protestant Episcopal Church in North Carolina, has gone over to the Roman Catholic Church. The formal act was consummated in Rome on the 26th of December. In due time, the Bishops of the Episcopal Church will be called together, and his "deposition" pronounced. Until then his diocese cannot be declared vacant. This is a sad affair; but it has been long expected. The Bishop has addressed a letter to the ministers and churches of his former episcopal charge, setting forth his reasons for the step which he has taken. We have not room for it in our present number. The Provisional Bishop of New-York, Rev. Dr. Wainwright, has deposed from the ministry, one of the ministers of his diocese, the Rev. Mr. Stoughton. All this comes of Puseyism. There is no safety to be found any where but in adhering to the Word of GOD, in seeking for the true Church in the simple forms in which it appears in the New Testament. It is certainly a very simple thing as there set forth. Forms there appear to be of little comparative importance, or rather the great doctrines of Salvation,—"Repentance toward God, and faith towards the LORD JESUS CHRIST,"—are comparatively every thing. But let a man begin to think that the forms of the church and of the modes of worship are every thing, and that the church is to be sought for, not in the "Acts of the Apostles," but in the usages of the "Early Centuries," and those of succeeding ones, down to the dark ages, and he at once enters upon a dangerous path.

THE CAMPAIGN AGAIN OPENED.—Archbishop Hughes has recommenced his agitation in regard to the Public School system of the State of New-York. We have noticed in another place his sermon at St. Xavier's church in this city. Mr. McMaster, editor of the *Freeman's Journal*, has followed in a lecture at the Metropolitan

Hall, and has given a second at Albany. But the battle is to be fought in other States. Bishop O'Connor has begun to set the "ball in motion" in Pennsylvania, by addressing the public at Pittsburg. But he meets with an able antagonist in the Rev. Dr. Jacobus, one of the Professors in the Theological Seminary in Alleghany City. Soon the "notes of preparation" will be heard in Massachusetts, Connecticut, Ohio, as well as in other parts, we suppose. Verily, we shall have another "War of the Schools" before long. But the Romish Hierarchy will find it hard to put down the public schools of this land.

TOO MUCH HONOR.—The *Freeman's Journal*, in its continued abuse of us, on account of the great meeting in the Metropolitan Hall, charges us with being engaged in a conspiracy with Mazzini, for the overthrow of the governments in Italy! This is a little too much. We never had the honor to know Signor Mazzini; nor have we ever had anything to do with that gentleman.

THE MADIAI.—There was a false report (derived from the *Opinione*, a newspaper of Turin,) a few weeks ago, that Francesco Madiai was dead, and for awhile it was believed to be true. On the strength of it, the London *Times* of January 13th and 14th published two articles of great ability and severity. We give the following extracts from the latter.

"Time was when we should have seen, in the melancholy history of the last martyr to freedom of conscience and opinion, only the bigotry of a brutal Court and the ignorance and cruelty of a base and servile tribunal. But now, thoroughly disenchanted, we see in the tragic fate of Francesco Madiai the ordinary effects of a well known cause once again restored to the power of oppression. Guilty of having read the Word of GOD for their own instruction, convicted without a particle of evidence of having sought to impart to the souls of their friends the peace which had descended on their own, Francesco and Rosa Madiai had violated the canon law, and incurred a penalty exceeding in severity the sentence usually allotted to felons. There is nothing to be surprised at in all this. The vengeance of Rome against heretics is measured only by her power to punish them, and in Tuscany that power is virtually uncontrolled. We only know the ultra-montane party in this country as persons ever ready to rail against our laws, our institutions, and our faith; but we do them much injustice if we suppose that they are people who delight to expend their strength in words. We are not to believe that because they portioned our country into imaginary dioceses and dubbed themselves with ridiculous titles, their zeal is of that kind which can

explode in boasting or evaporate in pageantry. It is from weakness, not from want of will, that Rome has recourse to these airy weapons. Give her the power, and we may be well assured that she would rather strike than scold, rather scourge than anathematise. It is curious to observe how little even those who have spent their whole lives in declaiming against Rome realise the hard, unpitying and unrelenting spirit with which she deals wherever she has the power with all who dissent from her authority. There is Lord Roden, for instance, who ought to know something of the spirit of the Church of Rome, but who, after the experience of a whole life, was simple enough to believe that a deputation, backed by no secular power or authority, and strong only in reason and justice, could exercise an influence over the mind of the weak and superstitious Ruler of Tuscany, able at all to counteract the tendency of his creed or the lessons of his Confessor. These gentlemen approached the Grand Duke with professions of respect which it was impossible they could feel, and, though not admitted to the honor of an audience, received somehow or other the impression that after a short delay, accorded to the dignity of the Prince, the pardon of the Madiais would be granted. There was not, in truth, much time to be lost. Lord Roden himself describes the health of Francesco Madiai as even at that time completely broken, and the faculties of his mind as greatly impaired by the cruelties and hardships he had undergone. Relief has come at last, but not in the shape which Tuscan diplomacy had led the deputation to expect. Mercy has removed this victim of remorseless persecution from his sufferings, but not the mercy of the Church of Rome. The martyr is relieved from his tortures, the portals of the dungeon are thrown open, and the prisoner is free; but we thank for the deliverance not the heartless Prince or the persecuting priest, but that Power through whose inscrutable will they, in common with other evil agencies, are permitted to walk the earth for a season.

"Is the vengeance of Rome yet glutted, or must the helpless wife also expiate with her life the crime of agreement in the faith of her husband? Is she also about to experience the "clemency" of the Grand Duke—a clemency only to be granted when death has rendered the concession valueless? We see no reason to expect a change. Austria and France are mute, for in both the Government has called in the priest to eke out the work of the sol dier, and to add to physical restraint the slavery of the mind. England is indignant, but it is well known her indignation will go no further than remonstrance. In the meanwhile, the very existence of the Church of Rome in Italy imperiously demands examples which may strike terror into the spirit of free examination which now pervades the Italian peninsula. The first Reformation in Italy was put down by the sword and scattered to the winds with the ashes of Savonarola. The promise was fair, but the flame burnt up the corn before the ear had ripened. Rome is now menaced with a second Re-

formation in Italy more terrible than the first. The necessity of terrible examples is felt and acted on, and until that necessity be satisfied, mercy, justice, and even policy itself, will plead in vain. Whatever be the reserve imposed on statesmen, it is the duty of the press to paint these transactions in their true colors, and denounce them by their proper names. To her long list of murders Rome has added another. To her many inexpiable offences against the freedom of mind and the dignity of human nature she has joined yet another crime. She has widened and deepened yet more the gulph which divides her from the feelings of the age that is, and the spirit of those ages that are to come. She has taken her stand with ignorance and tyranny, and torn off the mask from those who seek, in defiance of history, to identify her with knowledge or freedom. Her veil is rent from the top to the bottom, and behind it is displayed an altar ready decked for human sacrifice."

In relation to this subject one of our own papers (*the Commercial Advertiser*) says truly:

"The whole Christian world is amazed and shocked. Whatever of vague belief had gained ground in the world that Popery had become, from conviction or from policy, more tolerant and less vindictive and cruel; whatever of hope had been encouraged that the despots of the European continent were less in subjection to the Sovereign Pontiff, and their governments more enlightened on the subject of religious liberty, has been annihilated, and the cloven-foot of the conscience-crusher is as plainly seen as ever. But the simple act of religious oppression will not now be tolerated as once it would.

* * * * * * * * * * * *

"But the matter cannot be allowed to rest here, as the Duke of Tuscany and his advisers would readily comprehend, were they not blinded by the vindictive spirit of an exclusive and persecuting Church. So long as this Francesco Madiai remains an imprisoned witness of Papal tyranny—so long as he suffers meekly and uncomplainingly the penalty of believing that he ought to read his Bible and worship his God according to the light derived from that revelation,—so long will the Christian nations of the earth watch with jealous vigilance every movement of the Papal power, and become more and more firmly resolved that no such authority shall ever be exercised over their citizens or subjects."

View of Public Affairs.

Before this number will have reached all our readers, the New Administration, with Mr. Pierce at its head, will have acceded to

power. At the time of this writing it is not known who are to be the members of the Cabinet. It is our duty, as it is also our privilege, to pray that GOD would grant grace and wisdom to the President, and those whom he may think proper to call around him in the executive functions of the Government, that we may, as a nation, continue to enjoy peace among ourselves, peace with the other nations; and temporal, but above all, spiritual prosperity.

Another and very serious crisis is about to occur in Mexico, as well as in Buenos Ayres. It really seems as if the Spanish Republics of our hemisphere were never going to reach anything like stable and good government. Will Archbishop Hughes, through his own organ, or in any other way, tell us why this sad state of things exists in those countries? Surely Protestantism cannot be blamed for it. If Romanism is so much better than Protestantism, as his Grace pretends, why, Oh why does it not demonstrate the fact—in Spain, Italy, Austria, Mexico, Central America, and South America? We ask *why?*

The great event in Europe since our last was issued, has been the marriage of the Emperor of France with the Countess of Montijo,* a Spanish lady of some notoriety in the circles of Madrid and Paris. It is a strange affair. Some of the English Journals affect to believe that Louis Napoleon has serious designs of invading England, and that there is danger of his doing so. The idea is too absurd to talk or write about. And yet could we but penetrate the future, we should see wonderful things. But the future belongs to GOD; let us trust Him who is "wonderful in counsel," as well as "mighty in power."

Important Items.

BENEVOLENCE.

From "A donor in proportion to income. 1 Cor. xvi. 2."

"This donation (of $50, to the American and Foreign Christian Union,) is from the fruits of a system of beneficence designed to accord with the directions in 1 Cor. xvi. 2. which system is elucidated in the publications of the American Tract Society on this subject.

"It affords the giver no small degree of happiness to testify, without making himself publicly known, in favor of a system of giving, which, besides

* Pronounced *Montcho.*

Notices of Books.

Consolation: in Discourses on select topics, addressed to the suffering people of God, is the title of a beautiful volume from the pen of Rev. James W. Alexander, D. D. and published by Mr. Scribner. In these discourses, (eighteen in number,) the Author has discussed the various sources of consolation which the suffering believer has in the character, attributes, government, promises, and grace of his God and Saviour. It is an admirable work, and will be greatly relished by those for whom it was more especially written. We do most cheerfully and earnestly recommend it to our readers.

The Course of Faith, (by Rev. John Angell James,) Living to Christ, (by the Rev. Asa D. Smith, D. D.) Memoir of Mrs. Harriet Cook, (by Mrs. Sigourney,) and The Young Man's Christian Year, (by Ryle,) are all excellent works which have recently issued from the press of R. Carter and Brothers. They can all be safely recommended. As to the first named, it may be truly denominated the best work which the Author has presented to the Christian world, and he has presented many. Mr. Ryle's, little work. for Young Men is an admirable one.

History of all Religions. W. A. Leary, & Co. (No. 138 North Second-street, Philadelphia,) have published in a cheap and handsome form a valuable work bearing this title, written by Rev. William Burder, of England, with important additions, relating chiefly to the Churches of our country, by the Rev. Joel Parker, D. D. We can recommend this work as supplying a great *desideratum* in our popular religious literature.

The Upright Man in Life and at Death: by Gilbert McMaster, D. D. Professor in the Western Theological Seminary of the Reformed Presbyterian Church.

Preparation for Death, the Business of Life: by John N. McLeod, D. D. Pastor of the First Reformed Presbyteran Church in New-York.

Such are the titles of two very able Discourses, designed to commemorate the distinguished excellence—as a Scholar a Preacher, and a Theological Instructer—of the late Rev. Samuel Brown Wylie, D. D. of Philadelphia, who was one of the Vice Presidents of the American and Foreign Christian Union. We earnestly recommend these valuable Sermons, the perusal of which will give the reader much information respecting the Church to which Dr. Wylie, as well as their Authors, belonged—a Church that has ever occupied the foremost rank in maintaining the conflict with Rome. May she never want such defenders of the Truth as these brethren have proved themselves to be.

Little Books. The Board of Publication of the General Assembly of the Presbyterian Church are constantly issuing valuable little works. Among those recently published are Dr. Cummings, Romanism as it is (which appeared in our Magazine last year,) A Call to the Gospel Ministry, May I go to the Theatre? An Address to Students, (by Rev. Dr. Hamilton, of London,) Wayside Thoughts; all good, very good.

American Education, its Principles and Elements: by Edward D. Mansfield, and Published by A. S. Barnes & Co. New-York. This is an admirable book, which we would beg all Teachers and School Superintendants, to get and to study. It gives a right view of the education which American youth ought to receive. Mr. Mansfield is a Lawyer (at Cincinnati) and Author of several valuable books. Would that we had more such Lawyers.

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FOR THE MONTH ENDING 6th FEBRUARY, 1853.

MAINE.

agor, "J. E." for a L. M.	50 00
First Parish S. School, by Wm. Sandford, jr. for L. M. name hereafter,	30 00
rwick, Rev. J. R. Miller, in part for L. M.	10 00

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scord, First Cong. Society,	8 00
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stlebero, First Cong. Ch. in full of $80, support a colporteur in France,	36 75
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ingfield, Chas. Merriam,	150 00
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erly, Dane St. Ch.	36 52
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ERRATA.—In Jan. number, at Fairton, N. Presb. Ch. instead of M. E. Ch. In Jan. n Francestown, Mass. read Francestown, N. I

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THE

AMERICAN AND FOREIGN

CHRISTIAN UNION.

Vol. IV. APRIL, 1853. No. IV.

THE RULE OF FAITH.

A Dialogue between Patrick and Timothy.

Patrick. Well, Timothy, are you still determined to turn *Protestant* and ave the old Church?

Timothy. Yes, Patrick, I am more and more convinced that Protestanm is the *true religion*, and that, instead of *leaving* the old Church, I am ily *going back* to it; to the pure religion of the Apostles and Martyrs.

P. You do astonish me now. I thought that Luther invented the Prostant religion, and that ours was the old.

T. You surely are not so ignorant as to believe so silly a story. *The rotestant religion is just that of* the Bible; as found in the writings of the rophets and Apostles—who were inspired by God to reveal it. All that is clared there, they believe, and Roman Catholics profess to do the same.

So far, then, Protestants, and Roman Catholics *agree;* but, unfortunately, e Romish Church has, from time to time, added more articles of belief, hich Protestants reject and protest against, because they are not to be found the Bible. It is about these *additional doctrines* that Protestants and oman Catholics differ. And it is very remarkable that these additional ctrines all tend to exalt the power of the Roman Catholic Church, or bring em in money: such as masses, relics, absolution, purgatory, indulgences, c. Is it not so?

P. But what do you say of Luther, then; you seem to forget him, or ish to overlook his inventions?

T. No, no! Luther invented nothing. But finding a Bible in his conent, (for he was a monk and Roman Catholic Doctor of Divinity, and a learn- man,) he carefully studied the word of God, particularly the writings of the postles; and, as many others before him had been, was astonished to disver that there were many things in the Roman Catholic religion which re contrary to, and condemned by the Bible.

P. Well, but what did he do, then? You never tell me that. Are you afraid?

T. Why, he preached and proclaimed what he had found in the Bible,—the joyful news of *God's free salvation*, without money and without price,—to all penitent, believing sinners. (See Acts iii. 19, Rom. iii. 24, John iii. 4, 5, 6, John iii. 16, &c.) He also published tracts and books, pointing out the errors of the Romish Church, and, above all, printed *the Bible*, (printing was just then invented,) so that people could read and see for themselves. In consequence of all this, and of the writing and preaching of many other learned men, thousands and millions of people (including a great many priests, bishops, monks, and nuns,) were convinced that those additional doctrines were corruptions of the Church of Rome:—and, throwing them off, or *protesting* against them, retained only the old and pure doctrines of the Apostles.

Thus, in Germany, in Prussia, Holland, England, Scotland, Denmark, and Sweden, millions on millions became Protestants; and these countries are, to this day, the most enlightened in Europe, and the freest. Even in Italy, Spain, and Portugal, many became Protestants; and in France; but so many of these pious and faithful Christians were burnt, or hanged, or banished, or massacred, (on account of their conscientious belief and worship of GOD,) that in the three former countries they were exterminated: and these are, at this day, the most ignorant and degraded countries in Europe, as you cannot deny. The reason of this, I believe to be because the people are prevented from reading the word of GOD, and thinking for themselves. Their minds are enslaved by ignorance and superstition.

P. I cannot say that I know much about the countries you mention. But do you mean to say that it was reading the Bible made so many turn Protestants?

T. Just so, by the blessing of GOD. We thus see that the *additional* doctrines are Romish corruptions, contrary to, and making void the word of GOD: as the Jewish Church did, by their like additions. Our SAVIOUR reproves them for so doing, (see Mark, ch. vii. 6, 7, 8, 13.)

The reading of GOD's word, earnestly and with prayer to GOD for guidance, will still be blessed to make people true Christians, (no matter whether called Protestants or not.) GOD will teach us himself, (see Luke 24, 45, and 32, James 1, 5.) Oh, that all would read thus and learn His loving offers of free forgiveness! Why should you shut your eyes to this glorious light from Heaven; when GOD himself calls to you to "search the scriptures?"

P. So the Bible is always your guide, and *Rule of Faith?*

T. Certainly; it is GOD's revelation to man, for that very purpose, as the Romish Church admits; and is the infallible truth. Man may err, but GOD cannot. Listen to St. John, xx. 31, "These are written that ye might

believe that JESUS is the son of GOD, and that, believing, ye might have life through his name."

P. But cannot *the Church* give you the rule of Faith and guide you.

T. How can that be? The Church is nothing but the aggregate, or union of all the professing Christians, men and women, belonging to it,—including the bishops and deacons, (see Philippians, ch. i. v.) and they cannot individually, or all together, know anything of GOD's promises and salvation, until He first reveal it. The Church of Rome admits this. *All* Churches have to study GOD's revelation to learn the true religion, before they can preach it: that is, the individual members must do this.

GOD inspired Moses and the Prophets—with David, Solomon, and others—to reveal his laws and salvation to the Jewish Church and people; and their writings form the "*Old Testament.*" Our blessed SAVIOUR chose his apostles and evangelists as the means of revelation under the Christian dispensation; and their writings form the "*New Testament.*"

All these gave proof of their divine mission by working miracles, by prophecies, &c. Listen to our SAVIOUR's gracious promise to his apostles, (John, xiv. 26, xvi. 13,) "The Holy Ghost shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you;" "He will guide you into all truth." St. Paul tells us, (2 Tim. iii. 15, 16,) "All scripture is given by inspiration of GOD," and is "able to make thee wise unto salvation."

P. And so, it is from these inspired men that the Church must first learn GOD's Revelation, before she can teach it. That is your doctrine?

T. Certainly. GOD there reveals to all men, "That they are sinners," that every one must answer for himself to GOD, (Rom. xiv. 12,) offers every one free forgiveness, on repentance and faith in CHRIST, (John, iii. 16, Acts, iii. 19, Rom. iii. 24,) and promises to make them holy, by the blessed Spirit, and fitted for Heaven, (1 Cor. vi. 11.)

P. Then the Church must teach them out of the Scriptures, you say?

T. Yes; but, of course, every one must see, for himself, (at his peril, as he has to answer for himself,) if his Church really teach the same doctrines as the Scriptures. When Churches differ, as the Romish and Protestant do, and that on essential points, *both* cannot be right; and so, you must look and examine for yourself, at your peril.

P. But there is *Tradition* also. What do you make of that?

T. By tradition is meant the sayings of inspired men; not written down by them, but handed down by memory from generation to generation.

This does not seem a very safe way of revealing GOD's messages, and is liable to mistake and error, in passing from one to another, as we see in ordinary matters. It does not look very like GOD's way of making a sure revelation for the guidance of future ages. (See how carefully He provides for

this matter in Deut. xxviii. 58, xvii. 18–19, xxxi. 24–26, Rev. i. 19, John xx. 31, and other places.)

The Jewish Church pretended that they had such *traditions*, (of Moses and other holy men,) and said that they were to be received and reverenced as much as GOD'S holy word; nay, to be *preferred* to it, when they did not agree. But listen to what our blessed SAVIOUR says to them on this subject, (see Matt. xv. 2, and Mark, ch. vii. especially verses 6, 7, 8, 9, 13.) He calls them "Hypocrites," "In vain do ye worship me, teaching for doctrines the commandments of men." "Ye reject the commandments of GOD, that ye may keep your own traditions." "Making the word of GOD of none effect, through your traditions." (See also 1 Pet. i. 19.)

The Church of Rome, also, pretends to traditions, and makes use of them to support those doctrines which Protestants reject as contrary to, and making void GOD'S word;—just as the Jews did with theirs. Protestants reject them.

1. Because they contradict, or make void, GOD'S written infallible revelation, and therefore they cannot be from Him.

2. Because the Romish Church can give no proof that they were ever spoken by inspired men.

3. Because they are all suspicious, inasmuch as they are used to exalt the power of the Church, or enrich her coffers, but never to exalt or advance GOD'S free salvation, and our trust in Him.

4. Nobody can tell who has these traditions in his keeping; where they are, or by whom spoken. They are not written yet, 1800 years after they were said to be spoken, and cannot be produced!! In short, they seem a convenient excuse for foisting in any new doctrine, or corruption. But there is *no* doubt of the truth of the *infallible written word*, as Romanists and Protestants agree.

P. Well, but private people cannot understand the Bible, and therefore should not read it.

T. That would be strange, indeed! That GOD should have wished and tried to give a revelation to men, how they may be forgiven, and inspired prophets and apostles to write it, but was not able to make it plain enough! I can guess who tells you such a notion, but do you really believe that is the *true* reason for keeping the Bible from you? Might it not be that the Bible is *against Romish errors*, and that when people read it they see this, and become Protestants, as thousands of priests, and millions of people have done? And if *all* were to do so, where would be the wealth and glory of Popes, and Cardinals, and other ambitious men. Is it not strange that the letters and bulls of the Popes, and others, are freely read and given to the people, that they can understand these, but not the letters of St. Peter and St. Paul! Do you ask if such corruption and ambition be possible? Alas, it is human

nature unrenewed, and history reveals scenes much more corrupt and ambitious,—more dreadful than simple honest minds like yours would willingly believe. Only think how the chief priests and rulers of the Jewish Church corrupted GOD'S pure doctrines, and enslaved the people by their traditions, (see Mark, ch. vii. as before explained.) Nay, how they put to death *their own Messiah*, our SAVIOUR, persecuted the Christians, and murdered apostles and martyrs.

P. But does not the Bible itself say, that there are in St. Paul's Epistles "some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, to their own destruction?" (2 Pet. iii. 16.)

T. Yes, Patrick, that is quite true, GOD'S word says so. The unlearned and unstable may wrest,—or do violence to it. But is that a reason for plain honest men not reading it? You see it is not the unlearned, but those who are unlearned and *unstable*, that torture GOD'S word, to the purposes of error. But, tell me, how does an unlearned man come to learn better?

P. Why, by reading and learning more, to be sure.

T. Just so, (and not by giving up reading and learning altogether.) Well, that is just what the apostle Peter bids us do. After telling us how the unstable and ignorant wrest the scriptures, he tells us how to cure this difficulty, saying, (2 Pet. iii. 18:) "But *grow in grace* and *in the knowledge* of our LORD and SAVIOUR." So you see, St. Peter's cure is to grow, or increase in grace and knowledge. But how are we to do this? St. Peter himself tells us, (1 Ep. ch. ii. 2,) "As new born babes, desire ye the sincere *milk of the word*, that ye may grow thereby." So, you see, it is by reading the word of GOD more, and not putting it away, that we are to become learned and stable. And this is just what David tells us, (Psalm xix. 7,) "The testimony (or word) of the LORD is sure,—making wise the simple." "I have more understanding than all my teachers, for thy testimonies are my meditation." (Psalm cxix. 99.)

P. Well, I must admit, that looks as you say. But does not St. Peter say that no prophecy of the Scripture is of any *private interpretation*. Does not that forbid our reading and interpreting the Bible?

T. Certainly not. That is not the meaning of St. Peter. On the contrary, in the preceding verse (2. Pet. i. 19) he tells us to "*take heed* to the sure word of prophecy, as a light shining in a dark place." He says, "Ye do well to take heed" to it; and then, explains for our guidance, when we read it, that no prophecy is of private interpretation: meaning that the prophet is not speaking of his own *private matters* or thoughts; for (he adds, verse 21) "Prophecy came not by the will of man, but holy men of GOD spake *as they were moved by the Holy Ghost;*" and therefore it was GOD'S revelation, and no *private* matters of the prophet.

Indeed, so far from being *their own* notions, or inventions, St. Peter tells us (1 Peter i. 10–11,) that the prophets themselves loved to study the full meaning of the prophecies which GOD led them to utter regarding CHRIST, who was to come. St. John tells us: "The testimony of JESUS is the spirit of prophecy," (Rev. xix. 10,) and also says, (Rev. i. 3,) "*Blessed is he that readeth* the words of this prophecy."

P. Can that be the true meaning of the words "*private* interpretation."

T. Surely. Notice, for example, when the prophet Isaiah says, (ch. lxi.) "The spirit of the Lord GOD is upon me, because the Lord hath anointed me to preach," &c. You would think he was speaking of himself. But our SAVIOUR tells us it was a prophecy of *Him*, saying, (Luke iv. 18,) "This day is this scripture fulfilled in your ears."

Observe again, (Acts, viii. 37,) where the Eunuch, reading the very same passage, asks Philip, "Of whom speaketh the prophet thus,—of himself, (private interpretation,) or of some other man?" Philip begins and preaches JESUS from that very scripture.

P. Well. If you always make the Bible your rule of faith, surely you will find, there, some command to do so. Does GOD tell you to read it, and appeal to it, as *you* always do?

T. Surely. And what else *could* the Bible have been given for, but to guide and instruct us,—as St. Peter and St. Paul tell us (Rom. xv. 4. 2. Pet. i. 19.)

But listen to some (out of many) of GOD's own declarations on this subject.

"To the law and to the testimony, if they speak not according to this word, it is because there is no light in them," (Isaiah, viii. 20.) So, you see, GOD himself appeals to his revelation, as the *test of doctrines preached.*

"Search the Scriptures," says our SAVIOUR, (John v. 39.)

"Ye do *err, not knowing the Scriptures*," said he, (Mat. xxii. 29.) So *ignorance* of the Scriptures permits us to run into error which *reading them would expose.*

"They have Moses and the prophets,—let them hear them," (Luke xvi. 29, 31, John v. 47.)

"All scripture is given by inspiration of GOD, and is profitable," for doctrine and for instruction, &c. (2 Tim. iii. 16.)

"From a child thou hast known the Holy Scriptures, which *are able to make thee wise unto salvation*," (2 Tim. iii. 15.) So, it seems, a child can understand the Holy Scriptures, taught *by his mother*, (1 Tim. i. 5.)

"Thy word is a light unto my feet, and a lamp unto my path." "Oh, Lord! I love thy law. It is my meditation all the day." (Psalm cxix, 105, 99,) &c.

"Seek ye out the Book of the LORD, and read. Not one of these shall fail.

"These were more noble than those of Thessalonica, in that they searched the Scriptures daily, whether those things were so." (Acts, xvii. 11.)

"The entrance of thy word giveth light; it giveth understanding *unto the simple.*"

"The law of the LORD is perfect, converting the soul;" "making wise the simple;" "more to be desired than gold." (Ps. xix. 7.)

"What things were written aforetime were written for our learning." (Rom. xv. 4.)

"And thou shalt diligently teach these words unto thy children, and talk of them," &c. (Deut. vi. 7.)

"The king shall write him a copy of this law in a book, and shall read therein all the days of his life; that he may learn to fear the LORD," &c. (Deut. xvii. 19.)

Are you satisfied yet? There is no end to such like passages in the Bible. Just only read and see for yourself.

P. I confess you bring abundant evidence of the value of the Bible; more than I knew before.

T. It does seem strange that, when GOD has graciously *sent* a Revelation of his will and mercy to men, there should be any doubt whether he meant it to be received and earnestly attended to. Strange, indeed! and very suspicious, that any should try to keep it out of sight!

Only see to whom St. Peter and St. Paul sent their Letters, or Epistles; and how earnest they are for the salvation of all: warning, exhorting, courting, entreating them to repent and be forgiven; to believe in CHRIST and be freely pardoned. "We *pray* you, in CHRIST's stead, be ye reconciled to GOD." "I now tell you, even weeping, that they are enemies of the Cross of CHRIST," says St. Paul, (2 Cor. v. 20, Phil. iii. 18.) Can any one believe that letters, so earnest, were written and sent *but not intended to be read?*

St. Peter writes his first Epistle "To the strangers scattered throughout Pontus, Asia," &c.; his second "To them that have obtained like precious faith with us;" that is, to all true Christians.

St. Paul writes, "To *all* that be in Rome, beloved of GOD, called saints." "To the Church which is at Ephesus, and to the faithful in CHRIST JESUS." "To the saints which are at Philippi, with the bishops and deacons." "To the Church of GOD which is at Corinth, and to *all* that, *in every place*, call upon the name of JESUS CHRIST." Should not *all*, then, read these "Letters?" Nay, listen again, "I charge you by the LORD that this Epistle *be read unto all the holy brethren*," says St. Paul, (1 Thes. v. 27.) "And when this Epistle is read among you, *cause that it be read* in the Church of the Laodiceans, and that ye likewise read the Epistle from Laodicea." (Col. iv. 16.)

Could stronger words be used, enjoining the reading of GOD's Revelation? Who shall dare to forbid it? and why?

You will perceive, also, they were not addressed to bishops or pric be read or concealed by them, but *to all Christians*, as God's mess love and mercy.

P. But, why then, if all this be true, as it seems, why should the and bishops forbid the reading of the Bible and priests burn it? Why people be imprisoned and banished in Italy for reading it?

T. Why, indeed? You may guess my opinion from what I hav Oh! why will you not think for yourself? Why shut your eyes to th of God's word? Do you think that if God's offer of free salvation, to repenting believing sinner, (without money and without price,) were read and known, that masses, absolutions, indulgences, &c, could be sc day longer?

P. I think it must be the Protestant Bible that is thus prohibit cause it is full of lies!

T. Oh, Patrick. To believe such a story. All Bibles are just co the *same Letters and writings of the Prophets and Apostles*,—word for They were written, originally, in Hebrew and Greek, and have been tr ed into various languages, by learned men,—into English, French, G Irish, &c.—and are all *the same Bible:* not differing, at all, in meanir cept it be a few words in the Douay Bible, not faithfully translated Patrick! *just look for yourself*, and see that the Protestant and Douay are the same; and then, think what *they* deserve to be thought of wl you the Protestant Bible is full of lies!

When the word of God tells us that "God so loved the world t gave his only begotten son; that *whosoever believeth on him* shou perish, but *have eternal life;*" (John iii. 16,) do you think there is any in your knowing and reading this? Any difficulty in understanding it? harm in every poor sinner reading this loving offer of mercy?

But, then, Patrick, if God thus offers *free forgiveness*, what is the masses and absolutions.

> "He is the *freeman*, whom *the truth* makes free,
> "And all are slaves beside."

God guide us all into the truth, and let every one examine for h and say. Amen!

GREAT PUBLIC MEETING IN BALTIMORE, IN BEHAL THE MADIAI.

A great and most important meeting was held in Baltimc the night of the 19th of February, in the vast Hall of the Mar Institute. It was estimated that nearly four thousand persons

present on the occasion. Bishop Waugh, of the Methodist Episcopal Church, presided, and opened the meeting with prayer. After the singing of a hymn by a powerful choir, or the union rather of persons belonging to many choirs, a "Statement of Facts"—similar to one presented at the meeting in the Metropolitan Hall, New-York—was read by the Rev. Mr. Bolton, of the Protestant Episcopal Church. It was a most interesting document, and was received with the deepest attention. Addresses were then made by the Rev. John Berg, of the Baptist Church; Rev. Stuart Robinson, of the Presbyterian; and the Rev. Dr. Johns, of the Protestant Episcopal. The Rev. Dr. Baird, who was providentially present, on his way home from Washington city, made a few remarks in the conclusion, and announced that Mr. Underwood, of Kentucky, had, that morning, made a report and submitted a series of resolutions on the part of the Committee on Foreign Relations, in the Senate of the United States, in regard to the subject of securing, by treaty, protection to our American citizens, in their rights of conscience and of worship, whilst travelling or residing in foreign lands. The meeting terminated, at a late hour, by the singing of the Doxology.

Whilst this meeting was held in behalf of the Madiai, and of the sufferers for conscience' sake in Tuscany, it took a wide range and embraced the whole subject of religious liberty. The resolutions, which were numerous, and admirably drawn up, covered the whole ground. The addresses of Messrs. Berg, Robinson, and Johns, were admirable. We are sorry that it is out of our power to give them. It is believed that the meeting was the most important one, in many respects, ever held in Baltimore. It is evident that the Protestant heart of that city, the third in point of size in our country, has been deeply touched, not only by the persecutions in Tuscany, but by the insolent attempts of the Roman Catholic papers in our country—the *Freeman's Journal*, the *Boston Pilot*, the *Shepherd of the Valley*, the *Catholic Mirror*, and others,—to justify the conduct of the Tuscan Government, and to deny the right to religious freedom by Protestant *heretics!* And this under a Government which Protestantism has created, and has secured to them their religious liberty—a boon which they know so well how to abuse. The remarks of the Rev. Mr. Robinson were most able, and perfectly withering. The feelings of the Editor of the *Catholic Mirror*, who, with a Romish priest, sat just in front of the platform, could hardly have been enviable.

STATE OF THINGS IN TUSCANY AND SARDINIA.

The following long and interesting article on the state of things in Tuscany and Sardinia is from the pen of our able missionary and correspondent, who labors in the latter kingdom. We hope that many of our readers will give it a careful perusal. Every thing that concerns those countries, is at this moment of no ordinary importance.

Tuscany, mild gentle Tuscany, is going back very fast, has already gone back to the middle ages. The priest-ridden Grand Duke and his ministry, enact under the shield of the Church, laws which are a disgrace, not only to human nature, to Christianity, and common sense, but to the criminal jurisprudence of the whole world, the Papal States excepted, and such as nobody, but a Roman Catholic priest would, four years ago, have ever dreamed of seeing any where in existence. And who would, from the banishment of Count Guicciardini, Granducci, and others, for alledged offence of reading the Bible, have predicted that in three years thence the Tuscan Rulers would reinstate within their borders the Inquisition? The newspapers brought us last Saturday from Tuscany, two Grand Ducal Decrees of the 16th instant, in the first of which are to be found, among others, the two following articles. Literally translated, they read thus. "Article 1. The penalty of death is restored in all the Grand Ducal Territories for those crimes of public violence against the Government, and against the Religion of *the State*, to which it was respectively threatened by the law of the 30th August, 1795, Article 9, and 13, and by that of the 22d of June, 1816. Article 1. The like penalty may be pronounced, even when not all the votes of the bench of Judges concur in awarding it. Article 2nd. Wounding, and discharging fire-arms against a man, though without effecting a wound, (hitting him,) when done with malice prepense, and with an intention to kill, and in general all attempts of wilful murder, will be visited with the punishment of imprisonment in *ergastolo* (work house) for the space of 30 years." The second decree enlarges the rule of the police to such an extent as to empower it, *for preventing disorders, and curbing the bad tendencies* of the *evil-minded*, to send the unlucky wight who awoke its suspicions, or incurred its displeasure, to prison for eight days, one month, three months, or three years, without any form of trial. You know, dear Sir, that in Tuscany the Tribunals perform the double office of jury and of court of Justice. Now, suppose two of the five Judges of whom a Tuscan Tribunal may be composed, find in a given case the prisoner *not guilty*, viz. the fact laid to the prisoners charge not proved. With you such a fellow would be acquitted; in Tuscany he is hanged because the other three Judges are satisfied with the offered proof of his guilt. (Pretty much the same is the rule of the Military Tribunals of the Lombardo Venetian provin-

ces. Many a time I have seen, in the sentences they publish in their official newspapers, the accused sent to the gallows as having been *almost* convicted, *essendi stati quasi convinti*, of the imputed offence.) At least, I construe the words in the former decree so as to mean that a bare majority of votes shall be sufficient thereto. Now what an amount of favor, sympathy, or common justice may a prisoner expect from a Tuscan Tribunal, may be inferred from the fact, that the Madiai's appeal to the Tribunal of *Cassazione* against the ferocious sentence of the inferior court that tried them, was by it uncerimoniously thrown out, though supported warmly and ably by the Attorney General. But we had seen the last year proofs enough of the utter perversion of the first principles of Christianity, law, and common sense to which the Austro-roman reaction had driven the Tuscan Government. A Grand Ducal decree of the 15th of April, 1851, classes, among the bad, those citizens who should endeavor to change or *alter* the religion of the State; and the Tuscan authorities, under the provisions of this decree, punished the citizens that were accused of meeting for the purpose of reading the Bible, or praying in common in their own houses, or had only in their possessions a single copy of the Holy Word, with one year of imprisonment in a fortress. But if such a reading, or praying, could be construed into an attempt at proselyting them, the penalty would be far heavier, as the case of the above named Madiai shows. Two poor and obscure citizens, Francisco and Rosa Madiai, are by a female servant denounced to a bishop, as readers of the Bible, and as wont to admit, now and then, to such a reading, or to their family prayers, in their own dwelling house, some of their friends. Such was the charge, and no more. Thereupon the bishop lays an information against them before the Tribunal, and the poor Madiai are immediately after thrust into a prison, tried and condemned, the husband to the galleys, and the wife to the *ergastolo*, among prostitutes. The galleys, and the ergastolo, to two humble citizens, guilty of reading the Bible, and praising GOD in their own house!

"Another still more intolerant decree is that of the 30th of June, 1851, by which Tuscan Catholics only can open a school, and none but *Catholic* children are publicly taught reading and writing, for all schools are established there on Roman Catholic principles, and for the express, and supreme purpose of teaching the Roman Catholic religion, and are subjected to the superior guidance of the Roman Catholic bishops. Hence, it follows that they can be resorted to only by Roman Catholic children, and as other schools are forbidden, so only Roman Catholic children can there receive the elements of common instruction. To any one sufficiently acquainted with the nature of Romanism, and the spirit of the clergy, all these exorbitancies can cause pain, but not wonder. They are to be seen wherever the Popish clergy have in their hands, or under their feet, the civil power; and will be seen in some of your States also, whenever the Romanists gain therein

the ascendancy. And, in fact, all these Tuscan laws, and judgments, which call back the darkest times of Papal and Spanish tyranny, are not only defended and approved of, but praised, and set up as examples worthy of imitation to the other Roman Catholic states, by the whole Roman Catholic press of Europe. If I had not seen, with my own eyes, articles from the *Tablet*, the *Univers*, the *Cattolico* of Genoa, the *Armonia*, and *Campana* of Turin, the *Courier* des Alpes, and the *Echo du Mont Blanc* of Savoy, and a Roman Catholic Journal of Milan, I could not have believed how warm, and unanimous the Roman Catholic prelates, and their supporters are for the formal re-establishment of the Inquisition, and how sanguine they are in the gradual attainment of this, their darling object, in every country under their control, and influence. But they deserve, in all this, the praise of candor and consistency. Intolerance, and persecution, are not only a right, but a duty of the Roman Catholic Church, as clearly laid down in her cannons and creeds as the dogma of the Holy Trinity, or the atonement of JESUS CHRIST. She may keep it in abeyance on the ground of expediency; but whenever and wherever she gets the power to enforce it, she puts it forth, and woe to those who resist it. Therefore, wilful liars those may be called among her members who disclaim in her name this right; and rebellious children would those be called who dared to refuse her their personal co-operation in its enforcement.

"But what is odd enough in the articles of the above mentioned newspapers, in my opinion at least, is this, that while they claim for their church and themselves the right to persecute those who dissent from them, they will not allow the same right to their opponents against themselves. Is it, forsooth, because Roman Catholics alone have a conscience? They have a right, they say, to go to England, to Scotland, to America, and preach Popery there, and set up papist churches; and if any obstacle be thrown in their way they immediately set about howling that it is a persecution for conscience sake! But should an Englishman, or a Scotchman, or an American, come into Italy, and whisper the Gospel in any body's ear, they send him to prison, and almost to the gallows. Why? Because they say the Roman Catholics preach the truth, the true faith; and the English and the Scots a false one. In the former case, they, the Roman Catholics, have a mission from CHRIST to preach to all, and it is a duty of all creatures to receive it; in the latter case, they, the Roman Catholics, have a mission to withstand, and smother every body's voice and feelings. That is their answer. But how do you prove, my dear fellows, that yours is the true faith? They will tell you, easy enough. They say, why ours is the faith of the only one true church. But how, again, you ask, do you prove that your church, the Roman church, *is* the True Church, and the Oriental, the Lutheran, the Calvanistic churches, false ones? Why, they reply, because the Latin church was, and is larger than the Oriental

church, and the Roman larger than either the Lutheran or the Calvanistic church.

"I do not know whether the Greeks, or the Lutherans, or the Calvanists make much of the strength of such an argument as this. I trow not, but such is the ultimate conclusions of all Roman Catholic controvertists on the subject of schisms and heresies. The Oriental church, they say, is a schismatic church, because originally it was smaller than the Latin, it was a branch of her's; the separation was of the less from the greater; therefore the less, and not the greater, was guilty of schism. The Lutheran and Calvanistic churches are smaller than the Roman; originally they were members of her body: they went out of her; she remained the body, and though a reduced one, still the whole body of JESUS CHRIST. So that with the Roman Catholics every thing depends on numbers. The play of majority and minority is, with them, the criterion of truth, the judge of all controversies, just as it is in the Halls of your Legislatures. So that the faith of a Christian, a Roman Catholic Christian, is not on JESUS CHRIST, but on the comparative majority of his pretended followers; and the Church of CHRIST consists no more of those that walk after *him*, but of those that walk after a comparative majority of his pretended messengers. But the English, the Scotch, and Americans, are of so dull an understanding, that such arguments have very little chance of admittance with them. What do Roman Catholics do, in order to make up their logical and theological deficiencies, or to speak according to themselves, in order to soften the skulls of their English opponents? As good Christians they place the work of convincing them into the hands of GOD. See in the *Opinione* of the 14th instant the beautiful prayer they put up to GOD for this purpose. The English will, I guess, hesitate a little before they acknowledge their obligations to the Roman Catholic priesthood for such a prayer. No body in his right senses will, now-a-days, in England, maintain that the morals of the English people at large were better before than after the Reformation: nay, nobody, who knows anything of history, will in Europe deny that the Reformation brought about a change for the better in all the world, as well as in the economical condition of every European nation, save the Papal and the Neapolitan States. And very few people can refrain from laughing at the implored removal of *ignorance* from England, on the part of the *very enlightened* worshippers of the Pope's slipper. But they must take the good will of these poor deluded creatures in the absence of something of a more substantial character, and in their turn pray GOD, that in his mercy their eyes may at last be opened to their own spiritual and temporal nakedness. And the more so now, that the Roman Index labors most unremittingly, to close up all the shutters of Papal christendom, against the invading light of the age. See, in the *Campana* of the 16th instant, the notification of the Bishop of Piedmont proper, against some books and newspapers,

which were read from the pulpits of their churches last Sunday week. It is, in its kind, a chef d'œuvre, and it entitles its authors to the praise at least, of frankness, and simple mindedness. Dont you see? They aim at nothing less than to possess themselves of all the books of their flocks, and when that is done they will grant to whomsoever may wish it, full liberty to read those books he may ask of his bishop, and the bishop may be willing to lend him! They are evidently in love with the rule laid down by the Roman Catholic Bishop of Waterford.

"But the *Bottaga* (shop) at least in Piedmont, is nevertheless going down, fast losing its attractions even for those who, in other times, would have felt strongly inclined to keep it up, in consideration of the advantages which it formerly could afford to its supporters. The theological faculty of the Royal University of Turin, which in other times reckoned its pupils by hundreds, has this year only one student. Therefore the propriety of suppressing that faculty altogether, is universally admitted, and will most probably be acted upon by the present parliament to save useless expenses. Yesterday the last honors were paid to Abbe' Gioberti. It was really a moving spectacle to witness the immense multitude of people spontaneously attending his funeral, and the solemn, religious aspect of the whole city on that occasion. It was an ever-to-be-remembered tribute of respect, of regret, paid by multitudes, at least of these citizens, to the memory of a great and good man, whose firmness never flagged against the seductions and intimidations of Rome, and contrasted so advantageously with the hypocritical pretensions and conduct of Ventura, and the like. But he died out of the pale of the Roman Catholic church. He lived many years under a sentence of excommunication from his bishop; and all his works, before 1849 highly extolled at Rome, and elsewhere, were in that year condemned most solemnly by the Pope. However, Gioberti never bowed down to the bishops, or to the Pope, and died a *heretec*. How then was he buried in consecrated ground? and why did the priests perform over his body the usual ceremonies of the church, and say masses for his soul in hell. An answer was attempted by the *Cattolico* of Genoa, but as it is based on the supposition of Mr. Gioberti's recantation and submission, it is not worth relating. The contradiction between the law and the practice of the Roman Catholic Church remains unexplained.

"A case of interest was brought to light by the *Liberta d'Albertville*, Savoy, of last week. A child was dying; the curate of the place went to see him; in his opinion the recovery of the child was hopeless. But he, turning to the child's parents, says; let us comfort him in his dying moments by the administration of the holy ——— O, the parents observe, he is hardly seven years old, and unfit to partake of the sacrament. Nay, nay, replies the priest: I perceive he has intelligence enough for that. Let us do it. Well, well, the parents answer; do as you think most convenient. And the child was ad-

mitted to his first communion, and immediately after he fell asleep forever. The curate, of course, buried him, and then sent to the parents the list of the legal charges. The parents glanced over it, thought the curate had overcharged. We owe you 3 francs 50 centimes for the burial of our child, said they. But you must, says the curate, bear in mind that your child by partaking of the holy communion passed from the class of the *petites-corps*, (little bodies) to that of the full grown ones. Therefore you must, to the charge for children add 14 francs 50 centimes for to make up the legal compensation for the burial of adults, which is 18 francs. Vous savez, vous conquerez, ——— and he got the eighteen francs.

"I am waiting for the returns of the Tribunals of the state for the trials against the press. As soon as I get them I shall publish the book I mentioned to you for the reform of the law on the press. As in a few days I shall have to write to you again, I shall spare some little matter I have on hand for that occasion."

THE ROMAN CATHOLIC CHURCH IN IRELAND.

From our Missionary in Ireland.

It is important that American Protestants, and especially the readers of the Christian Union Magazine, should be informed of the actual position of the Roman Catholic Church in Ireland.

With a view to furnishing this information we purpose giving a short notice of the ecclesiastical establishment and collegiate institutions of the Roman Catholics in that country, with a particular account of the college of Maynouth.

We may premise that the Roman Catholics in Ireland have full toleration by law for all the institutions and arrangements of their religious worship, and are as free as any of the Protestant bodies to propagate their faith, by preaching, lecturing, and through the press.

Their national distribution of dioceses and parishes is also fully recognised, though it differs from that of the established Church; and the prohibition clauses in the Emancipation Act, as well as those of the recent Bill against Ecclesiastical territorial titles, are virtually null and void; so that the several prelates have unrestricted enjoyment of diocesan dignity; and the heads of the various religious orders publish their respective titles and addresses in our city and post-office Directories, without hindrance or molestation.

Thus we find publicly registered the provincials of the several orders of the *Jesuits*, *Dominicans*, *Franciscans*, *Capuchins*, *Augustinians*, *Grand Car-*

melites, Discalcad Carmelites, C. Carmelites of England, and *Trappists* or *Cistercians*,—all in the city of Dublin; and these are assisted by the occasional labors of the *Passionists* and others, not permanently residing there.

Some ardent members of these "orders" occasionally exhibit themselves in the streets in their peculiar habits; but their ecclesiastical superiors have restrained them, though the civil authorities have not interfered.

THE NATIONAL ECCLESIASTICAL ARRANGEMENT OF THE ROMAN CATHOLIC CHURCH IN IRELAND consists of four Archbishoprics,—Armagh, Cashel, Dublin, and Tuam; with twenty-four bishoprics, subdivided into one thousand and forty-one parishes. The whole system is sustained by the ministrations of about two thousand seven hundred and seventy clergymen; with the assistance of an immense number of monks, lay-brothers, sisters of charity, sisters of mercy, and other members of the various religious "orders."

THEIR COLLEGIATE INSTITUTIONS,

in addition to the royal college of "Maynouth," include the following, as announced by their own authority.

ST. PATRICK'S COLLEGE, CARLON, FOR THE EDUCATION OF PERSONS PROFESSING THE ROMAN CATHOLIC RELIGION.

President, Very Rev. J. J. Taylor, D. D. Vice-President, Rev. J. Walsh, D. D. Dean, Rev. J. Hughes. Dean of the lay college, Rev. J. Nolan. With professors of Theology, Sacred Scriptures, Natural Philosophy, Moral Philosophy and Humanity.

This college is empowered by law to issue certificates to candidates for degrees in arts and law, to be granted on examination by the University of London.

ST. JARLATH'S COLLEGE—TUAM,

under the patronage of His Grace the Most Rev. Archbishop MacHale, Tuam, with President and Professors. Terms for lay boarders, £26; for ecclesiastics, £20 per annum.

The course of studies comprises, with the Greek and Latin classics, the modern languages and sciences. An apparatus, for illustrating the lectures on Chemistry and Natural Philosophy has been lately purchased for the use of the college.

ST. PATRICK'S COLLEGE—ARMAGH,

under the patronage of His Grace the Most Rev. Bishop of Armagh.

This establishment was opened on the 6th August, 1838. The course of education comprises Latin, Greek, English, French, Mathematics, History,

ncient and modern,) Geography, Size of the Globes, &c. Terms for board, ashing, and education, £20 per annum.

ST. PATRICK'S COLLEGE—THURLES,

nder the immediate patronage of the Most Rev. Archbishop of Thurles. Vith President, and Professors of Theology and Scripture, Logic and Hu- nanity, Physics and Mathematics, and English. This college forms two eparate departments, the one for ecclesiastics and the other for Catholic youth estined for other liberal professions and secular pursuits. Particular advan- ages are held out to students for Foreign Missions, for whose encouragement xtensive powers have been received from the Holy See.

CATHOLIC MISSIONARY COLLEGE OF ALL HALLOWS—DRUMCONDRAW, NEAR DUBLIN,

nctioned by His Holiness Pope Gregory XVI and the Propaganda. Pa- on and director, the Most Rev. Archbishop of Dublin. With President, 'ice-president, and Bursar.

The object of this Institution is to educate priests for the Foreign Mis- ons. The college is capable of accommodating two hundred students, stand- g in a retired demesne of 24 acres, in the immediate vicinity of Dublin. community of clergymen, formed on the model of the society of St. ıplice, devote themselves gratuitously to the direction of this establishment.

To obtain admission, candidates must be of good constitutions, not under venteen years of age, sufficiently advanced to enter the Rhetoric or Logic ass, fully resolved to go on the Foreign Missions, willing to pay £10 nually in advance, and furnished with recommendatory letters from their shops, parish priests, and the superiors of any college in which they may ve previously studied.

An annual contribution of £10 enables the donor to establish a free place r an additional student.

ST. KERAN'S COLLEGE—KILKENNY,

resident, the Right Rev. Bishop of Kilkenny, with a Vice-president, and rofessors of Theology, Philosophy, and Scripture.

LAY DEPARTMENT.

[In connexion with the London University, by Royal Charter.]

Prefect, and Professors of Science, Languages, and English Assistant.

CLONGOWES' WOOD COLLEGE—CLARE, COUNTY KILDARE.

The system of education embraces full classical course, Hebrew, Italian, French, German, &c. with History and Mathematics.

DIOCESAN SEMINARY—NAVAN,

Under the patronage of the Right Rev. Bishop of Mullingan.

And other minor institutions.

(We shall commence the history of Maynouth college in our next.)

PROTECTION OF AMERICAN CITIZENS, WHILST ABROAD, IN THEIR RIGHTS OF CONSCIENCE AND OF WORSHIP.

This subject, which was brought up to Congress by memorials from various parts of the country, was referred, in the Senate, to the Committee on Foreign Relations. The Hon. J. R. Underwood, of Kentucky, was charged by the Committee with the preparation of the Report. This task he did in an able manner. We have much pleasure in submitting his Report and Resolutions, which were laid before the Senate a few days before the close of the session. They would have been adopted, without doubt,—though not without debate,—if there had been time. The subject must come up again next session, and the friends of the measure must agitate the public mind, and press the subject on the attention of Congress by numerous and able memorials. Several of the great religious bodies have the matter under consideration. Let them act with promptitude and energy. Opposition will come, we are sorry to say it, from *Romanists*, especially the hierarchy. So far as we know, not a Roman Catholic priest signed one of the memorials sent up to Congress last winter. And yet the measure is a fair and equal one for all. But we will not detain our readers longer from the

REPORT.

"That, in regard to the worship which men owe their Creator, there are two antagonistic principles prevailing to a greater or less extent in the different parts of the world, and which have a powerful influence on human conduct. The one principle is, that the duties of religion, or the worship of GOD, is a personal matter, of which each individual *has a right* to judge and

decide for himself. This principle allows the utmost latitude and freedom of conscience. The other subjects the duties of religion, and the worship which man owes the Creator, to the control of the political power of the State, and allows that power, through ecclesiastical bodies, to prescribe forms and creeds, and inflicts punishment for non-conformity. In other words, the latter principle unites Church and State, and gives the government authority to exercise influence, if not positive control, in forming the religious creeds of the people, by preferring one religion to another, and supporting, by taxation, preferred religious establishments.

"The constitutions adopted by the people of the United States, both State and National, guaranty to each citizen freedom of worship according to the dictates of his conscience. No one is compelled, by law, to subscribe to any particular creed; or to observe any particular form of worship; or to give any church preference over another, contrary to the convictions of his own reason and judgment. In these respects the citizen is absolutely free to act in conformity to his own convictions. He is not bound to give a preference to the religious teacher of this or that creed. He may hear all, and then form his own faith for himself. The government does not dictate. This system of religious freedom and toleration is fundamental with us. We extend it to the people of all nations coming among us. The object of the memorialists is to secure to our citizens, going to other countries, the same liberty of conscience and of open worship which is allowed them at home. Accustomed, as they are, to unlimited religious liberty, and taught from childhood to tolerate in others what they claim for themselves, it is very manifest that the restraints and obstacles interposed to prevent the open worship of God, according to the dictates of their own consciences, when abroad, are regarded by them as unjust and oppressive.

"If the privilege of free and open worship should be conceded to American citizens residing in foreign countries, and it should be the pleasure of the legislative, or imperial power of any republic, or kingdom, which favors a church established by law, to prevent their citizens from uniting with ours in public assemblies for the purpose of worship, (and thus witnessing our religious ceremonies and hearing our doctrines,) they will doubtless be able to accomplish their purposes, in this respect, by an exercise of the same power which enabled them to establish a particular church. When JESUS CHRIST said to the Apostles—"All power is given unto me in Heaven and in earth. Go ye, therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you;" and also, "Go ye into all the world and preach the Gospel to *every creature*,"—the necessary inference seems to be, that it was his design that *every creature* should hear the words of the Gospel; and if to hear, then to judge and form opinions for

himself in regard to the things spoken of. "Faith cometh by hearing, and hearing by the word of GOD;" but, "how shall they hear without a preacher?" From these, and similar texts, it would not be difficult to demonstrate that it was the duty of all nations, professing Christianity, to open wide their doors for the entrance of unlimited toleration? In the command that the Gospel is to be preached to every creature, it is clear that God intends that the acceptance or rejection of salvation, upon the terms of the Gospel, is for the judgment of each individual in his own case. While we believe that CHRIST has thus clearly pointed to the preaching of the Gospel, and unrestricted toleration as the best, if not the only means of evangelising the world, we do not propose to interfere with the laws, religious establishments, or the citizens of other nations. All we ask is, that our citizens, domiciled temporarily in foreign countries, should be allowed by the laws of those countries the privilege of free and open worship according to the dictates of their own consciences.

"There is another subject bearing an intimate relation to the foregoing, which the committee think proper to bring to the attention of the Senate, in connexion with the question of religious freedom for our citizens abroad. It is the right to bury those of our citizens who may die abroad with those religious observances which are so well calculated to soothe the anguish of surviving relations and friends. The deepest emotions of the heart enter into the performance of the last sad ceremonies over the dead. To be prohibited and controlled in the performance of these ceremonies is an interference cruel to the mourner, and productive of no possible good to any one. We therefore think that foreign nations should allow our citizens, dying abroad, to be buried with those religious observances which may be deemed appropriate by their surviving friends.

"With these views the committee recommend the adoption of the following resolutions:

"*Resolved*, That it would be just and wise, on the part of the government of the United States, in future treaties with foreign nations, to secure, if practicable, to our citizens residing abroad, the right of worshipping GOD, freely and openly, according to the dictates of their own consciences, by providing that 'they shall not be disturbed, molested, or annoyed in any manner, on account of their religious belief, nor in the proper exercise of their peculiar religion, either within their own private houses, or in churches, chapels, or other places appointed for public worship; and that they shall be at liberty to build and maintain places of worship in convenient situations, interfering in no way with, but respecting, the religion and customs of the country in which they reside.'

"*Resolved further*, That it would be just and wise, in our future treaties with foreign nations, to secure to our citizens residing abroad the right to purchase and own burial-places, and to bury any of our citizens dying

abroad in such places, with those religious ceremonies and observances deemed appropriate by the surviving relatives and friends of the deceased."

A LETTER TO THE REV. JOHN HUGHES,

ROMAN CATHOLIC ARCHBISHOP OF NEW-YORK.

We would ask our readers to give the following letter, addressed to Archbishop Hughes, a careful perusal, for it ably exposes the sophistries of the letter which his Grace recently published in relation to the Madiai meeting at the Metropolitan Hall, and proceedings which have grown out of that meeting. Respecting *that* letter, the reader will find some remarks in another part of this number.

To the Rev. John Hughes, Roman Catholic Archbishop of New-York:

DEAR SIR—In your remarkable letter of the 18th inst. upon the subject of "The MADIAI meeting," held in the Metropolitan Hall, in this city, in January last, and "the proceedings in the United States," you say: "There are moments when every citizen who feels that he can say something promotive of the welfare of his countrymen, and of advantage to his country, is authorized to give public utterance to his sentiments, however humble he may be;" and you offer it in justification of what you had then written. You will accept it, I trust, as my justification in addressing to you the present communication.

I have read your letter attentively, and cannot but regret that you were induced by any consideration whatever to send it forth into the community, conveying, as it does, the impression that you regard its sentiments as verities, and the belief of them, to be promotive of the welfare of the people. For, with all impartial readers, it must necessarily affect their estimate both of your head and your heart, very unhappily, and also do much to destroy the hope which many had of late entertained, in regard to the Church of which you are an honored minister, and in regard to yourself as a friend of religious freedom, according to statements from your pen made not a great while ago.

It was hoped that the progress of the Nineteenth Century, in literature, arts, science, and civilization, had produced many and important changes in the dogmas and practices of the Roman Catholic Church; and especially, that the intolerance which distinguished it in the "dark ages," had given place to what was more worthy of the Christian name. But the spirit of your letter, the things you have chosen to say, and the manner in which you have executed the whole document, make it quite certain that it is vain to hope, in regard either to yourself as an American citizen, or in regard to Roman Catholicism as a religion, adapted to do good to this or any other land.

No one, on reading your letter, can avoid the conviction, that you descend from your high position, and duties as a minister of religion, who should "study the things which make for peace," to do the work which, if uncorrected by other hands, must result in strifes, and hatreds, and divisions, and other evils. But it is to be hoped that your movements and Romanism too, will be understood, and that what now *seems* to be your purpose, will be thwarted.

Your sneer at England, in the reference you make to her "aristocracy," "nobility," and "gentry"—and your rudeness, not to say insult, to Americans in the affirmation that, in their movements to promote benevolent objects, they are merely "imitators of the English aristocracy," might perhaps have been expected, from a Roman Catholic less enlightened than yourself, and in the heat of controversy—but they were not to have been expected from you. They are, however, deliberately put forth, and they seem *designed* to create and to foster unhappy feelings. England, I know, indeed, has declared for, and defended the rights of conscience, the unrestricted circulation and use of the Holy Bible, and Constitutional Government, too firmly, and faithfully, to hope for favor from Romanists in Continental Europe, or in any Roman Catholic country; but you are in the United States, the land of Liberty, and it was natural to expect YOU to give your influence, whatever it might be, to the cause of freedom, and also that you would treat with decency and respect all your fellow-citizens. But we are disappointed.

There is no "aristocracy" known in America; and yet you speak of such a class as actually existing here, and you affirm, that the "call of the meeting" originated in a disposition to "imitate the English Aristocracy." This representation is very unhappy. The meeting was *not* called in connexion with the meetings held in Europe on the subject, nor in consequence of them. It was called by reason of the claims which suffering humanity urged, and also which members of the Christian Church, imprisoned by a tyrant, simply for reading the Bible, have on the sympathy and kind offices of all Christians. The meeting was purely American in its origin, and in everything that distinguished it.

But suppose it was called in "imitation" of what had been done in England. Is "a philanthropic and benevolent object" less valuable because Englishmen may have moved *first* in regard to it? Certainly not. Your philosophy is defective; and your sneer and mis-statements are not convincing. If an object is worthy, no matter what nation or people move first in promoting it, all should seek to advance it, by all the means in their power.

But it is particularly painful to see you forget the proprieties of your position, and of Christian character, upon so small a matter as the non-establishment, in this country, of what are termed in England "Ragged Schools," and appeal, in the flippant manner you do, to GOD, whose name we are forbidden "to take in vain." Why should you become excited? Do you desire

their establishment, and the introduction of "grades" and "classes" among our people? I know it is thought by some, that your sympathies for the peculiarities of European Governments are of late grown very strong; but these should not lead you to *such* use as you make of the name of GOD. It savors more of the feelings and manners of the irreligious and profane, than of those of the pious, and especially of a Teacher of religion. You say that you wrote "for the welfare of your countrymen and the advantage of your country;" but these cannot be promoted by such examples of profaneness in the ministers of religion. If, therefore, you have occasion to write again, I beg you to be more careful in this respect. Rude and uncalled for appeals to "Heaven," add nothing to the weight, and influence of an argument, while their omission is much more becoming the pen and heart, of one who is invested with the office of an Archbishop.

But I must call your attention to your affirmations respecting what you call the "purpose of the meeting," and its "proceedings." You affirm that "the purpose of the meeting" was "to shut off all free discussion, and to excite an unkind, uncharitable and bitter Protestant feeling against the Catholics of the United States and of the world." You say, also, "the proceedings were in strict accordance with the purpose."

In making these affirmations you doubtless understood your position, and you will, if called upon, demonstrate their truth; or, failing to do it, consent to be regarded as a slanderer. We are constrained to call on you for proof; for we must and do deny your statements to be true. The "purpose" of the meeting was as expressed in the "Call." It was "to express sympathy for the suffering MADIAI, and to devise measures for their relief;" and this was the controlling idea of the occasion, as thousands of the most reliable persons who were present will testify. "The proceedings" were *not* as you represent them to have been; but, on the contrary, the rights and privileges of Romanists were pleaded for, and the defence of them, against all usurpation and tyranny, pledged by the meeting with as much earnestness and good feeling as were those of Protestants; and you, and all Romanists in the community were kindly and earnestly called upon, to unite with us in this effort to advance the cause of religious freedom. You made no favorable response. You refused to coöperate in so humane and noble a work; but a representative of your denomination who, during the progress of the meeting, occupied himself, at times, in "hissing" and in other unworthy exercises, was put forward to disturb, and, if possible, to break it up and to destroy its good effects. How many were associated with him, and placed in various parts of the Hall ready to act at a given signal, I do not know. It is sufficient for me to know that the effort was ineffectual. The plan did not succeed.

And why do you now complain, and berate the conductors of that meeting, as though some wrong had been inflicted by them on you, or on Roman

Catholics? If you are a friend of religious freedom, you were invited to attend the meeting, in common with all others. Did you attend? If not—why not? If you were present in the Hall, as some say you were, why did you not come forward, when a kind public invitation was given to you, and thus prove friendship to the cause, and also, to the unrestricted circulation and use of the Holy Scriptures? But I will not urge you to answer, WHY. An answer might force you to tell a terrible truth, which millions, in this land, are now beginning to believe, by reason of the course which you, and other leaders of the Roman Catholic Church, are pursuing. It might force you to say that you are a Jesuit, and the subject of a foreign Prince, who has nothing more at heart, than the embarrassment of our Republic, in which men are encouraged to act and to think for themselves,—and further, that you are bound by vows you have taken, to carry out the "Instructions," received from that Prince to promote Romanism, whatever may become of all other interests. This would be a terrible confession; but still, if you were governed by the truth, you might possibly have to make it. Would it not be so? Many do more than suspect it.

But when you wrote your letter, you *probably* would have answered as to your non attendance, by saying, that you did *not* believe that the MADIAI were imprisoned for "reading the Scriptures." You said so then. But you will hardly say it now, because it cannot be supposed that you failed to read, in the New-York *Herald* of the 19th inst. a full report of the trial, derived from Italian sources, which was printed by the side of your letter, and which confirmed the popular opinion on the subject, and exposed, in a number of instances, the misrepresentations which your letter contained. But this report contained no facts, that we had not from *reliable sources* before. Your refusal to coöperate, seems to involve more than unbelief.

You are doubtless right, in saying that "the Roman Catholics, in this country, had nothing to do with the trial and imprisonment of the MADIAI;" and had they been "denounced on account of it," you would have been right in proposing, as you do, the inquiry: "Whether any good could result, from denouncing them in public meetings, for an act which they had not power, either to accomplish or prevent?" But they were *not* denounced, and your insinuation is highly improper, indeed morally wrong, and unless you can make the truth of it to appear, it must react upon yourself very disadvantageously.. The community must entertain such notions of your honor, and truthfulness, as are forced upon them by the course you pursue.

I do not deny that the SYSTEM of the Roman Catholic religion, and its Hierarchy, are denounced in America, and of late with much more severity than formerly; because its unscriptural character, and oppressive tendencies, are now more openly avowed, and better understood; but the *Laity*, who have been deluded by the System and its Priesthood, have not been denounced.

On the contrary, they have shared largely in the sympathies of American Protestants, who in a great variety of ways have proved their kindness of feeling toward them, and their readiness to afford them relief; and I am happy to be able to inform you, that very many Roman Catholics have availed themselves of this friendly disposition, and are now happy in the enjoyment of Protestant freedom. Multitudes more, we trust, will soon imitate their example, and enjoy like happiness.

But to another point;—your apparent painful anxiety, that "religion" should be separated from "civil and social rights;" and that everything adapted to alienate the various denominations in the country should be avoided; because the entire strength of the nation, as you intimate, may, at some future day, be needed for its protection. That "the future of this country may reveal dangers from foreign enemies;" and the influences of some who consent to be their tools, though they dwell with us and have the favor of citizenship, no intelligent person, who has carefully observed the course of things for some years past, perhaps, entertains a doubt. But it seems strange to those who have observed YOUR course, and that of other leaders in the Roman Catholic ranks, that you should venture to read a homily to the American Protestant community on this topic. What a pity you had not thought of this grave matter before, and taken "the beam from your own eye before you attempted to take the mote" from the eyes of Protestants! It would have saved a vast amount of outlay, on the part of Roman Catholics, in the form of Lyceums, Institutes, Public Lectures, impassioned orations, newspaper articles, "circulars" from Councils, and such like things, by which it has been sought to bring Roman Catholics into direct and bitter antagonism with other classes of citizens. It would have prevented also that violent onset that is now made by Roman Catholics in all sections of the United States against our Common School system, and also that bitterness of feeling which manifests itself against various American institutions, and Americans themselves, in the coarse and vulgar threats with which, at least, some Roman Catholic periodicals are partially filled. When reading us this homily on cultivating kind and respectful feelings, and doing "the things which make for peace" and unity in the land, had you forgotten your own course? Or did you suppose that Protestants had forgotten it? They cannot forget it so easily. And I will venture to predict, that if the course which you and your associates have pursued on these matters, for some time past, is *not* abandoned, and substituted by one *more kind and respectful to public sentiment and feeling, and the laws of the land*, you will, for yourselves and your denomination, destroy that respect and good feeling which others desire to cherish towards you. You may in time occasion the rise throughout this country, which is sacred to liberty—civil and religious—of a Protestant party, with a view to vindicate and sustain American principles, and our legalized and valued

institutions, against Roman Catholic violence and abuse. It is earnestly hoped that you will not press matters to this result. Protestants, I am sure, do not desire such a result. But if it should take place, and bear with considerable oppressiveness upon Roman Catholics, American Protestants will be free from the responsibility of causing it. On Romanists the responsibility will rest.

But what you have said about the Bible, and the views and usages of the Roman Catholic Church in regard to its circulation and use by the people, should be received with considerable allowance.

Your claim to antiquity as a Church, and to have received the original manuscripts of the New Testament from the hands of their inspired authors, is ridiculous enough, as authentic history assures us that your Church had no existence till after the lapse of CENTURIES from the times of the Apostles.

It did not rise till the spirit of Anti-Christ, which began to discover itself while the Apostles were present, had had time, through apostasies and various corruptions of the doctrines and institutions of Christianity, to furnish the materials, and an opportunity for its formation. Then it rose, in an organized form, but it was too late, by several hundreds of years, to receive anything from the hands of *divinely* inspired writers.

What you say about the printing of various editions of the Bible in Europe, is very well so far as it goes. But it misleads because more is not said by you. To give the true impression, you should have added that these books were restricted to a narrow circulation by the enormous prices at which they were held; and also that those only might have them, who could obtain, from the Roman Catholic Priest, a WRITTEN PERMISSION to that effect. The possession of a Bible by a person, therefore does not depend, in a Roman Catholic country, on a desire to have it, nor simply an ability to pay for it; but on the judgment or caprice of a Priest, who has the control of the matter.

What then is this but a *practical* withholding of the Bible, from the people, by Church authority, notwithstanding the parade you have made of the fact, that the Roman Catholic Church has printed various editions and versions of the Scriptures in Europe? It is, notwithstanding, withholding the Bible from the people; and in all Roman Catholic countries, it is proverbially true that the masses of the people do not have the Scriptures. The large and costly editions they cannot buy if they would, in case the Priest would permit them to do it; and the cheaper editions, furnished by Bible Societies, they are forbidden to receive on pain of "excommunication," and of ruin both for this life and the life that is to come. These things you will not venture to deny in sight of the enactments of the Council of Trent, which are authoritative in your Communion, and of the "Official Bulls" issued within forty years past by PIUS VII. LEO XII. PIUS VIII. and GREGORY XVI.

That the Bible should be printed, by you in America, is not strange, how-

ever hostile your Church may be to its free circulation, for America is the land where the people honor the Bible, as the great instrument in securing their distinguished prosperity and happiness. Opposition, therefore, to the Bible, professedly and openly made by you, would fatally affect your prospects and hopes of success in this land; and you are too wise, not to suppress the expression of disapprobation of its free distribution, as you have suppressed, in the edition which you have approved for American use, such notes as would be sure to hinder your prosperity here, if made known to the public, though they are of canonical authority, and are published in the editions intended for circulation in Roman Catholic lands.

In concluding your letter, you speak of a "new national policy that has been broached in the Senate of the United States, in connection with the case of the MADIAI," and which you truly say, "purports to be a vindication of the rights of conscience, to be secured to all American citizens, in whatever countries they may choose to travel or sojourn," and it appears to meet your special disapprobation, although similar privileges are secured in this country to strangers from every nation of the world. You seem to endeavor in various ways to cloud the subject, and so to embarrass it as to hinder its favorable consideration by the people. But something more clear, as well as forcible, will probably be requisite in order to secure that result.

You say that "there is a confusion of ideas in the minds of those who, with General CASS, plead for freedom of conscience," and you very kindly tell the world what they *would* say, if they only knew how. This is, indeed, very generous of you. But I have looked carefully at what you say about conscience and its freedom, and I am forced to believe that "the confusion of ideas" is with yourself rather than with the friends of the measure contemplated.* With you, if I understand your reasoning on the subject, "freedom of conscience" is the synonym of "licentiousness." But this is by no means the view of those who plead for its being secured to our citizens in every nation with which we may hereafter enter into any treaty; and the phrase

* You speak of "conscience" as an entity—as something having an existence distinct and separate from the human soul, for you say, "God has provided in the human soul a fortress, to which it can retreat, and from which it can hurl defiance against all invaders." What then is it? If it is something *outside* of the soul, which can, in time of need take refuge in "a fortress provided" for it in the soul—what is it? Is it part of *our physical* nature? Where does it belong? From the following sentence, which occurs in a subsequent paragraph of the discussion, where you speak of the laws of a country, viz: "They may be regarded as the public and permanent expression of the aggregate conscience of a State,"—I take it, that in your estimation, "conscience" and "will" are identical. For it is usual to consider and speak of the laws of a people, as the embodiment or exponent of their "will," on the topics to which the laws refer. But I may have failed to understand you. If, however, "conscience" and "will" with you mean the same thing, and if you represent, in this, the views of your Church, no wonder that Rome is intolerant without compunction.

will be understood in its true and proper sense; and the thing signified will be appreciated by the Protestants of this land, notwithstanding all your attempts to embarrass and prejudice it. And, I trust that the "policy," as you call it, in our national legislation, will prevail, and ever hereafter be maintained.

Your statements in regard to some things in the early history of the United States, it is thought, need considerable modifications to conform them to the truth. With what seems to many an unbecoming assurance, you declare that in regard to them, "the assumptions of General Cass are a fallacy." You then set up a claim for Roman Catholics, as the founders of this Government, and the authors of its freedom in the same sense, and to the extent, which such claim should be accorded to Protestants. You put forth a similar claim once before. Then, perhaps, you might have been excusable, on the ground that you had not the means to know certainly that the claim was wholly groundless. But now this plea can hardly be made. That you may not fall into the error of affirming these things again, would it not be well to turn your attention to our history, as a nation, a little more carefully? If you have not time to read extensively, I would suggest that you at least read Mr. Polk's review of your Roman Catholic Chapter in the history of the United States, in which its numerous fallacies are clearly and satisfactorily demonstrated, and the true state of the case shown. Roman Catholics, as such, had little or nothing to do in devising and securing the liberties of this country.

And here let me say, that I am surprised at what appears to be your notion of national honor and glory. You say, "I am persuaded that the country has lowered itself in dignity, if it be true that the President, through the Secretary Everett, has become a petitioner side by side with Lord Roden,"—to "the Grand Duke of Tuscany." In your judgment, then, the Government may not interpose its moral influence, in the way of a request that suffering innocence should be released, without lowering its dignity! I had heretofore thought that to do good, and to seek to promote the prevalence of righteousness everywhere, whether in nations or narrower circles, was praiseworthy and honorable to those who engaged in it. Sure I am, that the Bible teaches such a sentiment, whatever you, an Archbishop of Romanism, may hold to the contrary. If it would be unworthy and inglorious to seek, by moral means, which inflicts no wrong, to induce a Government which is grossly sinning against its helpless subjects to desist from its course; then I take it that the opposite of this meets your idea of dignity and national honor. So then you would have persecution to reign without an effort to check it! It would be the glory of nations to stand by, and hear the shrieks of the despairing, the groans of the dying, and the sobs of the bereaved, or otherwise wretched by reason of the oppressions of those in power in a country, and yet attempt *nothing* for their relief! This may suit you, Sir, and possibly it may be in keeping with the Canons of your Church; but it is as unnatural and heartless

it is at variance with the Scriptures, and with every just sentiment of true tional dignity and honor; but this is not your doctrine when a Roman Catolic is to be relieved. It is in the remembrance of some, that you asked our overnment to interfere with England, to relieve a Romanist—did our digty wane then?

Before leaving this portion of your letter, it is due to say that, in point of genuity and adaptation to the end for which it was designed, it falls not a hit below any other portion. The Catechism, which is offered to Mr. Evett with seeming fairness, but so as to mislead the incautious, and give you air of triumph, and an opportunity to intimate that public opinion in this untry is identical with the "legalized intolerance" of Roman Catholic untries, is an entire evasion of the subject under discussion. "Freedom of nscience" was the thing to be spoken about and illustrated; but you have bstituted licentiousness, and spoken as though the rebukes it received a few ars since by an insulted and outraged community in Charlestown and Philalphia were acts of violence suffered by Romanists "for conscience sake." hose sufferings at the hands of the populace, on the occasions alluded to, were duced by Roman Catholics themselves, and the consequence of many and ost aggravated acts of wickedness on their part. I have no apology to make r mobs, but when the causes of them are misrepresented in order to inflict wrong on our national character, it is proper to offer a correction. If you e familiar with the history of those cases, you must be aware that I have w placed them in the true light, as to their causes.

I do not deny the existence, to some extent, and in some individual cases, religious bigotry in this country, among Protestants. It is a defect, and is be deplored, wherever it obtains. But, I do deny that "intolerance" obins with them to the extent, and in the form, which your statements and ustration seem designed to affirm. The principles of "religious freedom" e sacredly guarded and cherished by our people, and as no slight evidence it, I might cite your own undisturbed state, while you preach, and write, rrangue, and publish, and say and do so many things which are so entirely variance with public sentiment and feelings. Few in the land would say hat you, without blushing or apology for its insulting character and want truthfulness, have said in the letter under consideration, about American tizens, in general, and about some of our most distinguished functionaries in tate, in particular. You furnish, therefore, in my judgment, in your own se, a fair and full refutation of your assertions about the social intolerance this land. But I must close. I have written to "promote the welfare of y countrymen, and the advantage of my country," by setting right what ou had put wrong, and restoring order where you had produced confusion.

AN OFFICER OF THE AMERICAN AND FOREIGN CHRISTIAN UNION.

NEW-YORK, Feb. 26. 1853.

The Home Field.

During the past month we have received reports from all, or nearly all, the missions sustained by the society in this field, from Boston to New Orleans. Everywhere the work of family visitation, Bible reading, and familiar conversation, of holding little meetings in private houses for prayer and exhortation among the Irish Roman Catholic population, is prosecuted with diligence and much encouragement. The truth is, in this quiet and effective way, gaining access to many minds, and finding, as we have reason to believe, a lodgment in many hearts. Our Irish missionaries in New-York and Brooklyn, Boston and its vicinity, Albany, Rochester, Chicago, New Orleans, and other places, give us many pleasing and encouraging details of their work.

Our German missionaries in New-York, Newark, Buffalo, and Pittsburg, are not laboring in vain, if we may judge from their reports.

The French missionaries in middle Vermont, in northern and eastern New-York and Detroit, are doing well. In the last named city the Rev. Mr. Hof, our missionary, has been ordained by the Presbytery of Detroit, and a church is about to be organized, a fact which shows that the truth has gained, it may be hoped, a permanent foothold among the French and Canadian population, which is large, in that place.

Our French missionary in New-York has commenced also a service in Brooklyn, and preaches in each city every Sabbath. The following extracts from one of his late reports will be read with pleasure.

"According to the hope expressed in my last, our church in New-York has been regularly organized, under the name of the '*Congrégation Française et Eglise Evangelique à New-York.*' I have the pleasure to send you two copies of our constitution.

"About twenty persons have already joined the church, and we expect that soon several others will do the same.

"We have already chosen our Board of Trustees, and in the course of a few days we intend to proceed to the election of our elders. After that we will make application to the Third Presbytery of New-York, to be received under its care. We have some hopes that the Presbytery will recommend our enterprise to the different churches in the city, so that the society may be relieved, if not entirely, at least nearly so, of the expenses.

"Since the opening of the new place of worship in Brooklyn we have not had any diminution in the number of our hearers in New-York, as I was afraid would be the case; but till now the attendance has not been very large in Brooklyn. Notwithstanding that, having every reason to expect that the service in that city will be a permanent one, we intend, if possible, to have our place of worship in New-York a little farther up town. To that effect we have made application for the use of a hall in Broadway, between Grand and Broome streets. This would be every way suitable for us, and if the rent be not too high we will remove there. A good many of our people are living up town, so that that place would be a central one; besides that, it would be very important and convenient to have our place of worship on Broadway so that French people going up and down every Sunday and other days would be made aware of it.

"If we make that change, we suppose it will enable us to make a new trial to establish a Sunday School; as the distance would not be so great that the children cannot attend regularly.

"It gives me pleasure to say that the organization of our church has already had a good effect upon some people who had been undecided in their views and feelings in regard to Christianity.

"For all these reasons I am led to indulge the hope that our enterprize has now seen its more difficult days, and that the usefulness of that church which the Society has so helped to establish, will be greater and greater every day."

The Board have decided to remove Mr. Monsalvatge from Brownsville in Texas, to Panama. The reason for making this change is that the Mexican population in the former place has become very inconsiderable in comparison with what it was for a few years after the late war. Indeed, throughout Texas the Mexicans have been retiring gradually and steadily to the right bank of the Rio Grande, where they find themselves in more congenial circumstances, among their own nation, than amidst our American people. Mr. Monsalvatge is quite ready to remove, and rejoices in the prospect of an enlarged field of usefulness in South America. He thinks that those who have been brought to the knowledge of the truth at Brownsville will find the instruction and care which they need among the Protestants on the ground.

The Board have recently augmented the number of laborers in the Home Field by the appointment of three missionaries,—one German, one Englishman, and one Canadian—who, we hope, will be efficient laborers in the work of the LORD.

Foreign Field.

CANADA.

Letter from the Rev. Dr. Wilkes, Corresponding Secretary of the French Canadian Missionary Society.

Montreal, 6th January, 1853.

REV. DRS. FAIRCHILD AND BAIRD,
Secretaries American and Foreign Christian Union.

"DEAR BRETHREN:—On the receipt of your last remittance of $250 I sent you a sketch of the then state of our work among the French Canadians of this province. That was some months ago. I learn from our treasurer, who has recently seen you, that you desire more frequent communications from this field. Allow me to fulfill that desire, as it respects the present moment, by sending you the translation of a document which was drawn up a few days since by the Rev. J. Vemier, who has been for a number of years a teacher in an Institute at Pointe aux Trembles, and who was ordained five days ago to the work of the Christian Ministry. I send you a slip containing an account of the services on that occasion, from which you will perceive that ministers of various denominations united in them, and that the interest taken in them by our community was very great. Not far from 1500 persons were present

"The document was drawn up at my request, for the purpose of affording to our friends in various places an idea of the work already done under the Divine guidance and blessing, and that all might perceive that the picture is full of promise. Your society has aided and is helping this work, therefore the readers of this communication in your journal may with all propriety regard it as in some sense an account of your doings, as Foreign Evangelical Society, and American and Foreign Christian Union, through us. You will perceive that the Rev. J. Vemier, the writer, regards the statistical part of the document as purely *approximative.*

"Rev. Dr. Wilkes.—The approximation which I have promised to send you, and have so long delayed, is at length finished.

"I owe you some words of explanation, as well upon the plan which I have followed in the compilation of this important document as upon the cause of the apparent slowness which I have used in its execution. Before commencing the work I proposed to myself two questions.

"1st. Ought the estimate demanded to extend, in regard to results, beyond the precise limits of the field of our Society; ought it to make mention of results which may be regarded as within the domain of *faith*, that is to say, results hidden, impalpable, invisible, yet real?

"2d. Ought this estimate to recognise all the individuals who have left Popery, whether they have been brought to the knowledge of the gospel through the direct influence of the Society, or have been indirectly influenced by said Society through the instrumentality of those who are the fruits of its labors?

"To both these questions I have answered in the affirmative, and now divide my task into three sections, keeping in view the above understanding.

"(*a*) Estimate of the above described hidden and invisible results.

"(*b*) Estimate of the individuals brought to the knowledge of the Gospel under the indirect influence of the Society.

"(*c*) Estimate of individuals brought to the truth through the direct influence of the Society.

"Some words of explanation, and a few citations of examples, will make my idea and my reasons fully understood.

"(*a*) A great number of persons still externally attached to Papism, are dead in faith—they have no confidence in it. A still greater number fully convinced of the sufficiency of the merits of CHRIST, will remain still a long time, probably, attached to their senseless ceremonies. Some instances will explain these apparent contradictions.

"Some years since an old man, on the brink of the grave, sent for a missionary, who told him of the love of JESUS. The old man's face beamed with joy, his soul was filled with secret consolation. He meditated upon the great truths of salvation during the few days of life which remained to him. The vain rites, which the priest, at the request of his family, performed near his bed, appeared in no way to affect him. It is true, the priest buried his body, but may we not believe that his soul was carried to Abraham's bosom?

"Only a few months ago a young woman was called from this life. Before her departure a very touching scene occurred between her and her young husband. 'Listen!' she said to him, 'You remember doubtless that sometime ago a Swiss stopped at our house. He read in the Gospel. I have never forgotten the words he read, and now I die happy because I have believed. Yes, I have believed that the blood of JESUS washes away all sin. Adieu, my dear husband, but listen to my last advice. When I shall be here no more, go to that man, *buy the Gospel*, (meaning the Holy Scriptures,) *whatever it may cost.*' The young woman died happy, and the man in conformity with the wish of his dying wife has procured what she urged him to obtain. (We have these facts from himself.)

"Again. During the course of my journies last summer I entered the

house of a poor person. A very aged woman was seated near the fire place. 'Madam,' I said, 'you are old, and near your end, do you know where you are going?' She replied, 'Yes sir, I am going to heaven. I believe in JESUS. I rest on his merits.' 'Madam,' I continued, 'since you believe in JESUS, may you indeed *rest* on him for salvation. But why do you make use of these rosaries which I see hanging at the foot of your bed?' 'Ah!' said she, 'I a poor ignorant old woman, when I heard Mr. Vessit* read the Bible, I believed all that he read, because it is from the gospel;—but through fear of deceiving myself and making some mistake, when I have prayed to the LORD JESUS, I say also my beads to the Virgin. I have perfect confidence that if I sin in this, GOD will pardon me.' The simplicity, the sincerity, yet the ignorance of this poor old woman, drew tears from my eyes.

"What is the number of French Canadians belonging to one or the other of the three categories of which I have just cited instances, GOD alone knows. I am inclined to believe that it is great. But here there can be no possible estimate, and I need not further enlarge.

"(*b*) Under this section let me cite the following instances which will illustrate its meaning.

"A poor shoemaker was brought to the knowledge of the LORD in Quebec. He placed two of his sons at the Institute. Somewhat later the father and the sons went to reside in a little town on the shore of Lake Champlain. There he announced the truth to his fellow countrymen. The LORD has abundantly blessed his efforts. A good number of Roman Catholics have left Popery after hearing the preaching of this child of the French Canadian Missionary Society.

"Above twenty-five scholars, as many girls as boys, have come from Ogdensburgh. Many of them on their arrival at the Institute were still Papists. But they have been converted in our schools. Returning to their city they have announced the Gospel to their neighbors, their relatives, and their friends, and many around them have embraced the truth.

"I could cite numerous instances of this kind. Our converted scholars are living at Hudson, New-York; at Jericho, Vermont; at Chicago, Illinois; at Watertown, New-York; at Boston and Lowell, and Belleville, Connecticutt; and at Emery, &c. &c. All these young people have labored and do labor to spread the good savour of CHRIST around them.

"Here too, it is impossible to form any estimate whatever. It is enough to know that in a single place, and by means of a single individual, a dozen persons have been brought to the Truth; and that in another place twenty-five persons have shaken off the yoke of Rome through similar instrumentality.

* One of the Scripture readers of the Society.

"(c) This section must consist of the following statistics, which are necessarily imperfect, and are under the true state of the case.

Montreal City,	from 60 to 70	persons,
Belleriviere and the environs,	" 30 to 35	"
St. Therese,	" 50 to 60	"
Buckingham,	" 6	
East Hawkesbury and environs,	" 30 to 35	"
Mascouches,	" 16 to 18	"
St. Lin,	" 9	
Eastern Townships,	" 20 to 25	"
L'Islet,	" 8 to 10	"
Quebec,	" 12 to 15	"
Ramsay and environs,	" 30 to 35	"
Industrie and environs,	" 20 to 30	"
Pointe aux Trembles,	" 22	
Detroit, Michigan,	" 2	
Without designation of parish,	" 30 to 50	"
At the Institute, boys,	200	
" " girls,	60	
	From 636 to 681	persons.

"While giving to my statement the name of approximative statistics, I do not hesitate to say that it is not very far from the reality. Without forgetting that the Christian finds strength in humility, my researches have filled me with consolation, and I doubt not will induce you to bless the LORD with me. The good seed has been widely sown; and the good fruits are found in many places, widely separated, exerting a blessed influence all around. It is in the peace and love of GOD that I have the honor of presenting you my respects.

Yours sincerely,

J. VERNIER.

"Our Treasurer mentioned that he had conferred with the proper officer of your Society concerning a new edition of the French hymn book which you have published. It appears that you had but thirty copies in hand, and that if we were prepared to order several hundred, an edition would be put to press immediately. Our committee instruct me to say that they will take two hundred and fifty copies bound in sheep, or in some strong cheap binding; but they recommend that the size be somewhat modified for the convenience of carriage in the pocket. We are disposed to suggest a neat 18mo. size, or perhaps rather 24mo. about five and a half inches long. We

understand the cost will be about fifteen cents per copy, for such a number. As our missionaries are greatly in need of them, the sooner they could be forwarded to us the better. Our anniversary will occur on the 27th instant. Will you be in funds to complete your kind grant before our accounts are made up? It would give us pleasure to see either of you, or any friend of the Society, on that occasion.

"With much respect, I remain dear brethren, yours faithfully.

"HENRY WILKES, General Secretary."

SWEDEN.—A LETTER FROM OUR MISSIONARY, Mr. ROSENIUS.

Stockholm, Dec. 24th, 1852.

To the Rev. Dr. BAIRD, New-York.

MY DEAR AND REV. SIR:—In my last letter I spoke mostly of myself and my own experience and very little of my brother Ahnfelt. This time I will take a contrary course and let him speak. My occupations in Stockholm continue the same, but they constantly increase in number, from the continual increase in the number of visitors, correspondants and persons coming to seek advice—while our Meetings have been so crowded that I have been obliged to divide the people who came to hear me into classes, giving them different hours and different localities. I begin with giving you the extracts from Mr. Ahnfelt's letter of the 3d of December.

"In the beginning of September I returned from my journey to Scania, and Denmark, and came home to Carlshann, where, as usual, I had meetings every week. The last seemed to be particularly blessed, by the impressions it left on the minds of three young girls, who up to that time had been deeply engaged in all the vanities of this world. One of them almost immediately commenced a life of faith, which according to later accounts seems already to flourish and bear fruit. She has gone successfully through a severe temptation. The other two are seriously engaged in seeking the LORD. Towards the end of September I went to Smoland, where I remained some time with the good old Baron W. Rappe. Many of his tenants and of the neighbors came to be present at our meetings. The eldest daughter of the Baron Ingeborg gave me great cause of rejoicing. She seemed just to want the Gospel word of freedom, and rejoiced in the mercy of CHRIST. How wonderful, when we consider how cold and indifferent she was to spiritual things when we saw her in Stockholm! The LORD can bring about great changes!—From Tagel I went to Herrestad to the excellent old Mrs. Peterson, a German lady, who is very active in spreading the knowledge of the Gospel, and in all good works. There we had delightful meetings, and I praise the LORD for what I was permitted to see there, and for His sending me, as I believe, in an accepted time. At the missionary meeting I spoke on what

has sometimes been called the little Bible—the words, "*God so loved the world*" etc. and the Spirit of the LORD moved our hearts with might, and brought down many blessings. The chief source of rejoicing was, that a clergyman, Mr. Davidson, a good man, came to life and faith in CHRIST. He was so "anointed with the oil of gladness" that it was delightful to see him. I do not think any one of us will forget the moment when he, with tears, stepped before those assembled, and with his whole heart praised the LORD for His great mercy, and the precious Gospel through which he was now enabled to believe that he had the forgiveness of his sins. It was indeed a peculiar and a pleasing sight to see a minister weep for joy at having his sins forgiven. It made a deep impression on all assembled. I pass by much of interest that passed among the common people, and only mention what appears to me the greatest wonder, when any of the nobles, or the worldly-wise, are called, as the LORD Himself has proclaimed that there would not be many such. I went from thence to Wrigstad, another headquarter for the Home Mission in the province of Smoland. There also pleasant experiences. One place that had been open to us, the house of Mrs. W., will soon be shut up in consequence of the arrival of another clergyman, who is inimical to our Meetings; but then the LORD has inclined the heart of another person, whose wife has become pious, to offer us his spacious hall. Five or six clergymen from the neigboring parishes came to our meetings in this place. In the town of Linkiping, to which I afterwards proceeded, I found great changes going on. Many who have known only Moses, now know CHRIST. Some of the high and mighty have come down and joined the despised party of the Nazarenes. We had an excellent locality for our meetings at a large countryhouse in the neighborhood, belonging to a rich man who loves the truth; and our old persecutor, the clergyman Ryden, now left us alone, not succeeding the last time, when he even appealed to the Governor of the province to assist him in molesting us. I went to various other places, and have reason to thank GOD for all His gracious support, and the work that is going on."

(To be continued.)

We have others from France and Haiti, which we are not able to give in the present number. Our friends in Paris call loudly for help. Their treasury is exhausted. Trials seem not to discourage them. The Board have voted the further sum of 3,000 francs, making in all more than 15,000, (or $3,000,) since the first of April, last year.

Our Chaplain at Rome is much encouraged in his work, and thinks that his labors among our countrymen in that city, this winter, has not been in vain.

Juvenile Department.

DIALOGUE NO. 4.

BETWEEN A FATHER AND HIS SONS, EDWARD AND WILLIAM.

Father. Well, my children, are you ready for another conversation?

Eddie. Yes, dear Father; it is now a month since we had our last, and I am quite anxious for another, for the subject about which we began to speak in our last dialogue has interested me very much, I have often thought of it since.

Father. Can you tell me Willie, what it was?

Willie. Yes dear Father. You told us which Nations are Protestant, which Roman Catholic, and in which the Greek Church, and other Oriental Communions or Churches are found.

Father. Yes, that is right; but was that all?

Eddie. No, Father; you also told us which Nations are the most powerful, and you said that Christendom, with about one-third part of the human race, is more powerful than all the other Nations combined. And this is a point on which I should like to hear something more; for I do not think that I quite comprehend it.

Father. Well, we will devote this evening's conversation to it, although it was my purpose to enter upon another subject. I was in hopes that we should be able to set out to-night on a long tour throughout the entire world, to see what may be most interesting in each country, beginning first with the Christian countries.

Willie. That I should like amazingly. But it will be a very long tour indeed, I think. It will take a good many evenings to get through it.

Father. Yes, my child, it will require many conversations; but there will be much to interest you; and then we must not spend too much time on any one country. You know that my object in these conversations is to give you as correct an idea as I can of the moral, or rather religious state of each country; although I shall have a good many other things to say, as we go along, which I trust will keep you awake.

Eddie. I think that we shall not get asleep. But tell us, dear Father, how it has happened that the Christian nations have become so powerful as to govern the other parts of the world?

Father. I did not exactly say *that*, my dear boy. What I did say was, that Christendom has almost all the commerce of the world, by far the greater part of the wealth of the world, the arts, the science, the military and naval power, the high civilization, the literature. In a word, whatever makes one nation superior to another, in power, influence, happiness, belongs pre-eminently to Christendom, or the countries which are nominally Christian.

Take for instance, Commerce. The Heathen and Mohammedan nations have but little commerce, in comparison with the Christian nations. What commerce has China, Japan, India, or even Turkey and her dependencies, in comparison with England, France, or the United States? What commerce, have all the Heathen and Mohammedan countries, in comparison with the Christian countries combined?

Eddie. Very little, if my geography rightly informs me.

Father. Just so it is with *wealth.* There is a good deal of wealth in the hands of the natives of India, China, Japan, and Turkey; but the wealth of Great Britain, France, Germany, Holland, Russia, Austria, the United States, and other Christian countries, far surpasses it. Most of the nations which are not Christian, are comparatively uncivilized, and many entirely so; and such people can have but little wealth. And so in regard to the Arts, both the useful and the ornamental; in both, the Christian nations far excel the Heathen and Mohammedan nations. The Chinese, the people of India, the Persians, the Turks, and many others have some knowledge of the useful arts; but they are much inferior in this respect to the English, the French, the Germans, the Americans, the Italians, and some others. And as to the Fine Arts, they know very little about them.

Willie. Yes, that is plain enough, if we may judge from the specimens I have seen in the Museums; and some things which you have brought home from your visits to Turkey, and parts of Asia and Africa, as well as the Indian Tribes, in the West.

Father. As to Literature, there is very little in most Heathen and Mohammedan countries, and in many nothing at all. There is some literature in Turkey, Persia, China, India, and Japan; but it is much inferior to what England, Germany, France, the U. States, and other Christian countries possess.

Willie. I heard you dear Father, say once, that you could have carried in your arms the entire library of the Sultana of Turkey, which you saw in the Palace at Constantinople.

Father. That is true. And as to some other things, how much the Christian nations are in advance! For instance, it is not fifty years since the first successful attempt was made to build a steam boat; now there is scarcely a river in all Christendom, or a lake, or sea, or bay, on which there are not steam boats. And they are beginning to plough every ocean.

Willie. Do you know dear Father, how many steam boats, and steam ships there are in the world.

Father. No, my child; but the number is great; probably not far from eight thousand! And then there is the Rail Road, and the Electric Telegraph, many thousands of miles of each now exist, and all, or nearly all, in Christian countries. And the Printing Press is scarcely known outside of Christendom, except where Christian Missionaries have carried it.

Eddie. But, dear Father, I was much surprised to hear you say that the Christian nations have nearly all the *military* power of the world in their hands. I am quite aware that it is so in regard to the *naval* power.

Father. It is true also in regard to the military power. There are no Heathen nations that have any military strength but China and Japan, and they have but little in comparison with Russia, England, France, and some others. England governs India, with its one hundred and twenty millions of inhabitants; and she compelled China, a few years ago, to do very much as she pleased. And as to Turkey, which is the only Mohammedan country of any strength, she exists only because the five great Christian powers of Europe agree that she may exist. The Turkish Empire has thirty-six million inhabitants, or about as many as France has, and nearly as many as are in Austria; but the Turkish Empire is not as strong as even Prussia.

Eddie. But Turkey was once very powerful, for her armies marched twice up to Vienna, my history tells me.

Father. That is true. She even marched her armies up to Salzburg, in the South of Germany, in the year 1415, in the reign of Amurath II. The second time she marched her armies to Vienna was in the year 1683, when John Sobieski, the king of Poland, came with his brave Poles and chased them away. In the tower of the old church of St. Stephen, in that city, there are two or three cannon balls which were thrown into it by the Turks at that time.

Willie. But what has made the Christian nations so much more powerful than the Mohammedans and Heathen?

Father. The Gospel has done it. Christianity has exerted a happy influence upon the nations in many ways. It has taught the rulers and the people to have a proper respect and feeling for each other, in a good degree; it has promoted the education of the masses; it has softened the rigor of servitude, or slavery, wherever it existed in lands which have become Christian; it has secured better laws; it has promoted liberty, and in many countries given constitutional forms of Government; it has done away with polygamy, one of the greatest hindrances of civilization; it has increased the industry of the people, and taught them the principles of morality, as well as the fear of God. In these and many other ways, it has elevated the nations which have embraced it. And it is a remarkable fact that the nations which now have the most of a pure Christianity are most advanced in civilization, and enjoy the most prosperity.

Eddie. Dear Father, will you not change your purpose and give another evening to this subject? For you have just named a point on which I wish to hear more—the comparative civilization and power of the Christian nations.

Father. Well, I will do so; *that* shall be the subject of our next conversation. And so good night.

EXTRACTS FROM A LETTER FROM ROME,

Addressed to the Children of a Sabbath School.

"I remember what interesting news we used to hear occasionally about the missionaries, from M—— and others, when they read letters, or related anecdotes of the success of their labors, particularly in the conversion of some of those poor heathen children. (I hope bye-the-bye, that your Missionary Association is still flourishing, and receives your regular penny contributions every Sabbath. You must not let it go down, or be neglected. It is *your* missionary society, and you must take good care of it.) I wish it were in my power to send you from this place such news as we used to get from India, or Persia, &c.; but I am sorry to tell you, that it is a great deal more difficult here to teach children, or grown people either, the Gospel of our SAVIOUR, than it is in those pagan countries. A missionary here could not give a tract, or a Testament, to even a little boy or girl, without danger; much less would he be allowed to preach to the people in their own language. You must pray, my dear young friends, that GOD will hasten the time when the little Roman children as well as their parents may be taught to love and follow the LORD JESUS CHRIST, the only SAVIOUR of sinners. Do you ask what these people worship? Why, some of them pray before a picture, and some before a statue; some ask one *saint* to intercede for them, and some another. Sometimes they pray before the image or picture of JESUS CHRIST; but they generally represent him as a little baby in his mother's arms; so they think if they ask his mother for what they want it is much better, and they are more likely to get it. They are, indeed, very much to be pitied for their ignorance of the blessed SAVIOUR. But, dear children, how ought we, who have our Bibles, and know the only true way of salvation, be thankful that we were born in a land where the Gospel is known, and where we are taught to love the LORD JESUS CHRIST, and come to him alone for all we want. Let us resolve that we will be his disciples, and live and die putting our trust in him alone."

Movements of Rome.

The most remarkable event which we have to record under this head, that has occurred since our last number went to press, has been the appearance of a letter from Archbishop Hughes, addressed to the editor of his own organ, the *Freeman's Journal*, and which was copied into the *New-York Herald* on the 19th of February. This letter re-

lates to the meetings held in Metropolitan Hall, January 7th, and elsewhere, in behalf of the Madiai and the other sufferers in Tuscany, "for the testimony of JESUS." This letter we have just termed a "remarkable" one; and such it is on many accounts. It has called forth many replies, some of them very able. One of the earliest was that of the Rev. Dr. Durbin, which appeared in the New-York *Daily Times* a few days after the epistle of the Archbishop. It was an able and valuable response to the plausible sophistries of the Roman Catholic metropolitan. A few days later still, appeared in the same paper, the very full and satisfactory letter to the Archbishop, which we have transferred to our columns. It takes up and discusses well nearly every topic of importance which his Grace's letter treats of. The author of it might have said more about two portions of the Archbishop's letter than he has done. One of these is the opposition which he makes to the noble efforts of General Cass and others, to secure religious liberty and protection in the right of worship for our American citizens when travelling or residing in foreign lands. Archbishop Hughes has the heart to berate these gentlemen, for proposing one of the fairest measures that ever came before our Congress; a measure equal and just for all. And why does Archbishop Hughes oppose this movement? Because he fears that it may operate favorably for Protestantism in Roman Catholic countries! He is willing, perfectly willing, nay, even desirous, to see Protestants shut up in some Papal countries, to the necessity of attending Roman Catholic Churches, or else go nowhere, rather than that they should enjoy the right to worship GOD there according to their consciences! He knows well, that nearly every Protestant country in the world will allow American Romanists to have their own worship whilst residing in them. If there be an exception, it would be Norway and Sweden. We are not sure that even they would forbid American Roman Catholics, should there be any, residing at Christiana or Stockholm, to have a chapel for their own worship. But there are many Roman Catholic countries, where at present, American Protestants cannot have a chapel and a public worship of their own. Archbishop Hughes knows that such a chapel could not be open one week in Rome, unless under the ambassador's roof. And this state of things he is desirous to see continued! Was there ever displayed a more contemptible spirit in any man who calls himself an *American?*

There is another point on which more ought to be said to Archbishop Hughes. He berates President Fillmore and Mr. Everett for

interposing their kind offices in behalf of the poor Madiai, and affects to consider this act derogatory to the government! And yet he and his friends most earnestly desired this same President Fillmore and Mr. Webster, to do precisely the same thing in behalf of Smith O'Brien and other Irish rebels now in Australia—namely, write an *unofficial* letter to the Queen of England in their behalf! And to induce Mr. Fillmore to do this, a great deputation of Irishmen, Roman Catholics, nearly all, went on to Washington, to lay the matter before him! Was there ever such inconsistency since the world was created?

We are heartily glad that Archbishop Hughes has come out as he has done. The more frequently he does so the better. If he, and the editors of such Roman Catholic papers as the *Freeman's Journal*, the Boston *Pilot*, the *Shepherd of the Valley*, and the *Catholic Mirror*, will only continue such utterances as they have been giving the last six months, or a year, our American Protestants will begin to understand something of the true nature, the never-changing nature, of the Roman Catholic Church. They are fast getting their eyes open. The hostility of that Church to every thing worthy of the name of civil and religious liberty—excepting always it be in Protestant countries, and for *their* benefit—is becoming more and more manifest every day. In Europe,—in Papal Europe,—as well as in the Papal parts of our own hemisphere, this has been long known and felt. With us, it has been often affirmed, but by many good people not believed. There will soon be no room for even a *doubt* on this subject.

View of Public Affairs.

On the 4th of March, at one o'clock P. M., in the presence of a vast multitude assembled on the east side of the Capitol, the Hon. Franklin Pierce took the oath of office, which was administered to him by Chief Justice Taney. After this he delivered his Inaugural Address, in a clear and powerful intonation, which caused it to be heard by many thousands of persons. This Address has by this time met the eye of nearly every man, woman and child, that can

read, in this great country,—and scarcely even excepting California and Oregon. It was an imposing sight. On the extensive platform, erected for the occasion, were the Judges of the Supreme Court, the Senators and Representatives, Foreign Ambassadors, and many other distinguished gentlemen, and not a few ladies. Mr. Fillmore, on whose shoulders had rested the cares of government for the last two years and eight months, was seated at the right hand of Mr. Pierce, and must have felt, when his successor in office bowed his head and let fall his right hand, as he took the oath, that his *heart*, as well as his *shoulders*, was relieved from a mighty burden. Few men have descended from the Presidential Chair with more grace than he has done. His treatment of Mr. Pierce and the gentlemen who were to compose his Cabinet was eminently kind and courteous.

As usual, much of the business of Congress was transacted most hastily at the last moment. Although both houses continued in session all the night of the 3d of March, and far into the forenoon of the day following, many important bills were not acted on, and of course failed.

Our new President enters upon his duties under favorable auspices. May it please GOD to "endue him plenteously with His grace," and guide him in all his deliberations, both as to the choice of men and the devisement of measures, so that the good of this nation and the kingdom of the LORD may be advanced during his administration. May such be the prayer of all our readers.

From Europe, the news of the past month has not been without interest. An abortive attempt at Revolution, in Milan, has increased the Austrian rigor. There has been an attempt to assassinate the Emperor of Austria, and the state of things in Hungary is represented as very unquiet. In France, all has been tranquil. The nation has, at length, recovered from its surprise at the Emperors marriage. The war between the Montenegrins and the Turks continues, and there have been rumors of difficulties between Russia and Turkey. The prospect is not as fair, all things considered, for long-continued peace and tranquillity in Southern Europe, as it was two or three months ago. But we have no serious apprehensions about the matter. It is our privilege, as well as duty, to labor and pray for that kingdom which consists in "righteousness, peace and joy in the HOLY GHOST." And indeed, there is little else in this world that is worth seeking for with much earnestness.

NOTICES.

THE MISSIONARIES OF THE SOCIETY are respectfully requested to forward to the Office, No. 17 Beekman-street, New-York, their ANNUAL STATISTICAL Report, without delay. The commissions which are held, specify the things which should be comprised in the Reports. Let them be prepared with great care and accuracy, according to the form given in the Commissions, and also contain such other statements and facts as may promote the interests of the cause for which the Society labors.

THE AGENTS OF THE MISSIONARY, AND OF THE PUBLICATION DEPARTMENTS will confer a favor, by making the returns needed, to close the accounts for the year, ending with the first of April, also a corrected list of the subscribers for the Magazine, and of Life Directors, and Life Members of the Society, in their respective neighborhoods, or districts, at as early a day as practicable.

ANNUAL SERMON.—The Annual Sermon before the Society will be preached Sabbath evening 8th of May next, by the Rev. Dr. Kenneday, of Brooklyn, New-York. The place will be published in our next number.

The usual Anniversary Exercises will be held Tuesday morning May 10th, at half past 10 o'clock, in the Metropolitan Hall, in Broadway, opposite Bond-street. We trust it will be an occasion of much interest. Addresses by distinguished speakers may be expected. The public are invited to attend.

Notices of Books.

THE TEACHINGS OF THE ROMAN CATHOLIC CHURCH, COMPARED WITH THE HOLY SCRIPTURES. This work is just published by the American and Foreign Christian Union, it forms a volume of 256 pages, 18mo. which is of rare excellence. It is invaluable to those who desire to know the truth in regard to the Roman Catholic system of religion, and to be fortified against its errors. The doctrines of the Roman Catholic Church are concisely and fairly stated, with references to acknowledged authorities, and are contrasted with the teachings of the Scriptures, on the same topics. Her inspired text is quoted in full, so as to present the truth in an easy and satisfactory manner. Heads of families, Ministers of the Gospel, and teachers of Sunday Schools, will find it a valuable accession to their libraries. It should be in the hands of all the children and youth of the land. For sale at the Depository, No. 17 Beekman-street, New-York. Price 38 cents single copy, usual discount to the trade.

THE LIFE OF THE REV. HERMAN NORTON. This is a small volume of 198 pages, 18mo. published by the American and Foreign Christian Union. It is printed on good paper and with clear type. It comprises the very able and appropriate funeral sermon, preached by the Rev. Dr. Tappan, on the occasion of his death, with "Brief Reminiscences" of him, by the Rev. Dr. Lansing, of whose church, Mr. Norton in early life, was a member; and an interesting "Introduction" by the Rev. Dr. Thomas De Witt. To these are added from Mr. Norton's pen, two valuable productions, addressed to American Protestants, entitled "Startling Facts," and "Signs of Danger and of Promise,"

the whole making a volume of much interest, both to the personal friends of Mr. Norton, and to the Christian community. For sale at the Depository, No. 17 Beekman-street, New-York. Price 38 cents for a single copy, usual discount to the Trade.

MEMOIRS OF ROBERT AND JAMES A. HALDANE: forming an octavo volume of 600 pages, handsomely printed and issued by R. Carter & Brothers. This is one of the most interesting and valuable books which have appeared in these times. The Haldanes were remarkable men, for deep piety, great acquaintance with the word of GOD, and ever-burning zeal. It has been our lot to see many of the fruits of Robert Haldane's labors in Geneva and in Montauban, France. We have often heard Merle, D'Anbigne, Gaupar, Malan, Guers, Fred. Monod, and others, speak of his remarkable visits to those places. Few men have accomplished more in our day for the revival of true religion, than these excellent brothers. The volume contains a large amount of most valuable information of a general nature.

KITTO'S DAILY BIBLE ILLUSTRATIONS, (Vol. iv.) THE MYSTERY SOLVED, by Dr. Dill; THE HOLIDAY HOUSE; HOME, OR THE COUNTRIES OF EUROPE DESCRIBED, by the author of "The Peep of Day," are valuable works, issued by the Carters. We have spoken of Kitto's volumes in our former numbers; we have copied largely from Dr. Dill's admirable and invaluable work on Ireland, the best ever published on that subject. The other two are charming books for youthful readers, indeed for many who are no longer young.

REFORMATION PRINCIPLES: as exhibited by the Reformed Presbyterian Church in the United States, is just such a little work as all should read who desire to know the doctrines and history of that excellent body of Christians who are more commonly known under the name of the *Covenanters*. Published by G. & H. Miller, New-York.

GUIDE TO KNOWLEDGE, by Eliza Nobbins.
HISTORY OF GREECE, by Miss E. M. Sewell.
THE CHILD'S FIRST HISTORY OF ROME, also by Miss Sewell.
A GUIDE FOR THE YOUNG, by William W. Pell.

These admirable books are published by the Appletons. They ought to be in the hands of all our youth. They are just what has been long wanted.

LIFE AND WORKS OF ROBERT BURNS, Vol. iv. edited by Robert Chambers.
CORNEILLE AND HIS TIMES, by Guizot.
SHAKSPEARE AND HIS TIMES, by Guizot.
QUEENS OF SCOTLAND, Vol. iii. by Agnes Strickland.

All these works have been issued by the Harpers. The first named completes Mr. Chambers' excellent work on the Scottish poet and his times, and may be pronounced by far the best memoir of that remarkable man. "Corneille and his Times," and 'Shakespeare and his Times," are exceedingly valuable to those who wish to know the origin and progress of the drama in France and England. There is nothing in the English language that treats in so clear and concise a manner, all the questions that concern the "Bard of Avon." Mr. Guizot is at home in everything that concerns the literature of Europe, and especially of that of France and England.

MY LIFE AND ACTS IN HUNGARY, by Arthur Gorgei: published by the Harpers. This work must be read with care by those who desire to know the mournful story of the Revolution in Hungary in 1848 '49, and its sad termination. It belongs to the *sedi-alterum partem* class of books, a class not wanting importance, most certainly.

HARPER'S MAGAZINE for March fully sustains the interest of that interesting and successful periodical.

Other notices of books and pamphlets must be deferred to our next Number.

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FOR THE MONTH ENDING 6th MARCH, 1853.

NEW-HAMPSHIRE.

Lyma, D. Adams, D. D. in full of L. M. of his son D. L. Adams, M. D. of N. Y. City, 20 00
Fitzwilliam, Orthodox Ch. (bal.) . . 1 75
Hanaver, Cong. Ch. and Society, . . 17 90
Dea. Oliver Pillsbury, part L. M. . 5 00

VERMONT.

Rhasburg, E. H. Hoyt, ... 1 00

MASSACHUSETTS.

Lawrence, Miss Sarah E. Pillsbury, in full of L. M. 10 00
W. Stockbridge Centre, Ezra French, $3; Rev. S. Bryant, $1, ... 4 00
Hardwick, A Friend for Home, . . . 4 00
Hartes, Pupils of Wheaton fem. seminary, to make Miss Hannah C. Gilman L. M. . 30 00
Holbrook, Bible Class of E. Z. Barney, . 4 75
Springfield, South Ch. ($12 of which from Mrs. Thos. Bond and family, in full to make her L. M.) 83 50
Milton, Geo. T. Raymond, for the Mission on the Rio Grande, $1; Mrs. Raymond $1 2 00
Leicester, Orthodox Ch. 7 00
South Weymouth, 2d Cong. Ch. . . . 17 00
Union Ch. in part to make Rev. Willard M. Harding, L. M. 23 00
Reno. Cong. Ch. 21 00
Concord, Orthodox Ch. a bal. 50
Reading, Old South Ch. to make Nath. P. Pratt L. M. 34 05
Bethesda Ch. 25 65
Saxonville, Edwards Ch. 23 14
Stoneham, Cong. Ch. in part to make Rev. William C. Whitcomb L. M. 13 00
Sudbury, Evang. Union Ch. in part to make Rev. Chas. V. Spear L. M. 24 00
Millbury, 1st Cong. Ch. (bal.) 50
Milford, Cong. Ch. to make Aaron Claflin L. M. 33 00
Meth. Epis. Ch. 2 89
Brookfield, Evang. Ch. 5 30
Meth. Epis. Ch. 2 70
West Brookfield, Cong. Ch. 20 00
Worcester, Ethan Allen, $5; James Newton, $1; a Friend, $5, ... 11 00
Boston, Cong. Ch. 20 00
Leominster, Meth. Epis. Ch. in part, . . 5 00
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Lowell, A. L. Brooks, ... 5 00
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Hartford, North Bapt. Ch. (Rev. Dr. Turnbull pastor.) 61 00
West Merriden, Cong. Ch. (Rev. Mr. Perkins) 15 54
New Haven, Durand Soc. bal. to make Mrs. Cath. W. Jarman L. M. 10 00
Biddia Haddam, Rev. Jas. Killbourn, ann. 3 00

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Hempstead, Jas. Califf, ... 2 00
York, Jas. McNabb, ... 4 00
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Meth. " " 4 25
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Newark, Rev. E. R. Fairchild, D. D. . . 40 00
Hawenburg, Rev. Mr. Romeyn, . . . 1 00

Milleville, M. E. Ch. 12 81
Bapt. Ch. (add.) 1 25
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Presb. Ch. Mrs. A. M. Ogden, $80; E. B. Fuller for L. M. $30: Members of the "Hive," to make Miss R. B. Shedden L. M. $30; Miss DeMailly, for Paris, $10; a widow and orphan, 50c.; others, $341,50 492 00

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Georgetown, Bapt. Ch. to make Rev. Jas. M. Frost, L. M. 30 00
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Wm. B. Mookler, ... 5 00
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Christian Ch. to make Elder S. C. Perrin, L. M. 30 00
S. Covington, 1st M. E. Ch. to make Rev. L. D. Hustin L. M. 32 72
Newport, Bapt. Ch. to make Rev. John W. Brown L. M. 30 13
1st Presb. Ch. (O. S.) 3 00
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Lafayette, 2d Presb Ch. 96 75
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Conneaut, Cong. Ch. 10 70
Bapt. Ch. 3 00
Newark, 2d Presb. Ch. 27 10

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THE

AMERICAN AND FOREIGN

CHRISTIAN UNION.

VOL. IV. MAY, 1853. No. V.

CHARACTERISTICS OF ROMANISM OF OUR TIMES.

No man who has regarded with attention the movement of the Roman Catholic Church in th se days, can have failed to be struck with several striking "manifestations."

1. The revival of false and idolatrous doctrines, concerning the Mother of our LORD, as to his human nature,—the "Blessed *Virgin*," as she ignorantly, and "Mother of GOD," is impiously called. These doctines have been proclaimed of late, in the whole Papal World, with a new energy. The absurd doctrine that ascribes to her an "immaculate conception," which is of Spanish origin,—has, after having been received for a long time with partial favor in many countries, actually been submitted, by the present Pope, to the grave consideration of the universal church within the last three years, and there is every prospect, if we may judge from the almost unanimously favorable returns, that his Holiness will before long feel himself authorised to call a council to pronounce it to be hereafter part of the fundamental creed of the Church,—or perhaps he will do it of his own plenary authority!

2. The reproduction of *false miracles*, so ripe before the Reformation of the XVIth Century, imposed some restraint on the wonder-workers. It is really astonishing to see with what shameless effrontery this iniquitous and most mercenary traffic has been revived in parts of France, Italy and Germany, within the last few years—as the pretended appearing of the Virgin to shepherds of La Salette, the winking picture of the Madonna at Rimini, the holy coat at Trèves, etc. abundantly attest. To such an extent has this vile business been prosecuted that some of the more sensible and conscientious Romish prelates, (as for example, the Archbishop of Lyons,) have felt them-

selves obliged to denounce the imposture in the severest terms. It would seem that the darkness of the Middle Ages is returning to some parts of the papal world, in the middle of this nineteenth century, notwithstanding its boasted progress in science and true knowledge.

3. The renewal too, wherever it is practicable, of cruel persecution, under the old and never-repealed canons of the Church. The right of the Roman Catholic church to persecute is unblushingly avowed and maintained in many Romish Journals, such as the *Universe*, published in Paris. Even in our own happy land, whose crowning glory is that it enjoys entire religious liberty, there are editors of similar journals who are ready to sustain the odious dogma, and pronounce it true and wholesome! The Grand Duke of Tuscany is carrying the doctrine of Rome into practice, and letting the world see how it looks, in these latter days, to persecute men by cruel imprisonment, for holding and propagating opinions derived from the reading of GOD'S Word.

4. The bare-faced republication of a code of morals which is worthy only of Heathenism. Surely, it would seem to be impossible that the Roman Catholic laity can know the doctrines of Dens and Liguori, the expounders of that code, or else they would unhesitatingly abandon a church which can tolerate and even teach such monstrous principles and practices. It was for teaching just such doctrines, that the Jesuits were expelled from every papal country in the world, and even suppressed for a time by the Popes themselves. Alas, these same subverters of the very foundations of all virtue, are now in favor, and daily gaining strength. The Pope, indeed, feels that the entire fabric of the Papacy can only be sustained by these Janizaries, and their effective organization.

On the pestiferous errors and corrupting teachings of Rome, we commend to the serious consideration of our readers the following paragraphs, taken from an Irish newspaper.* They constitute a part of the Report, read before the Nenagh Protestant Union at its last semi-annual meeting.

"Are we however right, or are we wrong, in endeavoring, according to our ability, to attract the earnest attention of our countrymen to the Truth which we hold, and to the Error which we reject, as Protestants? If it *be* Truth, that we hold—if it *be* Error, that we reject, without doubt we are in

* The Nenagh Guardian, of January 8th, 1853.

ight, when we maintain the one and denounce the other. But who shall le what is Truth and what is Error? 'The Pope,' say some. Ah! but Pope is a party in the cause—he is the defendant in the indictment which nd is now trying. The defendant cannot be permitted, and the plaintiffs ie present case do not claim, to make the law. The law which defines, in the Judgment day shall define what is Truth and what is Error, has already definitively made by the Supreme Governor of the Universe: here also He has promulgated it. The Sacred Scriptures contain that . What they declare and command, is Truth. What they deny and d, is Error: and there is not on the earth, nor under the earth, any source soever of religious Truth and Knowledge, except the Divine Word, inated for the individual heart by the Holy Spirit, the Author of that d. The other pretended source of truth, Tradition, has not the Holy it for its Author. Such congeries of contradictions of Scripture and of such a chaos of absurdities, forgeries, blasphemies, as that bottomless t of Tradition is, into which the Priest dips his hand to fetch up any ar- ent which his occasion may require, is the product of no *divine* inspira-

The Bible, that volume truly marvellous, whether you consider its y age, and yet the freshness of its unfading youth; or, the variety of both date and manner and character of its human composers, and yet the ct unanimity and concordance of their successive compositions; whether regard the divine purity of its doctrine; or the omniscient precision of redictions, which every new page of history serves to attest:—this mar- us volume is the only source of Spiritual Light, the only fountain of re- us Truth: and by it as a Rule, we of the Nenagh Protestant Union, and all Protestants, judge both other doctrines and our own.

'Tried by this rule then, how stands the Church of Rome? Hearken to Statute:—'Whosoever therefore shall break one of these least command- ts and shall teach men so, he shall be called the least in the Kingdom of ven:' (Matt. 5: 19.) What then, if it be the fact that the Pope's Church broken *several* of the *greatest* of God's commandments? Let us see.— most ancient institutions which God appointed, dating even from the ds birthday, are the Sabbath and Marriage. How has Rome treated ancient and divine institutions? She has set up her own Saints-days as ual, and practically we all know of much greater obligation, than God's

'Six days shalt thou labor,' says JEHOVAH. 'Anathema!' cries the , 'if any of the six be one of my Saints-festivals.' And again, although VAH declared and CHRIST repeated, that 'It is not good, that the man ld be alone,' yet Rome says, as loudly as Monkeries, and Nunneries, and chelor priesthood can express her mind. 'It is vastly better that he ld be alone.'—In this case, notoriously, GOD has not left it altogether to ast day to vindicate His truth.

"Again, GOD says, as plainly as words can say it, and in anticipation of the casuistry of His pretended Vicar, 'Thou shalt not *worship*;' 'thou shall not *set up*;' 'thou shalt not *make*' for religious uses, any statue, nor picture, nor likeness of any thing whatsoever. Rome says—but let every Romish Chapel with its pictures, and its altars of gold, and silver, and brass, and wood, and stone, testify how lightly Rome thinks of this great Commandment. Every one, too, knows by what device she has suppressed it in her Catechisms and Manuals; on that proof, therefore, it is needless now to dwell.

"In a word, so far as regards the Commandments of GOD, as the Supreme Law-giver and Moral Governor, there is not a single commandment of the Decalogue which Rome, (like the Scribes and Pharisees of old,) has not, (when it suited her occasion,) *made void by her tradition*. And this she has effected in practice by means of a maxim, which has been thus enunciated by Dr. Wiseman:—

"In the Catholic Church no one is ever allowed to trust himself in spiritual matters. The Sovereign Pontiff is obliged to submit himself to the direction of another in whatever concerns his own soul."—[Preface to Exercises of St. Ignatius, by N. Wiseman.]

Which doctrine is stated a little more broadly by St. Philip Neri, Dr. Newman's great model, in the following injunction:—

"Let him that desires to grow in godliness, give himself up to a learned confessor, and be obedient to him *as to God*. He that thus acts is safe from having any account to render of all his actions. The LORD will see to it, that his confessor leads him not astray."—[Liguori, i. 11.]

And the process of utterly effacing all intellectual and moral manhood is pushed to the final stage in this maxim of St. Ignatius, founder of the Jesuits:—

"That we may in all things attain the truth, that we may not err in anything, we ought ever to hold it as a fixed principle, that *what I see white*, I *believe to be black*, if the Hierarchical Church so define it to be."—[Exercises of St. Ignatius, Dolman. 1847.]

Let then the layman submit himself to some 'director,' and let the 'director' use the Maynooth Manuals to guide him in his work, and there is no sin forbidden by the laws of GOD which the layman shall not quickly learn to commit without compunction. Ireland for many long years has exhibited fruit, which it seems not unfair to impute to such lessons. The indisputable development of them in practice was made manifest in our Courts of Law, upon various occasions during the last few years, in Will Cases, Nunnery Cases, and in the notorious case of Newman and Achilli. In that instance, by the way, we must either disbelieve Rome's own sworn witnesses, or else we must believe that one commandment at least of the ten may be broken

with impunity under the very eye of Rome's highest ecclesiastics. Unhappy alternative for Rome.

"If the Law, then, of GOD thus suffers at her hands, how does she treat His Gospel? If she thus contemns GOD the Supreme Ruler, how does she carry herself towards GOD the Sacrificial Mediator? With equal irreverence! His Sacrifice for our sins, offered on Calvary, fully, completely, once for all, Rome pretends to repeat daily on a thousand bloodless altars. And as if this first profanation were not sufficient, her priests will offer it *for money*, and with *intention* to effect anything the buyer may desire, from the liberation of his mother's soul from purgatory, down to the cure from sickness of the meanest animal upon his farm! The smallest piece of coin is indeed of more worth than all the Sacrifices she ever offered; but that does not lessen her impiety.—Impiety? Is it, Rome guilty of impiety towards CHRIST?—She who embroiders the Cross on her sacerdotal garments—reproduces its figure in vast variety in the form and decoration of her temples—places it in her dignitaries' hands, as a badge of their high office—and recommends to all her members the use of the crucifix in their devotions? Guilty she is, we maintain, of gross impiety. Paul declared that he would glory only in the cross of CHRIST, meaning, as he continually avows, in the Atonement of CHRIST—Rome, with her obstinate and puerile literality, finds in his words a pretext for *her* glorying in the mere material crucifix. She extols the shadow and type—She degrades the substance and reality. She venerates the crucifix—She dishonors the Crucified. She belies His revealed character, by setting Him now, not on the mercy seat to bring us nigh unto GOD, but on the judgment seat, requiring another mediator to intervene, ere we can approach Him. Instead of heart worship and the soul's affection, she prescribes ceremony; and for the heart's desire in prayer, she substitutes the vain repetition of rounds of Paters and Aves; and thereby assimilates herself to all other merely human religions. GOD peremptorily demands the whole heart. He requires that we love Him better, than we love our nearest and dearest earthly friend.—But instead of pleasing him, Rome pleases herself. Instead of the internal affection of the soul, Rome substitutes the external exercise of the body in a puerile system of will-worship; and we know that it is easier to spend twelve hours in genuflexions, and prostrations, and mystic dreams, than for twelve seconds to dismiss the love of vicious pleasure, or of money, or of the world, and to entertain instead the love of purity and of the heavenly treasure, and of God. We are well aware that while we thus depict her unspirituality, Rome will point to an Arnauld, a Pascal, a Fenelon, in her communion. Yes! but these very men Rome persecuted, and censured up to the very verge of excommunication.

"Once more. It is the appropriate office of GOD the HOLY SPIRIT, to displace in the heart, the love of sin and of the world, by the love of holiness

and of God. This is a real effect produced upon every soul that the faith of CHRIST saves—as real an effect of the Holy Spirit's operation in grace, as the growth of the sapling into the tree is a real effect of the Divine operation in nature.—It is an effect as real, and, as it progresses to completion, as observable, as any other that the unseen hand of GOD, gradually works. By its fruits it is known. Does the grafted tree still produce only crabs? Does the naked field, in the bosom of which the husbandman, in Spring, has deposited the living seed, remain always naked? So also the soul which GOD renews, and creates, as it were, the second time by the Divine Word, bears fruits of holiness, real and observable. This is GOD's sanctification—no labelling of men in the bulk, with a mark altogether false, as indicative of their intrinsic qualities; as if to be marked with the sign of the cross, made a man a partaker of the atonement; but a real and observable effect produced in the individual soul by the direct agency of the Holy Spirit, by means of individual faith in CHRIST's Gospel. On the contrary, what is Rome's Sanctity? Sanctimony?—long faces, long fasts, long robes, long prayers. What is Rome's faith! Is it an enlightened and implicit trust in GOD? No! it is an implicit, indeed, but superstitious trust in the priest, or in the priest's stalking-horse, the Church. It is not the noble faith of the Bible;—it is the abject credulity of the Breviary. It is trust for protection in danger, not to the Living and Ever-present GOD, but—to a three-cornered fragment of leather, or to a medal, or to some more costly amulet, or to holy water, or to most authentic relicks, or to some other absurd prophylactic. If some Roman Catholics repudiate this old woman's gear as disdainfully as we do ourselves, they have not their clergy to thank for that exercise of their common sense. If it were so, why, we ask, are not the priests as zealous to disabuse the popular mind of these debasing puerilities, as they are to prevent their flocks from becoming acquainted with the Bible? Do you wish to judge how the case would be if Protestant criticism were out of the way? Visit the Estaticas of the Tyrol;—visit Treves, or La Salette, or Rimini."

EXTRACT OF A LETTER FROM ROME.

"All the time not given to study, is occupied with sight seeing; but really Rome seems inexhaustible. We have visited the antiquities pretty thoroughly. And then there are all the ecclesiastical curiosities of this seat of the beast! O I wish you could see Romanism, as it is *here!* with its orders of filthy friars, and its senseless routine of ceremonies, in which neither priest nor people affect even the semblance of devotion; its processions, and especially its abund-

ant concomitants of beggary, dishonesty, and every vice. And to see all this without the power of a single effort to counteract! But a time is coming when the Gospel will be preached "to them that are at Rome also," when this people, already heartily sick of the corruptions and anilities of Popery, shall find in the pure religion of CHRIST something that deserves the name of religion. I am glad to say that the general impression on the minds of Americans coming here, is, what I should suppose would be inevitable; that of utter disgust."

"In the afternoon the grand ceremony of the public adoration of the *Santissimo Bambino*, a doll figure of CHRIST, said to have been carved by St. Luke, took place; and as it is one of the most conspicuous idolatries here, we must needs see it. It was indeed worth seeing. On the 124 steps that lead up to the Church of Ara Coeli, on the Capitol, hundreds of peasants and others knelt, with their heads uncovered, as the wooden doll was raised in the hands of the Bishop to bless them! We bought two little pictures of the Bambino as souvenirs; the man who sold them, told me that I should enjoy better health with it in my possession."

WHY DOES THE ROMAN CATHOLIC CHURCH WITHHOLD THE CUP?

It is well known to our readers, that for a long time Rome has given the LORD'S SUPPER only in one kind or element, that is bread —to the laity. To the priests and other ecclesiastics she gives both the bread and the wine. The following article, written by the Rev. Mr. Dobie of Platsburgh, New-York, gives, in a summary way, the argument in favor and against the practice of Rome in this matter, and the result arrived at in the Council of Trent. The subject is important, and ought to be understood. It was admitted at the Council, that the Cup had been given, as well as the Bread to the laity, during the first twelve centuries of the Christian Era.

"When I was questioned for the first time as to the reason why the Roman Catholic priests refuse the cup to the people, I was wholly at a loss to imagine what it could be. But I have at length discovered something on the subject, which perhaps may be as interesting to some of your readers as it has been to myself.

"In reading Paleotto's history of the Council of Trent, I find that during the 6th session, Charles V. caused a petition to be presented, praying that the cup might be allowed to the Germans and others. Paleotto, the Keeper of the Rolls, and a Bishop high in favor with the Pope, has given a long account of the debate on the petition, and of the various arguments urged for and against it. They are as follows:—(I translate from Mendham's edition, p. 240–7.)

I. Reasons, in view of which it seems right and proper that the communion, in both kinds, should be conceded to the Germans and others.

1. Because the Church, for a very long time, by the space of twelve hundred years and more, has allowed the custom, of all communicating in both kinds; during which period lived the apostles, martyrs, and many saints and religious orders, and most holy councils, who never disapproved of it.

2. Because it is strictly a rite, which the Church may change, as it sees fit; and this the Council of Constance admits; which if it ought to be admited at any time, certainly is most expedient now, when so many well known and urgent reasons demand it; otherwise it could never again be conceded, and the Council had conceded in vain that it might sometimes be changed—if the concession were now withheld.

3. Because Paul III. had conceded the cup in Germany, on certain conditions; nor was this, even, a new thing. Yea, to-day in France, monks, such as do not celebrate mass, and the king himself, partake of both kinds at certain times; and all Greece also, and other countries, without either scandal or danger.

4. Because of the great desire of the Emperor, to whom the honor is committed by the Church in a very special manner, to protect and advance the Catholic religion. And since by his authority he has attempted this, on behalf of the common faith, it seems wrong to refuse; for he assiduously urges and protests, that the concession would be advantageous to the Church in the highest degree, while a refusal would be most pernicious; and we ought to credit him rather, in these affirmations, than those who say that he is only to be suspected.

5. Because there are so many conditions appended to the use of the cup, that it would be a greater inducement to religion, in those countries, to grant, than to refuse it.

6. Because of the example of the Greeks, that is, certain Churches in Russia, and Hungary, who have the cup, and yet are not seperated from the Church; and it is said the concession was granted them by Paul III. Nor was it ever heard among them, that there was any danger of spilling the wine, as bishops attest, who are present, and who have their churches in those countries.

7. Because of the certain defection of many nations, and the arousing of them against the Catholics, if it be refused to them; and the strong hope of safety, if it be conceded to them; as all affirm who know them—not only the national prelates, but the Emperor himself, and also others of both orders, such as Cardinal N——; the Pope's nuncio to the Emperor, Dr. Canisius, and others, even the Pope himself, who was acquainted with those places, agree that the concession should be granted.

8. Because of the great danger of disturbing and hindering the Council, on the part of the approaching Diet in Germany, if the cup is denied them; and of embroiling our affairs with battles and seditions, especially since they have earnestly persisted in making this demand, these many years, not declining any conditions by which their true intentions might be known.

9. Because if they abuse the use of the cup, or, if in the progress of time it be found to work detriment to the Catholic religion, it can be immediately revoked; for this is included in the conditions of the grant.

10. Because of various instances of other rites, which when conceded, or pretended to be conceded, only brought back the nations to the unity of the faith in things fundamental; thus in the Council of Florence, the Greeks were restored to the bosom of the Church, and the use of the cup was not therefore forbidden them.

11. Because whatever may come of it, the consolation of the Catholics will be great, that they omitted nothing, by which they, (the Germans,) might be unconditionally and honestly joined to our communion. There will be also a strong argument derived from this fact to the silencing of our adversaries, and to the exposing of their malice before the populace, so that they may at last see that they have been deceived by them.

12. Because it is yet a matter of dispute among theologians, whether more grace is attained by partaking of both kinds, or of one only. So that he who chooses both kinds takes the safer course, and injury is done him if he be prohibited."

These were the reasons for granting the cup; and they were certainly a strong array. But now see the reply of those who opposed it. Paleotto says the reasons opposed to it were;

II. Reasons for not granting the cup to Germans and others.

1. The great scandal which would arise among other Catholic nations, "who, established in this laudable custom of the Church, extremely abhor the use of the cup; yea, there are very many among the Germans themselves who condemn it, whence there would certainly arise contentions among them, as well as throughout the Church.

2. Other nations, not wholly reconciled to the faith of the Roman Church, would be immediately encouraged, by this example, to demand the same

privilege; nor could they justly be denied it; and so by degrees we shall see a bad habit breaking out among them all, which could not be stayed.

3. When, in the times of the Council of Constance, and more recently in the times of Paul III. this concession was made to them on certain conditions, they never observed them; wherefore, as there may be injury done in this thing, by their faith and promise, it would be foolish to tempt them again, by trusting to their words.

4. This concession made, they will as justly insist on the marriage of the clergy, and eating of flesh. Yea, already have some of them begun to demand all three, because they say, they are equally reasonable. But every one can see how much these things offend the ears of the pious, and how they ought to be expelled from the Church of God.

5. The reasons by which the church was formerly induced to communicate in one kind only, will seem unjust and without foundation, since the use of the cup might have been conceded on the same conditions on which it is now sought; and yet the custom of receiving one kind only was clear, and was approved in the Council of Constance.

6. It is manifest they seek this, because they vulgarly say that the Supper is given to them mutilated, and because they hope for more grace by the use of both kinds: now although by the conditions of the grant, they might profess otherwise, yet this protestation must be held as idle and ridiculous, since their design is sufficiently known and determined; and another opportunity would only be given them for perjury and impiety.

7. Those who make this demand, if they are heretics in other respects, ought not to have it, unless they first renounce these heresies, and give proof in deeds, and not in words merely, that they have forsaken them. If they be Catholics, it is impossible that they should so ardently desire this concession, unless for some unworthy motive; since he who is a Catholic and asks it, yea, and so pertinaciously contends about a matter not essential to salvation, he is on that account more to be suspected and shunned.

8. The reason adopted by the church, arising from the danger of spilling the wine, and of impiety, will grow in strength; for never, even with every precaution, can this be provided for, especially in the great crowds on days of High Mass, when a cask of wine would hardly suffice, which neither can nor aught to be consecrated; nor can it be given to old men and to paralytics without great danger.

9. If the church at any time permitted the use of the cup, it was with a certain secresy, and only by degrees; it was not in any place generally introduced, because of the scandal and other inconveniences. But now it would be too novel a thing for the Synod to establish it by a decree; and it was never approved of by the ancient fathers.

10. It is remarkable that so many truly Catholic nations, who never wa-

vered in the faith, and were always foremost in the zeal and knowledge of God, should not only not ask it, but rather abhor it; on which account shall we not judge that they who daily plot against the Church, stir up this matter more from malice than from piety and the service God?

11. If anything is to be conceded, it should be done by the High Pontiff, who, by means of his Legates, Nuncios and ministers, can alone be rightly informed concerning the morals, talents and fidelity of those who make the demand. But the Fathers in this Synod have almost no knowledge of these people, nor is it possible that they can indulge them in it with a safe conscience, when they neither know who they are, nor how much they are to be trusted, nor what is to be hoped from them.

12. Never has there been so many heresies respecting this sacrament as now. When we change any rite, immediately another heresy takes new strength: and the simple populace is hence easily persuaded that other parts of this sacrament may be changed, or that what we have hitherto defended is really not altogether established. Heretics seek for nothing so much as to destroy, by various arts, the unity of the church. Moreover, all novelties are to be shunned, and we are to stick to ancient tradition as the safer rule."

Such was the reasoning of those who were unwilling to grant the Germans the use of the cup. It is a pretty fair specimen of Roman reasoning to this day.

But those who were in favor of the Emperor's petition replied to the objections from the danger of spilling the wine; and as their reply is somewhat instructive, I translate it:

"Answer to the reasons of those who say that the communion in both kinds is not to be allowed, on account of the danger of spilling the wine and of impiety.

1. A cup made on purpose may be used, such as may be seen in the church at Brescia, and in many other churches, and such as was common in olden times.

2. To-day in all Greece, where there is a great attendance, no effusion of this sort has ever occurred, as the Bishop of Chios and others will attest.

3. If the fear of spilling be a valid reason, then the Council of Constance usurped the right of allowing the cup to the people.

4. There is the same danger to be apprehended respecting the breaking of the host, as the rules of the Dominicans have expressly provided for; but in the purification common before the High Mass this never happens.

5. Formerly the whole church, for more than twelve hundred years, allowed the cup, nor did the least suspicion of any such danger ever prevail to change so pious a custom.

6. Those who now ask the communion in both kinds among us, take of

'their own proper authority both kinds privately, and fear no spilling; abstaining from neither on that account.

7. The hope of securing their salvation ought to be stronger than any suspicion, and to overcome all difficulties in the case."

Such was the effect of this debate, says the Roman Catholic historian, that nobody knew how the question would go. The final vote shows a very great diversity of opinion in the Council:

Those who thought the question should be deferred . .	14
Those who voted simply nay	38
Those who voted simply yea	30
Those who would refer it to the Pope	24
Those approving the first article, leaving it, however to the care of the Pope	31
Those in doubt which way to vote	11
Those who voted yea only for the Bohemians and Hungarians	18
Number of votes	166

Such was the vote of the Council of Trent on withholding the cup from the people! The question was finally referred to the Pope by a vote of 98 to 38, and so the thing remains to this day! What infallibility there is in the church! What unity in the Roman Catholic faith! But does any man really know, after all, what the true reason is for denying the cup? Perhaps some good cardinal will tell us. But how will any cardinal or council ever justify the violation of the SAVIOUR's explicit command—"*drink ye all of it.*" Matt. xxvi. 27.

FEARFUL DELUSION: ROME'S TEACHINGS.

One of the secular papers a short time ago contained the following paragraph, which formed a portion of a notice of the trial and condemnation of Arthur Spring, an Irish Roman Catholic, for the murder, in a most shocking manner, of two women in Philadelphia, for the purpose of getting a sum of money which he knew that they possessed.

"While the prisoner was in conversation with one of the officers on Tuesday, he was asked 'what was his belief? Whether he believed in a future state of rewards and punishments?' He replied, 'Yes—I do.' He was then asked, 'What he thought would be his lot, after death?' He replied, 'I will

go right up into Heaven; I am aware that nobody can effect this but God: but Priest Sorin can intercede and pray for me.'"

What miserable delusion! and this is Rome's teaching; the people are made to believe that the priest can, by giving absolution and interceding, secure the salvation of any man, however great his sins may be! "Priest Sorin can intercede and pray for me;" "I will go right up into Heaven!" In just such a belief died two Roman Catholics in this city a few weeks ago, who were executed for their crimes. And just so it ever is. We have read, very recently, accounts of the execution of several poor ignorant Irish, German, and Spanish Roman Catholics, who were attended to the scaffold by their priests; and in every instance they seemed to die in perfect confidence, because they had "confessed," "received absolution," and were sure that the prayers of the priest would secure their salvation. There was nothing that indicated a GODLY sorrow for their crimes, a heartfelt and genuine "repentance toward GOD," and "faith toward the LORD JESUS CHRIST," which the word of GOD demands. There was nothing of the sort. Can any thing give a more convincing insight into the dreadful errors of the Roman Catholic Religion, into the delusions in which the priests suffer their people to live, than this simple statement? What a contrast it presents to the Protestant teaching, to the teaching of GOD'S Word, which tells all men, whatever may be their character, or the nature of their sins, that an unfeigned repentance, and a soul-confiding faith in the LORD JESUS CHRIST, not the prayers and absolution of a priest, or any other man, are the only terms of salvation! Truly, those who are living under the institution of the blind guides of Rome, deserve our sincerest pity, our earnest prayers, and our increasing efforts to secure their enlightment and salvation.

ROMAN CATHOLIC PRIESTS IN THE UNITED STATES, AND RELIGIOUS LIBERTY.

In one of our interior cities, where there is a Roman Catholic Bishop, a goodly staff of priests, two or three churches, (one of which is a great cathedral, recently dedicated with much ceremony,) we requested our worthy Irish missionary (himself a convert from Rome) to call upon all the ministers and pastors, and request them to sign

a memorial addressed to Congress, in favor of securing religious liberty for Americans whilst abroad. Executing our wishes to the letter, the young man called upon every Protestant minister and every priest in the place. Read what he says:—"I called on Priest —— and said, I have come to request your reverence to put your name to this petition. You will be able to see its purport in less time by reading the few lines at the head of it, than by listening to any statement I can make. The priest looks on it and reads—"This is a humbug! I have been in Europe, and I know if those people conduct themselves, and do not meddle with the Catholic Religion, which is that of the State, nobody would trouble them. But they will not refrain from proselyting, and therefore they deserve to be hung, the last one of them should be hung, and there would then be an end to the trouble. Are you an Irishman?"

Missionary. I am sir.

Priest. When have you been to confession?

Missionary. Very lately, indeed, sir.

Priest. How late! tell me! how late?

Missionary. This morning, sir.

Priest. What priest have you been with?

Missionary. The High Priest, sir.

Priest. Who is he? What is his name?

Missionary. JESUS, who died the Just for the unjust. If we confess our sins to Him, He is faithful and just to forgive us our sins, and cleanse us from all unrighteousness—He whose blood cleanseth us from all sin—He of whom it is said "That there is no other name under heaven given among men whereby we can be saved."

Priest. Ha! That's the sort of fellow you are! Off with you. Begone!

Missionary. I knew all this before I came, but there are others, who knowing less of you than I do, can hardly believe that you still love to be drunken with the blood of the Saints, and them I wished to satisfy. You need not be mad with me. I go.

"The priest was in a rage, and slammed the door after me. I afterwards went to the Bishop; he was mild, but would not sign the paper. He said it would annoy the Catholics abroad, and re-act on them here in America. I took a stout brother of mine with me in my calls upon the other priests, in case they should strike me, but we did not find them at home."

STATE OF THINGS IN THE KINGDOM OF SARDINIA.

We give another letter from our correspondent and fellow-laborer in Piedmont, from which our readers will learn many things in regard to the state and prospect of affairs, religious and civil in Italy, and especially in Sardinia, the only kingdom in the country where there is any real liberty.

Turin, January 24, 1853.

REV. AND DEAR SIR,

I delayed writing, in order to apprise you with the issue of the contest long pending before this senate, between the civil and ecclesiastical power, on the subject of matrimony. Very likely you remember that last Summer the Chamber of Deputies adopted, by an overwhelming majority, in spite of its numerous defects, a Bill regulating the civil marriage vow; and since the abolition of the French Code, (viz. since 1815,) in the hands of the clergy according to the disposition of the Council of Trent. That Bill was of course brought to the Senate, and that body, after a lengthened debate, rejected its first article by a vote of 39, against 38. Not long afterwards the Ministry withdrew the Bill itself, protesting, and promising at the same time that another Bill on the same subject would be introduced to the Legislature; for the Government, in accordance with the will of the people, was resolved upon freeing the Civil Power from its present dependance on the clergy of Rome. The question before the Senate was not about the Council of Trent, or the doctrine of the Papist church, but simply about the original authority of the State to legislate upon matrimony, without any dependance on, or reference to the Church of Rome, or of any other place, in, or out of christendom.

The discussion in the chamber of Deputies, and of the Senators, and by the political and religious newspapers of the country, had already carried into every unprejudiced man's mind the conviction that matrimony was not a Sacrament by Divine institution, and had never been looked upon as a Sacrament, in the technical sense of the word, by the Fathers, Councils, Popes, Kings, and Emperors, of the Christian World before the XIIth century, and consequently that the Council of Trent, and the Roman catechism, asserted, and the modern papist divines teach, a most glaring falsehood when they state that our SAVIOUR raised marriage to the dignity of a Sacrament, and that the church from the very beginning constantly exercised an exclusive jurisdiction over the same. Still the bishops of the ecclesiastical province of Turin did not hesitate to publish last Sunday from the pulpits of their churches in this city, a *manifesto*, in which, adhering to the decision of Trent, they denounce as heresy every contrary opinion, and eject beforehand, out of their church, and send to hell all parties contracting marriage in any other way

or by any other authority, than those prescribed by the Tridentine fathers; and hold all such marriages as mere and plain *concubinage*, and the *issue* of them *bastards*.

Now it comes to pass, that some of these same bishops, and a great many of our dignified clergy, to say nothing of the lower priesthood, issue precisely from marriages celebrated by the civil power in conformity with the laws, which ruled this country till 1815, viz. the Napoleon Code; consequently that all these high, and low clergymen, in the eyes of their church, are *bastards*. How then did they become priests? How could the Holy Mother church confer upon such bastards the sacrament of Order? And how dare such bastard priests now continue in their holy office? At least in the case of the election of that illustrious bastard who took the name of Clement VII. the cardinal electors were given to understand that their favorite candidate's bastardy was not quite uncontroverted, or uncontrovertible; but in the case of the clergymen above alluded to, no doubt could be entertained as to their bastardism on account of the civil marriage of their parents. But marriages in France, Belgium, and other countries, continue to be celebrated as they were in Piedmont before 1815, viz. by the Temporal power, according to their civil laws. Hence we may safely conclude that about one half of the marriages of the Roman Catholic world are profane and sinful connexions, and that about one half of the Roman Catholics of our times are bastards: a pretty conclusion this for the pureness, chastity, and sanctity of our REDEEMER'S Spouse.

But why do you, Holy Mother Church, put up with such an habitual and extensive state of sin in your own bosom? Why does not your zeal for your own spotlessness prompt you to expel from your communion all these *concubinians* and all these priestly bastards? Pius IX. answering in her name, says in his letter to our King of the 19th day of September, 1852, that the Holy See has always protested against such laws as we here speak of. But that is no answer. If parties contracting marriage out of the Church are *ipso facto* excommunicated in Piedmont, why are they not excommunicated in France and Belgium? And if the issue of such marriages are *bastards* in Piedmont, and consequently cannot be admitted to holy orders, why are such bastards ordained priests in Belgium and France? The question is not why the Church does not abolish the civil laws in France and Belgium, but why she in fact acknowledges such laws there, and will not admit them here? I send you, dear sir, both the manifesto of the Bishops, and the letter of the Pope, that you may see how pitifully these misled divines defend the dogma of their Church. But the fact is that it is indefensible.

I have under my eyes the Treatise on Marriage, by the celebrated Jesuit Perrone, which is to be found in the eighth volume of his Theology, edited at Sovanium, in 1838. These lessons, by the bye, were delivered by Perrone for

several years in the Roman College to his theological students, and printed first at Rome itself with the approbation of the ecclesiastical authority. He confesses that the New Testament *hints* only at matrimony as a sacrament, and that hint is found in Paul to the Ephesians v. 32. *Sacramentum hoc magnum esset.* However, as he takes no notice of the common objections to such a construction of that passage drawn from the fact that therein St. Paul speaks not of the union of man and wife, but of CHRIST, and his Church, and from the meaning of the original Greek word rendered in the quoted text by *sacramentum*, we may feel justified in maintaining that according to Perrone himself, there is not even a hint in the Scripture about the modern Romish doctrine on the subject. But, Perrone says, what Scripture leaves in doubt, tradition declares most positively. And when he comes to prove such a tradition by the Fathers, he acknowledges that the Fathers speak of matrimony as a sacrament only in a vague manner; not in plain, but in equivalent words, *non conceptis verbis, sed tantum equivalenter.* And he says *equivalenter*, because the Fathers must be interpreted according to the faith of the Church—a rule the end of which is plainly the same as that of the two Canons of Sixtus V. (if I rightly remember,) by which we are to believe that the Fathers of the Church are really her fathers when they speak as she speaks, but that they become her children when they speak not as she speaks. A queer monster of a thing this Mother Church!

The vice of this mode of reasoning is manifest. Perrone proves tradition by the Fathers, and the Fathers by tradition. So that by his own showing, there is no proof at all of the assertion of the Tridentine Fathers beyond their personal authority. But the Church, Perrone tells us, never reasons, has no need of reasoning: she states facts, and these facts must be accepted and believed on pain of eternal damnation; or, if she reasons sometimes, it is only for condescension, through an exuberance of kindness. And that really is the germ, and substance of all controversies with her. The Pope's letter will clear up the mystery of the late Ministerial Crisis. It was published first by the Bilantia of Milan. It is not known yet who sent it to that paper: it came from Rome most probably, and with the intention of embarrassing this Government. I suppose you saw in the newspapers this matter fully related and explained. The present Ministers will have to create a new batch of Senators to neutralize the adverse influence of the present majority in that body; for there are other reforms beside that of the civil Marriage, which the people ask for, and the present Senate will never grant; for instance, the *Incameramento dei Beni Ecclesiastica*, the suppression of Monastic Orders, the reduction of the Bishoprics, the subjection of the Clergy to military conscription, &c. &c. reforms, which, sooner or later, consenting or dissenting, the Ministry and the King must accept, such being the resolute demand of nine-tenths of this people.

Our Evangelical Church gathers strength every day. Besides Mr. Mielle, we have Mr. De Sanctis, whose services are very valuable. He is yet a young man, and time and application will make him a powerful orator, and at the same time highly pleasing to an Italian audience. General Beckwith told me exultingly, the other day, that the new Church, for the early opening of which he is highly solicitous, will not hold, large as it is, the present attendance, and that soon will arise the necessity of another Church on the northern side of the town. Our prospects are very encouraging also at Genoa, where two Missionaries are constantly at work.

A case has occurred which bears a strong resemblance to that of the Tuscan Madiai. A Bible, Diodati's, fell two years ago into the hands of a peasant of San Vincenza del Pavola, Mendamento di Cicogna, Province di Chiavari, and worked the conversion of two families of that place, both named *Chiarichini*, consisting of not less than thirty-nine members. The consequence was that these *Chiarichini* discontinued their attendance on the Sans Church, that their fellow-villagers wondered, and that their pastor grew furious at such a change, and lastly, that the Parson, finding them immoveable in their new faith, accused them of some religious crime to the authority of Chiavari, who immediately sent a posse of Carobinieri to San Vincenza to seize, and bring to them the principal offenders. The Carobinieri executed their mission, and on the 13th day of last November delivered to the jailor of Chiavari four individuals of the two families, three men and one woman. The arrest took place early in the morning of that day, while the Chiarichini were still in bed. Two of them, husband and wife, upon being told what the Carobiniari had come for, rose from their bed, knelt down to say their usual prayers, and then gave themselves up to the police, as calm and resigned as they ever had been. Another, at the message, lifted up his hands and eyes to Heaven, thanking God, amidst the sobs and tears of his wife and five children, that He had judged him worthy to suffer for the Gospel. They are still in prison; the rigor of the confinement has of late been somewhat relaxed, but still they are kept and treated like common malefactors of the deepest hue. I am afraid of the impending judgment over them.

Our penal code is still the old code, imbued with the spirit of the Inquisition, and it will not be difficult for the prosecution to find instances enough to substantiate its charge against the prisoners, whatever that may be. I remember the case of a poor Savoyard, who was condemned, I do not know to how many years of imprisonment for having deserted the Roman Catholic Church, and given to his friends *his reasons* for such a desertion. The interest his case awoke in neighboring Geneva, and the exertions of some of these evangelical Christians in his behalf were fruitless. Our newspaper, the *Buona Novella*, did not fail in its duty towards these poor *Chiarichini*, and the Church sent some of her members to administer to them the consolations in her power: but

alas! our laws, in spite of the statute, and the spirit of many magistrates, in spite of popular opinion, savor too much of Inquisition.

The case of the Madiai is, I suppose, well known in America. The Madiai are in prison yet, the husband dangerously ill. It is not known what the Grand Duke will do with them. He is completely in the hands of the Austro-clerical reactionary party, and his conduct and the doings of his Ministers, of the Bishop, &c. &c. after the condemnation of the Madiai, leave no great hope that the prayers and intercession of Evangelical Christendom will afford to the prisoners any sensible relief

I send you a copy of the *Buona Novella*, containing an account of the income of the Clergy of the Roman States. It deserves a publication in some of your newspapers.

The condition of the Lombardo-Venetian Provinces is bad enough; bad enough that of Tuscany, and the two Sicilies; but that of the States of the Church is past endurance, beyond relief. Still the throne of the Pope must be supported, though it be on the bones of his subjects, and by foreign bayonets. And all the Catholic and Un-Catholic Powers consenting to such an infamous policy! In the mean time Austria has swallowed up the Duchies of Parma and Modena, rules in the name of that hypocrite, the Grand Duke, all Tuscany, lords it over the provinces of the State of the Church lying east of the Appenines, &c. &c. and all is well. The Governments of Europe, the Emperors, Kings, Dukes, Grand Dukes and Pope, have no word to say on, or about it.

You heard of the late execution at Mantova of five gentlemen, and the condemnation of five others to many years of hard imprisonment in a fortress, among whom are two Priests, for some pretended political conspiracy. They were tried by a military commission, presided over by General Benedek, the far-famed assassin of Galicia, with closed doors, by unknown laws, without defenders and defence. The Court of Rome did not protest or demur at such a disposal of her Priests, no! In fact she did not remonstrate against worse excesses than these, as those were that lately took place in Hungary. Her anger and weapons are all against Piedmont. Those remaining in prison at Mantova are nearly two hundred, and the treatment they receive may be guessed at from the state the five hung as stated above were in, when they were led out to the gallows, and from the condition in which their clothes were found. These poor fellows were emaciated, skeleton-like; their clothes full of vermin, smelling most horribly and stained with blood. Want of air, of wholesome food, of cleanliness, and an *abundance of blows* were their daily comforts. The name of torture is abolished in the criminal code of Europe, Austria included; but the practice in Austria is not uncommon. When a prisoner denies the charge, he is beaten (sometimes to death) till he confesses the imputed guilt. Such proceedings were resorted to in Vienna

itself by the ordinary criminal tribunals: oftener in Hungary, and the military commissioners use the bastinado. *Still the common Father of all believers* has not a word of expostulation for the Emperor: nay, by the late Imperial declaration the correspondence between the Roman Catholic Bishops of the Empire and the Pope, was to be free: the clerical party was in raptures. A few days ago an order of Radetsky was published in the Lombardo-Venetian Provinces, by which all such correspondence is to pass through the hands of the Austrian Military Government: and all is well notwithstanding.

The Pope is a great friend of the Czar of Russia. And the Czar of Russia does his best to extirpate from his dominions the last remnants of Romanism. The Bishop's Sees are designedly left vacant; the education of the Roman Catholic clergymen and their instruction in divinity most lamentably deficient, by order. In the great Seminary of Corsaire, no controversy can be raised between the *Church* and *Schism*; and no lessons are allowed on the Dogma. Lastly, the Roman Catholic clergy are obliged to play the spy, and this too is well. Can Roman Catholocism last long?

We had here for a few days the Rev. J. Thompson of New-York, with a professor (I do not remember the name) of New England, on their way to the Holy Land. To me this visit was really a most precious and gratifying boon. Things continue all over Europe, in their old condition of peaceful yet anxious suspense. The great Powers sit by their guns with lighted matches, and talk of everlasting peace. I think however that this peace will go on from year to year to exhaust the people's strength and patience, till—but I do not know when and how it will break down. The fall of the Ottoman Empire, which, according to some signs, cannot be far, would be the signal of a thorough overthrow of the ficticious order which now keeps Europe *free* from actual war.

My intended pamphlet on the Press has grown up to a good sized volume. I think my chief object in compiling it, viz. to prove that the Romanists have no sure means to know the principles of their religion, and that nobody is sure to know them, and consequently that no law can be found to protect these principles from eventual assaults, will do some good in present circumstances.

FATHER GAVAZZI.

This distinguished Italian orator and ex-priest of Rome arrived in New-York about the middle of March, from England. The way for his favorable reception was prepared by the following letter, signed by several distinguished Christian gentlemen of Dublin, and

addressed to the Corresponding Secretaries of this Society. This letter had been widely published some days before his arrival.

"*To the Evangelical Ministers resident in New-York and Brooklyn.*

"Rev. and Dear Brethren:—The Dublin Committee, who made arrangements for the celebrated Signor Gavazzi's Course of Lectures in Ireland, take the liberty of communicating with you respecting his approaching visit to the United States. He purposes to leave Liverpool for New-York, about the third week in February.

"Concerning the gentleman himself, we deem it superfluous to trouble you with any explanations. His name and ability, as an eminent orator and a powerful antagonist of the Papacy, are already well known, through the press, on your side of the Atlantic; and we are persuaded that the American public are prepared to accord him a friendly and generous reception. Nor can we doubt that when he shall have been heard by your countrymen, the favorable impressions made by his addresses will be as deep and general with you as it has been here. Indeed, we believe him to have been raised up in Providence for great good to the cause of Protestant truth, and particularly to promote the evangelization of Italy.

"But it appears to us highly important on many accounts, that previously to his arrival on your shores, such definite arrangements should be made by parties on the spot in the way of appointments for him, in your city and in other places, as will best ensure the full occupation of his time and the complete success of his visit.

"Signor Gavazzi does not attach himself to any particular denomination of Protestants; and the committee now addressing you includes ministers and other members of various Evangelical communities. We are confident you will think it desirable that the same principle should be acted upon, in connection with his proceedings in the United States. We therefore hope you will kindly concur in taking such measures as to your united judgment, founded on local knowledge, shall appear most expedient for accomplishing the wish we have just expressed.

"Cordially commending our esteemed and respected friend, Signor Gavazzi, to your christian confidence and attentions, and trusting that his visit to the States will be fraught with blessed consequences to the interest of the Gospel, there and elsewhere, we subscribe ourselves, in behalf of the Committee, Rev. and dear Brethren,

Yours in the faith and service of God our Saviour.

"(Signed,) William Urwick, D. D. Independent Minister, Dublin; J. Ouseley Bonsall, Treasurer of the Gavazzi Committee, Dublin; Hugh Edward Prior, Clerk, A. M. Incumbent of Lucan, Diocese of Dublin; Thomas

Scott, Clerk, A. M. Dublin; Richard Dill, Presbyterian Minister, Ormond Quay, Dublin; C. R. Trouton, Member of the Church of England and Ireland; Reuben Harvey, Hon. Sec. Gavazzi Committee; Alex. King, Agent of the American Christian Union."

A few days after his arrival a committe of gentlemen, the same which had gotten up the "Madiai meeting" at the Metropolitan Hall on the 7th of January,—immediately took measures to give the celebrated Italian Padre a reception worthy of the man and of the country. Accordingly the following card appeared in the public prints, inviting the friends of civil and religious liberty to a meeting in the Broadway Tabernacle.

"The undersigned would respectfully invite the friends of civil and religious liberty to a meeting in the Broadway Tabernacle, on Wednesday evening, March 23d, at 7½ o'clock, for the purpose of welcoming to the United States, Father Gavazzi, the Roman patriot and orator, at which time, after addresses by distinguished speakers, Father Gavazzi will address the audience in the English language, stating facts in regard to the present conditions of Italy, and particularly of Rome.

W. W. Chester, John Robinson,
Mortimer De Motte, John W. Corson,
E. Felix Foresti, Theodore Dwight,
Theodore McNamee, Wm. W. Stone,
J. B. Sheffield, Anson G. Phelps, Jun.

and others.

At the time and place appointed, an immense assemblage of people took place. Father Gavazzi was conducted to the platform by several of our distinguished ministers. W. W. Chester, Esq. was nominated Chairman, and the Rev. Dr. Dowling of Philadelphia, opened the meeting with prayer. The object of the meeting was stated by the Chairman. The Rev. Dr. Cheever then addressed the meeting in relation to the life and character of the distinguished Stranger in whose behalf the meeting was called. The Rev. Dr. Cox, of Brooklyn, next addressed the meeting, and towards the close of it gave a formal, appropriate, and cordial welcome to Father Gavazzi. It was one of his happiest efforts.

Father Gavazzi, in reply, proceeded to address the meeting in English, which he does not yet speak with perfect ease, on the state of things in Italy, and especially the influence of Romanism in that country. He was dressed in a loose *black cassock*, which finely be-

fitted his tall and striking figure, and folded somewhat like the Roman toga. His address was received with much enthusiasm.

At the close of the meeting it was announced that Father Gavazzi would deliver a course of lectures in the Tabernacle, commencing on the succeeding Monday night, in the Italian language. After the singing of a hymn and the benediction, the vast meeting dissolved. The occasion was one of great interest.

Our limits will not permit us to do more than give brief summaries of the addresses delivered.

THE CHAIRMAN'S INTRODUCTORY REMARKS.

"This meeting has been called by the friends of civil and religious freedom, to welcome to our city the patriot and orator Signor Gavazzi, who will address you in English and give some interesting details. In a community like ours,—born as we are on the soil of freedom—no subject can be more interesting than that of liberty. We have learned from history—its struggles—its short existence—and its temporary extinction, and in no country more frequently than in Italy. Oft times would it have emancipated itself, were it not for the more organized power of its beligerent enemy—despotism. In those times might triumphed over right, and the sword settled every controversy. But the times are improving, and now a reproof wounds like an arrow, and public opinion has more influence than an army,—as a proof of this, I would ask if the Madiai would have been permitted to live a month in the sixteenth century? In a work entitled the "Reformation of Italy," you will find that extirpation was the order of the day, and a person no sooner exhibited the power of religion in his heart, than he was persecuted to the death,—anything but that could be forgiven—nay, for a few scudi, a man might purchase the indulgence to commit the greatest crime. But pure religion was heresy, and must be crushed. At the beginning of the sixteenth century the eyes of the civilized world turned towards Italy. It seemed to have awaked from a sleep of centuries. The arts and sciences, which had been buried in the dark ages, sprang to life—Pa Vinci, Raphael, and a constellation of the brightest geniuses the world has ever known snatched up the expiring torch that had dropped from the hands of the Greeks, and with its light illuminated the world. Not unlike this new birth of the arts was the resuscitation of religion. Another genius, not inferior to any of his cotemporaries, was the reformer Luther, who (though for a while trammeled by early prejudices) soon let burst the light of truth so long hidden under the rubbish, which light has grown brighter and brighter till it has lightened the whole of Christendom. We may here ask if the arts and sciences will ever

roll back into darkness? Can we ever again be made to believe that the sun and stars revolve around us? or that there are but four elements? Never. Man has become enlightened. And we may also ask, if the light of religious truth can ever again be extinguished in this our world? That will depend upon the integrity with which we hold to Protestant priciples in this and succeeding generations. If we permit ourselves to be persuaded that all is secure from such a catastrophe; if we are indifferent to the encroachment of Papacy on our Eastern shores, and the effect of that power at the West; if we are heedless of the cry of persecuted Christians in Papal countries, and say, 'Am I my brother's keeper?' who can answer in the negative? Was there ever a scheme so ensnaring as theirs? They have tortured every truth of the Bible to answer their ends, and have captivated the free spirit of man and worked it into a tool to serve their purposes. They have, however, recently been forced into the open field. But they have inscribed their old errors upon their standards, by which they mean to stand or fall. To change one error, would be to deny their infallibility. Like a house made of cards, to tear one away would bring down the whole pack. They have been pressed in vain to permit the circulation of any version of the Scriptures, such as they should designate. But truly the difficulty lies not so much in the difference of versions, as in the suppression of the Apocrypha, wherein they think to find a support of their purgatory. This, far above all other of their idols, is their Ephesian Diana, 'which brings them no small gain.' Knock away this corner stone and their edifice falls to the ground infallibly. May we not hope to see the temple of this great goddess despised and her magnificence destroyed? We will trust in the power and promises of Him who alone has hindered this subtle scheme of man's devices from enveloping the world in its deadly folds."

DR. COX'S ADDRESS.

"This Meeting, said Dr. Cox, is not a mere product of the American and Foreign Christian Union, one of whose Secretaries was with them here to-night. He considered it more generic and œcumenical than the Council of Trent. (Laughter.) This Meeting would produce a great effect, and be heard in London, Dublin, and in Italy itself. He was not generally in favor of agitation, though there are seasons when such is necessary, and this he thought one of them. He would say nothing disparaging to his friend when he said that this Meeting would be great, even if Gavizzi was not here. The principle on which it was convened would of itself have induced this audience to attend. He did not see men in the movement—he saw only God. One of the greatest heretics in the world, according to the Roman Catholic standard, was St. Paul himself. They were, however, in a country where they had the right of maintaining the motto, *Liberta et natale solum*—"Liberty and

our native soil." Dr. Urwick is an Irishman, and one whose soul was as big as his body was little. (Laughter.) He was glad to get such a signature and voice as Dr. Urwick's in favor of his friend who was here. Father Gavazzi had made a great change in travelling across the Atlantic; but how much greater moral change must be effected in him by the atmosphere of freedom, having escaped from the physical and moral malaria of Italy. Why did they love liberty here? He loved liberty, especially for the sake of CHRIST, religion, and salvation. The Apostle James calls the Gospel "the law of liberty." What a panegyric! They needed liberty so that they might read the Bible. (Applause.) GOD has been pleased to give us a revelation in the noblest way, without pageantry, in his blessed Bible; but we want freedom to read it, freedom to understand it, and freedom to propagate it everywhere. (Applause.) It was a generous sentiment to love the martyr who perils his life and his liberty in behalf of Christianity. In this country they had some distinguishing peculiarities which make them, if not the envy, the proper model of all nations. He knew of no nation which had not persecuted the Jews except the Americans; and he would ask any man to tell exactly how they treated synagogues at Rome? Who put the yellow cap upon the Jew? Who impounded him at night, and pounded him in the morning if he was not in his place? (Laughter.) How many applications of the drop or gridiron would make a man believe what he did not like to believe? Shall it be that in this country they could not think. He would tell his respected friend John, Archbishop of New-York—who, he believed, was muffled up in Metropolitan Hall at the Madiai Meeting—that he would be glad to see him, and meet him on this platform, and would welcome him and treat him kindly. He would be glad to see him also in his house, in Brooklyn, over the water, where they all enjoy freedom, even although it is but a village of a hundred and thirty thousand inhabitants. He (Dr. Cox) was called here on behalf of the vast majority of his countrymen from the Pacific shore to the Atlantic's surge. These he had the honor this night to represent when he said to this distinguished stranger, "Gavazzi, you are welcome to the United States of America." (Great applause.) I wish to stand aside, (the Doctor suited the action to the word,) and let these nascent cheers speak to you, dear brother, of the faith of JESUS CHRIST. Just as sure as the people are to have a millenium, and heaven the fruits and harvests of it, mankind must be free. (Cheers.) What is the Bible without freedom? I need not say more, except that although this brother is a stranger to me in the flesh, yet I commend him to your attention for the purity and integrity of those excellent men, in Europe, who have sent him here with letters of recommendation, which he needs only now *in limine*, for I think he can afterwards better recommend himself. See if he cannot."

FATHER GAVAZZI'S SPEECH.

We give some extracts from his Address which will serve to give an idea of his style and sentiments; of course they can give no idea of his vehement manner:

"I was a papist in London the first year I was there, but by the blessing of God, day after day while I was preaching against the temporal power of the Pope, I was very soon persuaded that the Pope could not subsist in either temporal or spiritual power; and therefore my mission, from that moment, was total annihilation of Pope and Popery, and I hope, by the blessing of GOD, that Pius the Ninth is the last Pope, not only in Italy, but for all time. Italy has sworn to be done with Popes. We will have no Pope in Italy. My life is now consecrated to liberty, not only for my fellow countrymen, but for all slaves of Popery. In this country my mission is mainly to the Irishmen. I do not fear Irishmen, for I preached to them in Ireland; but I will preach to the Irishmen, in order to give liberty to that people—so full of genius, so full of heart—whose only misery is to be the slaves of priests and prelates, and bishops and archbishops, and cardinals and Pope. I am not only Christian, but I am a Romanist Catholic. All papists are called Roman Catholics. In the Scriptures, the Devil calls himself an angel of light. But Roman Catholic papists are no Roman Catholics at all. They are Popish Catholics. But we Italians disclaim that name. We belong to the Roman Catholic Church, not to the Popish Church. The Roman Catholic Church established by the Apostle Paul is the most ancient church in Europe. I am proud to be an Italian, my dear brethren, and as an Italian I disclaim all Protestant denominations. You are Protestants because you are not Italians; we, as Italians, could never be Protestants. The time will come when will disappear all Protestant denominations; when mankind will not call themselves Lutherans, or Calvinists, or Protestants—but all Christians, and only Christians. (Cheers.) This time will only arrive when CHRIST will appear again to make in the earth his expected kingdom of universal justice. In the meantime, therefore, I cannot adopt for my Italy any Protestant denomination. I cannot copy the copyist. (Cheers and laughter.) I have the original in my own native country. I am not Protestant—and why? Because my mission asks me to be independent. My mission is to destroy Popery. (Applause.) To annihilate Popery not only in Popish Catholic countries, but even in Protestant countries. My mission is directly to overthrow Popery—indirectly to overthrow all that tends to Popery—and therefore I have a mission also against Protestantism." (Cheers.) Father Gavazzi alluded to the fact of his retaining the monastic habit, which he says he does because he wore it in the Revolutionary struggle, and it is

endeared to him by memories. His title of *padre* he retains because he was so known to the Italian people, and to distinguish him from his brothers. The medal, he said, he gained, not in a coffee-house, not in a club, not in a church. No; but in a field of battle, in which ten thousand Italians, with forty guns, fought against forty-nine thousand Austrians, with one hundred and twelve guns, commanded by Field Marshal Radetzky personally: and therefore this medal is dear to me. (Applause.) "I will now put," said he, "in conclusion, clearly and distinctly what I said before. I came to America for war, not against individuals, but a system. Will you permit me to give you a word of advice? The Popish system is bad—is all bad—as are all and everywhere bad the streets of New-York. (Great laughter.) You know I am an independent man, but I will say that in this beautiful town—only comparable to some Italian towns, and for her position only with Naples—in your beautiful town the streets are very bad. (Laughter.) In rainy weather they are exceedingly muddy, in dry weather they are horribly dirty, in stormy weather they are good to blind and to suffocate people, so that all foreigners—and I hope before the Great Exhibition you will correct this abuse—all foreigners say that the streets of New-York are bad for all except the tailors, shoemakers and opticians. (Laughter.) Such is the Popish system, my dear brethren. It is bad in all and everywhere; is bad in theory and bad in practice. It is only the ancient paganism Christianized, baptized. This is my mission in America. I ask everywhere the American people for sympathy on behalf of my oppressed country. I do not ask the Americans to support Italy with soldiers, with a navy, with artillery. No, no. Under the blessing of God, the breasts of the Italians, and our own right arms, the Italian people will make free Italy without any support from you. But it is your sympathy which I ask—your moral support—your public and general opinion in behalf of honesty, justice, and a great cause. That is what I ask from the American people, and I expect to be answered by your free hearts in behalf of my oppressed country."

BIOGRAPHICAL SKETCH OF FATHER GAVAZZI.

The following biographical sketch of Father Gavazzi, forms a proper appendage to our notice of the Meeting in the Tabernacle to give him a welcome to America. We take it from the columns of the *New-York Herald.*

"Alessandro Gavazzi was born at Bologna, in 1809, and at the early age of sixteen entered the Order of St. Barnabas, in which he rapidly rose to a distinguished position. Professor of Rhetoric at Naples, he not only taught the theory, but exemplified the practice of eloquence in the pulpits of that capital, and subsequently in most of the principal cities of Italy. The advent

of Pius IX. gave unfettered scope to the liberal and enlightened views hitherto compressed among the Italian clergy; and foremost among the upholders of the new papal policy were Ugo Bassi and Gavazzi, both Bolognese. The first appearance of Gavazzi on the political scene was on the news of the Milanese insurrection, and the discomfiture of the Austrians throughout Lombardy, being celebrated in Rome, when the students of the University seized on the eloquent priest, carried him on their shoulders into the pulpit of the Pantheon, and called on him to pronounce the funeral oration of the patriots killed at Milan. The orator rose at once to the height of that great argument, and became at once the trumpeter of freedom throughout Italy. The tri-colored cross was now displayed on his cassock, and is the same decoration which he has worn during the whole campaign, and now wears unsullied on his manly breast. In the Coliseum of Rome he harangued for weeks crowds of citizens gathered within that gigantic structure, which became an arena of patriotic manifestations. The Pope encouraged his efforts to rouse the national energies, and conferred on him the office of Chaplain-General to the forces then organizing by the levy of volunteers, and the formation of a National Guard. In that capacity he marched from Rome with sixteen thousand men, and after a short hesitating halt on the frontiers, positive orders came from the Vatican, and private instructions to Gavazzi himself, to move forward and act against the Austrians. The onward march of the Roman army was a succession of triumphs to the walls of Vicenza. Gavazzi's eloquence supplied ammunition, clothing, provisions, horses, and all the *materiel de guerre*, from a willing population. He was the Hermit Peter of the whole crusade—the life and soul of the whole insurrection. At Venice, in the great area of St. Mark, he harangued day after day, congregated thousands, and filled the Venetian treasury by the voluntary oblations elicited by his irresistible appeals. Women tore off their ear-rings and bracelets, and the wives of fishermen flung their large silver hairpins into the military chest, and several thousand pounds worth of plate and jewelry was the result of his exertions. When the Roman division was ordered to fall back, Father Gavazzi made Florence ring with his exhortations to uphold the cause. The Grand Duke, who had already began his tergiversations, gave orders for the forcible expulsion of Gavazzi from Tuscany. He took refuge in Genoa; but the Bolognese, having broken into open mutiny against the Pope, on the 8th August, and formed a provisional government, Gavazzi was recalled as the only means of allaying the discontent of the legations. His return was in triumph, and order was restored by his presence. On the flight of the Pope, the formation of a republican government, and the convoking of the Roman Assembly, Gavazzi was confirmed in his previous functions of Chaplain-General to the forces, and began his preparations for the approaching siege of the French by organizing the military hospitals on a scale com-

mensurate with the coming warfare. He formed a committee of the principal Roman ladies, to provide for the wounded, (Princess Belgiojoso, Countess Pallavicino, and Pisacane at their head,) and superintend the surgical ambulances during the whole struggle. At the lull of the fight against Oudinot, when a sortie of 14,000 Romans was made to repel the King of Naples, who, with his 20,000 men had advanced as far as Velletri, the Father went forth at the head of the troops with the gallant Garibaldi, and after the utter route and percipitate flight of the invading army, assisted the dying and the disabled of both sides. Returning into the besieged capital, he sustained the spirit of the inhabitants throughout, and was ever at the bastions and in the front of the battle. At the fall of Rome he received an honorable testimonial and *sauf conduit* from Oudinot; and while his companion, Father Ugo Bassi, was shot by the Austrians without trial, and against the law of nations, at Bologna, he was suffered to depart by the more civilized freebooters of France. Father Gavazzi says that he owes his salvation to our Vice Consul in Rome, Mr. Freeman, the American painter. In London he lived in retirement, giving for his daily bread a few lessons in the language of his beloved but down-trodden land, until a few of his fellow-exiles, anxious to hear in the country of their forced adoption once more the eloquent voice which cheered them in their hour of triumph, clubbed together the pittance of poverty to hire a room for the purpose, and the result has been the potent blast of indignant oratory, and the trumpet note of withering denunciation, with which he now assails the Roman court. The bold freedom of his strictures derives immense importance from the fact he sets forth of their being in accordance with the sentiments of a large body of the young clergy of Italy—a kind of Puseyism, menacing the utter ruin of ultramontane ascendency at home, while it seeks to triumph in England and in the United States."

FATHER GAVAZZI'S FIRST SERMON TO THE ITALIANS IN NEW-YORK.

A large assemblage of the Italians in New-York and its vicinity, took place in the Broadway Tabernacle, the last Sabbath evening of March, to hear a discourse or sermon from Father Gavazzi. We give a report from the New-York Herald, of this *unique* and remarkable discourse. Our readers must keep in mind that it was delivered to those who are Roman Catholics—ninety-nine out of a hundred—so far as they are anything in regard to religion.

"What the Protestants call service," said Father Gavazzi, "is in listening

to the reading of the Bible, or the preaching of the Gospel. In the Church of Rome it consists in going to mass, which is obligatory on all believers. A Christian may employ this day in charities, in reading and meditating on the Gospel, or in the instruction of youth; but if he has not assisted at mass, it would be considered by the Church as if he had not accomplished his religious duties, and had committed a sin. On the contrary, in the primitive Christian Church, the duties of a believer consisted in reading a chapter in the Gospel and in doing charitable works, which I believe to be far better to ameliorate man, than in hearing prayers in a dead language, which often is not understood by the priest himself. It is not at the sound of music, or before pompous and decorated altars, that we must worship GOD. True worship must be spiritual. CHRIST or his apostles never went to mass, but employed their time in reading the Holy Scriptures and in prayer. So I shall preach to you, Italians, the reformation of the Church; and if we desire to become true Christians, as our forefathers, we must attach ourselves to the sacred pages inspired by GOD and transmitted to us by St. Paul in his Epistles to the Romans. There is our guide, our salvation, and our faith; and the only prayer to be addressed to the altar of the ALMIGHTY GOD is, 'OUR FATHER who art in heaven,' and pray always for the living, and never for those who are no more." Father Gavazzi spoke of the various worships of the Protestants, and said that in Italy it requires different forms, also, adapted to the character of the people. "I am happy to say," he continued, "that I was able to destroy in England, and I hope also in America, the wrong idea that Italians are infidels and unbelievers, as we may call a great many who are yet in the Mother Church." (Cheers.) Here the preacher read the sixth chapter of the Epistle of St. Paul to the Romans: 'To ye all who are in Rome,' and after reciting the LORD'S Prayer, he took the text of his discourse from Psalm xvi. verse ninth, and said that extremes in political and religious matters always unite, and he advised his brethren to never follow the principle of *extrema gaudia et extremi dolores*, and brought as an example the present political and religious state of Italy. "The Italians, in all their undertakings to redeem their country, must," he said, "turn their eyes to GOD. He will listen to them, and cursed be man, says the Gospel, who trusts in man alone. I do not ask from the Italians to trust in Jesuits, nor in political sectarians. Italy must fight in order to obtain her emancipation; has to fight also for her Christian faith, and her independence shall be certain. Look at Germany and Scotland, both nations had to battle against powerful enemies; but GOD was with them, and they succeeded in spite of their tyrants. (Cheers.) Italy is bound in slavery also, because her children have always been generous with their conquered despots, and we must follow a different example than we did in 1848. My brethren, in the resurrection of CHRIST I find an omen and all the elements for the regeneration of Italy. I will not profane the

Scriptures, but I do not consider them as a dead letter. Let us have faith in Heaven, and Italy shall rise from her slumbering grave. All that was accomplished for men by the death of CHRIST, is the same for that of our beloved country. CHRIST was innocent, so was Italy; and our crime before the high tribunal of the great potentates is, that we have been great and powerful, and we may return to our primitive political life. CHRIST was betrayed by Judas. The Judas of Italy was the King of Naples, ever since 1821, when, granting a Constitution, he armed his lazzaroni to butcher the liberals. He maintained the red flag as the emblem of his heart, to murder his people. But let us not despair; you will see that, also, in the times of the persecution of the Jewish people it was the same. There was abundant warrant in the vision of Ezekiel to extend the prospects of resurrection, and, from the mere individual contemplation of the just man's palingenesis to catch a glimpse of aggregate and national resuscitation. A field covered with dry bones, where the vulture and the obscene carrion dog had done their work, was spread out before the gaze of the prophet; when with rustling and rattling sound at the voice of OMNIPOTENCE, the ossuary expanse became animate with motion, muscles and integuments were resumed, and a mighty array of reconstructed manhood stood erect at the bidding of the MOST HIGH. Such a consummation it required not the gift of prophecy to anticipate, in the designs of a just Providence, for our long-suffering country. The cry of centuries has reached the ear of mercy, and the hour of redress and revival is at hand. The fragmentary articulations and disjected members of Italian nationality have shown an unmistakeable tendency to coalesce and combine into a living body, and resume once more an attitude of vigorous vitality. A living Italy burst of late on the view of startled Europe, and however brief the apparition, it sufficed to belie the Sadducean theory of a non-existent life beyond the political grave. It is true, that by the combined agency of foreign potentates and a native priesthood, the self-same hideous instrumentality by which the DIVINE REDEEMER was put to death, our nationhood has been forcibly immolated and re-consigned to a temporary tomb; but we scout the silly and fastidious imputation of profanity, when we profess our sure and certain hope, as well as fond reliance on the justice of heaven—our steadfast belief in the ultimate renewal of that vitality. Was the innocence of the JUST ONE, or His life-long career of benificence, any bar to His death as a criminal? None. Then, let not Italy murmur at such requital for the lessons of civilization. A Pope and his cardinals could not be expected to act otherwise than the high-priest and the Sanhedrim, nor the Jesuits than their predecessors the Pharisees. A leading agent in the dread business of Calvary was Pilate, the pro-consul. Tradition had handed down his origin: he was a Frenchman. They show on the banks of the Rhine the place of his birth, and of his retributive suicide, on returning to the fitting land of his nativity. A book published years ago

in Rome, from the pen of a Dominician friar, labors to prove the cohort of soldiers which did duty on that occasion to have consisted of recruits from Gaul, and that the crowing of the cock merely indicated the sound of the Gallic trumpet. To conciliate the emperor was Pilate's apology for this official murder—to propitiate the Czar was a sufficient incentive for the President of republican France. Was there no modern impersonation of Herod the Tetrarch, an intrusive potentate claiming kingly authority within the very precincts of Judea, with his hands deeply imbrued in the blood of her children? Is not the usurper of Lombardy that man? And need we indicate the Vatican as the locality of Caiaphas, or identify as the deliberate betrayer of Italy the Iscariot Neapolitan? Foul confederacy of ignoble plotters, look well to your handiwork! Strengthen your army of occupation! Double the guard at the sepulchre! A year is but a day in the history of nations—1849 was that of Italy's immolation. She may yet sleep in the tomb over which you keep sentinel; but the third year is advancing—the inevitable 1853! The Caiaphas of Italy, as I said, is Pius IX. This high priest, who should have preached Italian redemption, conspired to strangle her at her new birth. CHRIST was accused as a blasphemer; so were the Italians by the Pope, who slandered them in his bulls, as heretics and infidels. The supporters of Caiaphas were the Pharisees; those of our pontiff are the Jesuits and cardinals, and Pius IX. from Gaeta to Portici and Rome, never ceased the attempt to crush Italian nationality. But Caiaphas, not desirous of having upon him all the blame of the death of our LORD, sent him to Pilate, so Pius IX. sent the independence of Rome to the Pilate of France, Louis Napoleon. To France we owe our tortures, slavery and exile; and Louis Napoleon by eight millions of votes, ascended that throne raised on hecatombs of Italian martyrs, thus giving to the world the great example that the French nation were nothing more than a people of Catholic deacons and sextons. It is true that there are some exceptions to be made, but they are few, and these are in prisons or in exile." Father Gavazzi spoke afterwards of the campaign in Italy in 1848, and said that the Herod of Lombardy is the Emperor of Austria. He advised his countrymen never to have faith in the promises of France, nor in her revolutions, as the redemption of Italy must come from Italians alone, and not through conspiracies or political sects, but to take advantage of an European war, and then to rise all like one man. "I am an exile, I have been in prison for freedom's sake, and as such I can speak to you freely. I beg you to wait the propitious moment, and not to fight for liberty but first for independence. If you should ask from me what are to be the means to conquer our nationality and union, I shall answer that, as I am not a poet, it is not with dreams, but with great sacrifices, with an army, with the Italian flag; and that army is that of Piedmont, with a man of action and faith to lead it; and that leader if he shall maintain his promises as he has done to the present

time, is the King of Sardinia. A republic in Italy is a mere idea, which cannot be accomplished. We must have a people capable of such a government. The citizens of the United States became good republicans because they had already had a constitutional government. So I tell you, as I did in London, that I disapprove of all the sectarian means of crazy conspirators, who, from their room, decide the destinies of nations, and are in fact, more despots than the reigning despots themselves. I disapprove and protest against the last attempt to revolutionize Lombardy, and to add victims to victims without any apparent success in gaining our object." The lecturer concluded by pronouncing a benediction.

We have given up several pages of our present Number to the Reception and First Sermon of Father Gavazzi in America, because we are persuaded that the coming of this wonderful man to our shores will, under the Divine blessing, be the means of doing great good to this Nation. Father Gavazzi understands Romanism, and he is able to make our fellow-citizens understand the working of the system. We hope that he will stay long enough among us to visit all our principal cities, and give a course of lectures on Italy and the blighting effects of the Papal religion upon that fairest of lands. So far as we know, he is a man of unimpeachable character. Let our readers lift up their hearts in prayer to GOD, that he may be more and more fully instructed in the true Gospel, and experience very much of its life-giving and grace-giving influences in his heart and soul.

The Home Field.

Although we have received many reports from both the Home and the Foreign Fields since the issue of our last number, and therefore no lack of interesting news, yet inasmuch as our next magazine (that for June) must consist mainly of the Annual Report, which will be made up chiefly of details relating to our work in our country and in foreign lands, we shall not occupy much of the present number with such matters. On the contrary, most of its pages are filled with information of a more general nature, as our readers will perceive. We give however, the following interesting letter from one of our missionaries, it relates to the conversion of an aged man in one of our large cities.

New-York, March 21st, 1853.

"Rev. R. Baird, D. D.—Inclosed I send you a letter which I received in October from Mr. * * * *; a man who lived eighty years in the darkness of popery. The letter speaks for itself, and needs no comment; to make any observations on it would only weaken its force. Who can read it without emotion? He was converted to God while I was in that city; I was myself thirty-three years in the same darkness. It was the same Spirit that caused the scales of his native ignorance to fall off, that opened the eyes of my understanding to see the errors of popery.

"I will now give you some of the particulars which occurred at the time. A few days after the old man was brought out of darkness to the light of the Gospel, the Roman Catholic priest, Father * * * *, came to see him, and asked him if it was possible that he had turned from the Catholic Church? The priest said to him that he must go to confession and get absolution; all of which the old man declined to do. The priest then challenged him to bring any Protestant Ministers there to meet him, and he would convince them that they were all heretics. The Rev. Mr. * * * * came to see the old man and he told him the challenge that the priest had made. On the following Friday there was a preachers' meeting, at which he told the proposal of the priest, upon which action was taken, the Rev. Mr. * * * * and myself were appointed to meet the priest at his house. This was just what I wanted, I went immediately to see Mr. * * * *, and told him to send Father * * * * word to appoint his own time, and a protestant minister would meet him there, and that he should be treated respectfully, and to have all his Roman Catholic friends present when the priest should come; that I would put a chair between the priest and myself, and in that chair I would put a Bible; for we could not have a better Judge and Jury than Christ and the twelve Apostles. And if the priest could get them on his side I would submit to the decision of that Judge and Jury. And on the other hand, if I could get them on my side, that the Bible should decide between us. Accordingly word was sent, but he never dared to come to the trial.

"On the 20th day of last April the old convert gave two large lots, on which to build a Methodist Church. And on the first Sabbath in September it was dedicated by Bishop * * * *. There it stands a monument before the world, and to the Church, which ought to excite a feeling of united effort and of corresponding co-operation to aid such a Society as ours, which is so well adapted to meet the wants of a class of people who have been heretofore considered hopeless and beyond the reach of the light of the Gospel of Jesus Christ.

"There is one thing certain, every branch of the Church of Christ is beginning to be alive to its importance, as I find no difficulty in gaining access to the pulpits of the different denominations in this city, and Brooklyn, and

Williamsburgh; to relate to their people facts which occur from day to day under my own observation."

LETTER FROM THE OLD CONVERT.

DEAR BROTHER:—"I was glad to receive your letter, and to hear from you what the LORD is doing for you, I hope that the LORD will prosper you more and more in the good work in which you are engaged, and that you may be the honored instruments in His hands of turning many away from the error of Romanism, to the true light of the glorious Gospel of our LORD and SAVIOUR JESUS CHRIST. O brother, the LORD has done great things for me, whereof I am glad. O help me to praise the LORD for what he has done for me. I was born in the Church of Rome, and lived in that dark state until I was nearly eighty years of age. It pleased the LORD to direct my youngest son, about eighteen years old, to the Sabbath School in the Sailor's Bethel Ship. There the LORD converted his soul. He was a good boy, so good was he and so kind, that the LORD thought it best to take him out of the world of sin, unto himself in that better and brighter world above.

"During his sickness, the Teacher of the Sabbath School visited him frequently there, singing their sweet hymns of praise, and offering to GOD their prayers for him and for me. This made a deep impression on my mind, and when my son died I sent word to brother K * * * *, and he came to see me. I told him my son was gone, and that I felt that I was so bad a man that I thought I should never see him in heaven. Brother K * * * * told me of the SAVIOUR, and of his willingness to save me, and there by the side of the dead body of my son I solemnly promised to seek the LORD in the pardon of my sins, and endeavor to save my poor soul.

"A short time after the funeral I was taken sick myself and confined to my bed. The same kind teachers came to see me, they prayed with me, and pointed me to the SAVIOUR of mankind. The LORD in mercy answered their prayers and converted my soul, in my old age. O bless the LORD for what he has done for me. My soul is happy. Help me to praise the LORD for his goodness to me, my soul is now happy and I feel that I shall meet my son in heaven.

"Our church was dedicated to the service of ALMIGHTY GOD on the first Sabbath in September, by Bishop W * * * *. It is thirty feet front by sixty-five feet deep; with a lower room for the sabbath school; the church room above with an end gallery. It is a fine church although it is plain. We call it the 'Sailor's Bethel Church,' we all send our love to you, hoping to see you soon and hear you preach for us in our Bethel Church.

Yours in Christian Love,"

* * * * *

Foreign Field.

SWEEDEN.—A LETTER FROM OUR MISSIONARY, MR. ROSENIUS.

(Concluded.)

Here we finish the extract from Mr. Ahnfelt's letter, since you have seen by what has been said how he goes on from place to place, amid various experiences of the word of the LORD on souls. I will rather give you an extract from a letter I have just received from our friend Dr. Bergman of Winslof, containing an interesting account of the progressive movements in that part of the country, which he partly ascribes to the agency of Mr. Ahnfelt. He writes thus: "The Spirit of the LORD had been at work for some time in our neighborhood, imperceptibly to most lookers on, as long as only some women of the lower classes seemed to be affected by it, but now the scene is changed. The LORD'S "drawing" seems to become stronger; some of the principal Ladies in the town of Christianstad have begun to show themselves at the Evangelical Meetings held by the distinguished ministers Ehdahl and Lavallin, and even some officers, from the regiments garrisoned there, are now and then seen from behind the pillars of the house of GOD. From the country it begins to sound like half a storm. You know that Mr. Ahnfelt has been in our neighbourhood several times as well as Mr. Lagerblad. The attendance of the "conventicles" has been constantly increasing in number; no house is large enough now; a number of the people stand outside. So long as we had fine weather they could be held out of doors, "in some green pastures;" but now the poor people often stand in rain and cold till it makes ones heart ache to see them. At the conventicle last Saturday evening, a thought arose in the heart of a wealthy peasant; 'we could build a large barn, in which we could hold our meetings under a friendly roof when they close the churches and schoolhouses on us!' Who inspired the man with that thought? It was scarcely uttered, when it met with the sympathy of the whole assembly. In faith these believers now strengthen each other's hands, (1 Sam. 23. 16,) and the thought grows in the meantime into great dimensions. To-day it has been expressed in words that the house built plainly but tastefully ought to cost about 55 pounds Sterling, ($275) and this sum to be divided into 200 Shares, that many may partake in it. Many would else be ready to give £5 ($25) each, and you must know that among these are peasants and farmers who a short time ago were known as regular misers. They already begin to speak about choosing a committee; but they prefer calling it a choice of "Elders of the church," as it sounds more scriptural and reminds one of the first Christian churches. But to such an end it is necessary to know who are members of the Church, and a signature is therefore required from every one according to the advice of

Luther. (see the Evangelist friend of the Church* No. 10.) In short, it appears as if all at once we had here the germs of the future "Free Lutheran Presbyterian Church of Sweden." Ought we not to acknowledge that the Spirit of the LORD is mightily at work in our country? "If this work be of GOD you cannot overthrow it." Acts 5 . . . .

So far our well-known zealous friend of religious liberty, Mr. Bergman, has written in this letter, and in the northern parts the people are leaving the Established Church in great numbers. They are fined for administering the Sacraments among themselves. Latterly judgment has been passed on them in a severe manner in one of the Law-courts,—but it is not yet known, if it will be confirmed in the higher courts. The people however do not mind it at all. In three places especially the separation is going on in a most decided manner, in the province of Norrbotten near the town of Pitea, in Helsingland near the town of Hudiksvall, and in the province of Dalarun and the parish of Orsa. Government again seems bent on trying the old injudicious system of employing constraint to check religious movements. It is in all probability the time in which the LORD means to break all these bonds and barriers that seem to hinder His work. May He lead us in the way in which He would have us go, and order every circumstance, so that it may conduce to His glory! One thing is certain; we have now an important time in Sweden, a critical time. I must finish my letter. If spared I will communicate more at another time. Pray for us. May the LORD of power and might strengthen your hands in your blessed work, and make your heart to rejoice! Your sincerely attached and humble servant

B. O. ROSENIUS.

Juvenile Department.

DIALOGUE NO. 5.

BETWEEN A FATHER AND HIS SONS, EDWARD AND WILLIAM.

Father. You remember, my dear boys, that we concluded to have another conversation on the state of things in Christendom, before we proceed to speak of the several countries which compose it, in detail.

Eddie. Yes, dear Father; I am quite impatient to hear more on this subject, particularly in relation to the comparative influence of the nations of Christendom. You have told us much respecting the influence of Christendom entire upon the rest of the world, but you have said nothing, if I remember rightly, about the relative influence, present and prospective, of the

* A Monthly periodical, which Mr. Rosenius edits.

various nominally Christian countries. This is a subject about which I am very anxious to hear something. Which are the most powerful of the Christian nations?

Father. In the Old World, or Eastern Hemisphere, the Great "Powers," or most powerful nations, are Great Britain, France, Prussia, Austria and Russia. In the New World, or Western Hemisphere, the United States is by far the most powerful, in every point of view.

Willie. Why, Father, I thought Spain was one of the Great Powers, for I have read in some book, that the sun never went down on all her vast empire. The meaning of which, my teacher told me, was that she had possessions all round the globe.

Father. That was once true, Willie,—but not now. In the time of Charles the First of Spain, or Charles the Fifth, as Emperor of Germany, (for he was both,) more than three hundred years ago, it was true, but it is not now. It is true of Great Britain, for the sun never sets on all her great possessions at one and the same time. In other words, her empire encircles the globe.

Eddie. Yes, that is so; for she has, besides her "Isles," (as Great Britain and Ireland are called, and some small ones around them,) Gibraltar, Malta, and the Ionian Islands in Europe; the South end of Africa and some Colonies on the Western coast of that Continent; India in Asia, and a small possession at the entrance into the Red Sea; and the great Islands of New Holland, New Zealand and Van Dieman's Land, (besides some small ones, such as Singapore,) south of Asia, and I believe she claims a part of Borneo. Then she has vast possessions north of the United States in North America, and some Islands in the West Indies, she also has a small colonial possession in South America. At least my geography tells me so.

Willie. Why this is wonderful. England must have a great deal to do to look after *all* her distant possessions, little and big. But tell me, dear Father, how many people there are in all the British Empire?

Father. This is not so very easy, my dear boy, for the English themselves have no very accurate knowledge on this subject. But they estimate the number at about *one hundred and fifty-four millions*, of whom not more than twenty-eight or thirty millions dwell in the "British Isles," of which Eddie spoke just now—that is in Great Britain and Ireland, and the little islands connected with them.

Willie. Then England has one hundred and twenty-four millions in her foreign possessions!

Father. At least that number, of whom one hundred and twenty millions are in India and its dependencies.

Eddie. I think that England is likely to add a good many more people to her dominions by the time she gets through her wars in Burmah and South Africa. But which is the next powerful nation in Europe?

Father. In some respects Russia is the next in point of power. Her empire is very large, including more than half of Europe, nearly the third part of Asia, and the north-western part of North America. In all, the Russian Empire contains more than seven millions of square miles; but a large part of it is sterile and cold, especially the Asiatic portion of it. The entire population of the Russian Empire does not exceed sixty-seven or sixty-eight millions of people. It all lies north of latitude 40, and much of it north of latitude 60, and then the climate is very cold, too cold for much agriculture.

Eddie. But Russia has a great army?

Father. Yes, she has not much short of a million of soldiers, but her armies are scattered over her vast Empire, and it is not easy to bring them together. It requires much money to march great armies, and Russia is a poor country in comparison with some others. She has nothing like as much commerce as England or France; and commerce is essential to great wealth. Like all the great nations of Europe, Russia is a good deal in debt, (about six hundred millions of our dollars) though not as much as France or England.

Willie. But why has not Russia much commerce? Is it because her seaports are frozen up half of the year, and some of them more?

Father. Yes, this is one cause; but another is she has not agricultural productions enough to give in exchange for foreign articles to create a great commerce; but her commerce is increasing every year.

Eddie. I have read somewhere that when Russia marched her armies to Paris in 1814 and 1815, she had to do it with gold which England lent her. Was this so?

Father. I believe it was, for it required more money than Russia could furnish, and she had therefore to borrow. But Russia is powerful nevertheless, and it is probable that she will become far more so, for she has a vast extent of good country in the middle and southern portion of the European part of her empire, and her population, commerce, wealth, literature, and every thing that pertains to civilization has been steadily advancing for the last one hundred and fifty years. But if we like to reach Russia, in our conversations, I shall have much more to say about that country.

Now let us look at the other great powers in Europe. There is France, with 36,000,000 of inhabitants, Austria, 37,000,000, and Prussia, 16,000,000. They are all strong, as military nations. They are highly civilized, at least France and Prussia; Austria, is not equal to either of them in civilization—at least in a large part of her dominions. As to popular education, or education of the masses, Prussia is in advance of France and Austria. Her school system, embracing her common schools, gymnasia, and six universities,—is decidedly the best on the continent. In many parts of Austria very little

has been done by the Government for the education of the masses; and France has only had a Public School system since 1833.

Eddie. I believe that Prussia is a Protestant country.

Father. Yes; two thirds of the people in Prussia are Protestants, and that fact has had much influence on her material and intellectual prosperity. There are only three millions and a half of Protestants in Austria, and one and a half in France; these countries are therefore called Roman Catholic countries, and they are the chief bulwarks of the Roman Catholic Church. Prussia has but little foreign commerce, for she has but few seaports; Austria has more; and France has much—though not so much as England. France is very powerful in a military point of view, and she is compact and united; Prussia consists of two unequal parts which do not touch each other, but still she too is powerful. Austria embraces many different nations, which she can govern only by military force. She is destined, I think, at no very distant day, to *break up*. She came very near to it in 1848.

Eddie. These three nations have each but a limited territory, and in that respect differ much from England and Russia.

Father. That is a great point of difference. They cannot become *very much* more powerful than they are, from that source; and what is more, Prussia and Austria have no colonies, and France, none of any sort of consequence, in comparison with those of England. France, Spain, and Portugal, for a long time after the discovery of America, had most extensive colonial possessions; but they have lost almost all of them. At one time France was on the point of having India, and she had the best part of North America, namely the Vallies of the St. Lawrence, and the Mississippi; but she lost them. England got them.

Eddie. This is wonderful. England seems to have the colonial world.

Father. Yes, she and Holland, (both Protestant countries,) have the great colonial field of the eastern hemisphere. And now if we look to the western hemisphere, we shall see that the United States are nearly as large as all Europe, that we have 25,000,000 inhabitants; in twenty-five years we shall have 50,000,000; and in fifty years there will be 100,000,000 inhabitants in our country if God continue to grant us His blessing.

You will see from this statement how God is ordering things in this world, and preparing the way for the spread of His Gospel. England and the United States are now the two most powerful nations in their respective hemispheres, and between them they govern about the fourth part of the habitable globe, and have more than the sixth part of the Human Race under their sway! And what will they be fifty or one hundred years hence; if God continue to bless them both as we trust that he will?

Willie. And these are the nations which possess, to a greater extent than

any others the Gospel, and are doing most, I believe, to give it to the rest of the world.

Father. Yes, this is so. They have, we may almost say, the commerce of the world in their hands. Their ships are seen in all seas, and their steamers will soon be ploughing every navigable river on the Globe. They have the rail-road, the electric telegraph, and the printing press to a greater extent than other Nations. All this indicates that God has given them great facilities for spreading Christianity through the world,—England by means of her great colonial possessions, the United States over their vast territorial extent.

Eddie. But there are other Protestant countries in Europe besides England and Prussia.

Father. Yes, there are Holland, Denmark, Norway and Sweden, several Protestant Duchies in Western Germany, and fourteen Protestant Cantons in Switzerland; and it is a remarkable fact that all these Protestant countries are more prosperous than the Roman Catholic countries around them. Holland and Denmark have more of the elements of a real civilization than Spain and Portugal; and Sweden and Norway, poor as they are, are more civilized, as to the masses, than Italy itself.

It may be safely asserted that the eighty-five millions of Protestants in the world have more of civilization and prosperity, and a far more promising future before them, than all the two hundred millions of Romanists, (the number which the Pope estimates them to be,) and we might almost include with them the seventy millions of the members of the six Oriental Churches.

Eddie. All this is very wonderful!

Father. And does it not show that God has some great object to be accomplished by the Protestant Nations? See how he has given to the United States the gold mines of California, and to England those of Australia! All this has not happened by chance.

Willie. I think that if Christendom were what it should be, the conversion of the world to the Christian Religion would not be so very difficult, considering what advantages the Christian Nations now have.

Father. That is true. If there was as much true Religion in Spain, Italy, Austria and Russia, as there is in England, as much in Ireland as there is in Scotland, and as much in Mexico and South America as there is in the United States and Canada, the prospects of Christianity would indeed be bright and encouraging. Well, the day will come when such a great consummation will be attained, and even far greater things. The regeneration of Christendom by the true Gospel is one of the great things to be desired and prayed for.

Movements of Rome.

We are approaching the grand conflict with Rome, on what is called *the School Question*, or rather the struggle has commenced. In Michigan and Ohio the subject has been carried to the polls, and the result has been very far from favorable to the wishes of the Romish hierarchy. The majority in favor of the School law as it exists in those States is great. The demonstrations at Detroit and Cincinnati, were conclusive. Even the German Catholics stood in great numbers by the side of the Protestants in this contest. The scheme of the priests to get the State to give them a portion of the Public School funds, proportionate to the number of the children of Romanists, or such as they may be able to gather into their schools, (for it would come to *that*,) to enable them the more effectually to propagate their unscriptural doctrines and most dangerous errors, has met with a decisive defeat in those two cities.

But no way discouraged, the same attempt has been made in Maryland. The Hon. Mr. Kearney, a member from Baltimore, has introduced a bill, accompanied by a flourishing report, "into the legislature of that State, to make a similar distribution of the school moneys in that commonwealth. We have not the slightest disposition to find fault with what the honorable gentleman says in praise of knowledge, and in deprecation of ignorance; but we have yet to see how a true and useful education is likely to be secured to the children of that State by the plan he proposes. Even if the whole ground were given up to our Roman Catholic friends, and they were allowed to control the schools of the State and make them all that the priests could wish, we really cannot, with the examples of Italy, Spain, France, Ireland, Mexico and South America before our eyes, bring ourselves to believe that there could be any thing gained by it but an increase of ignorance and irreligion.

But the movement has met with great opposition in Baltimore, a city of nearly if not quite 200,000 inhabitants, only one fourth part of whom, or *fifty-thousand*, are Roman Catholics. A "mass meeting," of some three or four thousand people was held in the Hall of the Maryland Institute in that city, Monday night the 11th ultimo. The greatest enthusiasm existed. Able addresses were delivered by the Rev. Drs. Plumer, Fuller, Johns and others. The proposed measure of Mr. Kearney was thoroughly discussed and unanimously condemned. We have rarely seen a more important meeting.

it becomes our Protestant friends to be wide awake, for this effort
et a portion of the Public School funds to enable them to main-
their sectarian and proselyting schools will not be abandoned by
bishops and priests of Rome in this country, so long as there is
hope of success. Protestants *must* wake up, and look well after
rupulous politicians as well as the Romish hierarchy among us.
We hear from all parts of Europe where the Roman Catholic hie-
ıy has controling influence, of vexations endured by Protestants.
is so in France, Belgium, the Papal Cantons of Switzerland,
gary, Austria, portions of Germany and Italy, Ireland, etc.
y where the decree has sounded forth from the Vatican to hin-
he spread of the Truth. Where persecution can be wielded—
isonment and banishment, as in Tuscany—persecution is resorted
ithout hesitation. Roman Catholic Journals in Europe and our
country openly, unblushingly, advocate the persecution of here-
and the abolishment of religious liberty. They give us to un-
and that when Romanism shall have gained the ascendency in
United States, religious liberty shall cease to exist! Well, we
see.

AS EXPECTED. Father Gavazzi has been attacked by the Romish
as of this country with all fury. The Irish Romanists are thus
uraged to attempt by violence to break up his public lectures.
this will not do. This is a free country. The Italian Padre
be silenced, if at all, by *arguments*, not by *stones*. We have
om of speech and of the press here, and Rome must teach her
ples, even the rudest sons of Erin, that they must not resort to
nce. They are not in Connaught. They must be civil and
able.

ANOTHER CONVERT TO ROME. There has been no little excite-
in the city of Baltimore, occasioned by the conversion of the
Mr. Baker of the Protestant Episcopal Church to the doctrines
ome. Mr. Baker has been long known as a thorough High
ch man, of decided Romish tendencies. For some time he had
ed some of his people, it is said, to wear a small wooden cross
to their persons, and immediately over their hearts, which, by
iction, might remind them often through the day of the suffer-
which the SAVIOUR endured for them! Alas, the formalist will
ıy thing rather than the right thing. If the true faith and love
RIST be in the soul *they* will cause the possessor to think of
and with proper emotions, a thousand fold more frequently,

than the artificial and unnatural process of wearing a little cross of wood *over* or *on* the fleshly organ which we call the heart! How dangerous it is to attempt to teach for the doctrines of GOD, the mere devices of man! We do not wonder that Mr. Baker, and any who are like him, go over to Rome, for she is the church that emphatically excels in all such inventions. The sooner our Protestant Churches become rid of all such forms and practices and doctrines as are not set forth in the glorious Gospel of CHRIST, and are constituent parts of it, the better.

LETTER TO ARCHBISHOP HUGHES.

We append to our notice of *The Movements of Rome* the following letter to his Grace, the Roman Catholic Archbishop of New-York. Although this letter has been before the public several weeks, up to this date no response has been made to it by the Archbishop.

Sir:—As one of the committee engaged in making arrangements for the "Madiai meeting," in Metropolitan Hall, I beg leave to call attention to a statement in your letter, that the occasion was made use of "to denounce our Catholic fellow-citizens in this country;" "to inaugurate a Protestant crusade against our Catholic fellow-citizens." Reports of all the speeches made on the occasion are easily accessible, and prove that anything more false than this accusation was never stated by any authority, clerical or laical.

The principal speakers used nothing but the kindest and most respectful language in regard to our Catholic fellow-citizens, and urged them to join with us in denouncing and petitioning against all such outrageous tyranny and injustice as that practised upon this poor family, for conscience sake. Every honorable man, of the thousands present at the meeting, will testify to this fact, and it will require something more than your bare assertion to convince the intelligent and respectable of your own community of its falsity.

It is true that a good deal of laughter was excited by the extracts read by one of the speakers, from your unfortunate lecture on the subject of "Civil and Religious Freedom," delivered in the same Hall; but it was all in good humor, and at your expense.

In regard to your statement that "the art of printing facilitates the diffusion of the Holy Scriptures, and that the Church avails herself with eagerness of that art for the purpose of multiplying copies of them," we beg leave to ask you which translation of the Holy Scriptures into the Italian language is acceptable to the Church, and sure to meet the "patronage of Popes, Cardi-

nals, and Bishops?" and we pledge ourselves to print a large edition of this translation, and send it to Italy for gratuitous distribution. We wait anxiously a reply to this inquiry, as our offer is made in perfect good faith, and we shall be glad to get your guaranty against the pecuniary risks of our enterprise.

ANSON G. PHELPS, JUN.

View of Public Affairs.

But little worthy of notice has occurred in the political world within the last month.

Santa Anna has been called to take the helm of State in Mexico. It remains to be seen whether he can carry the well-nigh foundering bark into a safe harbor, and refit her for the great voyage which she essays to make.

All is quiet in Europe. The difficulty between the Montegrins and Turkey has been adjusted. That between Russia and Turkey seems to have passed away.

Much suffering has resulted from the ill-timed movement made at Milan through the instigation of Mazzini. It is evident that *now* is not the time to strike for liberty in any part of Europe.

The course which Sardinia pursues is a noble one. We sincerely pray that she may be able to maintain it. In the meanwhile it is our privilege to labor whilst the day lasts—whilst the door is still open, far more anxious about doing our work than about the revolutions of Nations or the schemes of Statesmen, being assured that we are engaged in an enterprise—the conquest of this world by KING IMMANUEL—which cannot fail.

Important Items.

INTERESTING ITEMS OF NEWS:—We have just received letters from the table of the Waldensian Synod, announcing that the Rev. J. P. Read, the Moderator of that body, may be expected to reach New-York in time for the annual meeting of our Society, at which he will present to the American Zion the salutations of the most ancient true Church in Christendom.

THE STORY OF THE MADIAI:—The Society have in press, and will issue in a few days, a most interesting volume entitled THE STORY OF THE MADIAI. We bespeak for it the prompt attention of our readers and patrons.

Notices of Books.

LETTERS FROM A FATHER TO HIS SONS IN COLLEGE.

SABBATH DAY READINGS, OR CHILDREN'S OWN SABBATH BOOK.

FEMALE PIETY, OR THE YOUNG WOMAN'S FRIEND AND GUIDE.

These excellent works have been Published by Carter and Brothers. The first is from the pen of the late Dr. Miller of Princeton, New Jersey. The second was written by Julia Corner; and the third by Rev. John Angel James, of Birmingham, England, whose praise is in the Churches of America as well as of Europe. These choice volumes we can recommend with all sincerity. They are beautifully printed.

A PASTOR'S LEGACY.

This is a posthumous volume of Sermons from the pen and the heart of the late Erskine Mason, D. D. of New-York, one of the ablest preachers of these times. Twenty-two excellent discourses, selected from a thousand of great if not equal, merit, are here presented to the reader, beautifully printed. An eloquent tribute to the memory of this distinguished servant of CHRIST, in the shape of a "Brief Memoir," from the pen of Rev. Wm. Adams, D. D. is prefixed to the volume. Mr. Charles Scribner is the Publisher.

HISTORY OF EUROPE: by Archibald Alison. The Harpers have published the first volume of the continuation of this work—which had ended in 1815. With all its defects—its narrow and illiberal views, its want of an expansive and genial spirit and sound philosophy, this work is well-nigh indispensible to the reader who knows none of the great Oriental languages. The Harpers do well to get it out in a style to correspond with the four volumes of the preceding work.

PASTORAL THEOLOGY: published by the same House, is the title of a most valuable posthumous work of the late Professor Vinet Lausanne, Switzerland—one of the greatest *thinkers* of this age,—the *Pascal* of his times. It is in the best sense *original;* it is conscientious, serious and faithful. We owe this work, in its English dress, to the Rev. Dr. Skinner, of the Union Theological Seminary, by whom it was translated.

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FOR THE MONTH ENDING 6th APRIL, 1853.

MAINE.

Portland, Edward Oxnard,	$10 00

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Sandwich, Puritan Cong. Church, in full, to make Rev. Giles Pease, L. M.	11 00
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Meth. Ch. 3 39
Oswego, ... 3 38
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Presb. Ch. 3 15
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THE

AMERICAN AND FOREIGN

CHRISTIAN UNION.

VOL. IV. JUNE, 1853. No. VI.

The present number of our Magazine is almost wholly occupied with an account of the Fourth Annual Meeting of the Society, and the Reports of the Treasurer and of the Board. We would most earnestly beg the attention of our readers to these documents. They will find themselves well rewarded by a careful perusal. Why should not the Society make a far greater advance next year than it did even in the last? Let every reader resolve, that, (with God's blessing,) *it shall.*

THE ANNUAL SERMON.

The Annual Sermon in behalf of the Society was preached, at the request of the Board of Directors, in the Mercer-street Presbyterian Church, Sabbath evening, May 8th, by the Rev. Dr. Kennaday, of the Methodist Episcopal Church. It was an able and eloquent discourse, from Matt. x. 6. The Board have requested a copy for publication after it shall have been repeated in some of our principal cities.

THE ANNUAL MEETING.

The Fourth Annual Meeting of the Society was held in Metropolitan Hall, May 10th, at 10 o'clock, A. M. and was attended by an immense audience, which completely filled that gigantic room, with its galleries. The exercises, from the commencement to the end, were sustained with much spirit and enthusiasm. Never were there so many pastors present at our anniversary, from all sections of the country, and from all denominations, as on this occasion.

The meeting was opened by the singing of the Hymn commencing with the words:

"Oh thou that hearest prayer,
"Attend our humble cry."

The Rev. Dr. DeWitt, the President of the Society, then called o the Rev. Dr. Palmer of Albany, to read a portion of Scripture, (th 7th chapter of Daniel,) and lead the devotions of the Assembly.

Edward Vernon, Esq. the Assistant Treasurer, then read the fo lowing Abstract of the Treasurer's Report.

RECEIPTS.

Balance of Old Account,	$ 2,005 73
Donations and Collections,	52,579 93
Legacy Fund,	9,074 67
From Publications,	5,942 51
	$69,602 84

EXPENDITURES.

Missionary labor,	$49,234 00
Salaries,	6,827 10
Publications,	5,100 91
Tracts and Books,	2,000 00
Rent and Incidentals,	2,580 00
Balance to New Account,	3,860 83
	$69,602 84

An abstract of the Annual Report of the Board was read by th Rev. Dr. Fairchild, one of the Corresponding Secretaries of the S ciety—which we subjoin (somewhat abreviated) to the notice of th Annual Meeting.

On motion of J. W. Corson, M. D. seconded by the Rev. Dr. M Leod, it was,

Resolved, That the Reports now read be accepted, adopted, and re-committed the Board for publication.

Rev. Prof. Anderson, of New-York, presented the following resolution

Resolved, That the claims of the Roman Hierarchy, as embodied in the can law, are inconsistent with the independence of civil government.

Professor A. said "that the principles which lie at the foundation of th Roman Hierarchy at the present time, are the very same principles whi were established by the early popes and councils for the government of th Romish church in all times, that the claims of the early popes are still urg in a variety of forms, that the holy wars, such as that which gave Ireland Henry the Second for the consideration of the payment of Peter pence, a that which gave to William the Bastard the throne of England for the co

sideration that the Roman hierarchy should there be established, are still among the cherished principles of Rome, and that the Inquisition, as it has existed in former times, is still defended. The claims which Pope Hildebrand set up are still held and urged, and nothing is wanting except the power to enforce them. On looking at the recent concordat concluded between the Pope and the government of Spain, we find that all the principles of the canon law are to be carried out in all time, in Spain. The difficulties of the priesthood with the government of New Granada, which have resulted in the expulsion of the Bishop of Bogota, have arisen from these claims of the Pope to rule the government. The same thing is seen in Europe. The ultramontane doctrine is the doctrine of Hildebrand, and it is advocated in the paper styled the *Univers*, in Paris, and is approved by the Pope. The editor of the *Univers* lately made this statement: "I regret that John Huss was not burned sooner than he was, I regret also that Luther was not punished in the same way, and I regret that there was not found at that time a king wise enough, pious enough, and politic enough to organize a crusade against Protestantism."

"Our liberties and the independence of our government are in danger. These claims are held over us, and our title to our liberties is not good because the Pope of Rome has a claim against them. If the Roman hierarchy has changed, as some say, let these claims be taken back. But the claim of the Pope to control civil governments is still exercised, and there are brethren on this stage who have felt the exercise of this claim. We should not be silent while these claims are over our heads, while we hold our liberties at the will of a majority."

The President announced that the Rev. Mr. Oncken, of Germany, who was to have seconded the resolution offered by Prof. Anderson, was prevented from being present by the injuries which he received in the frightful rail-road accident at Norwalk, Conn. last Friday, and that Doctor Kalley, of Scotland, who had resided and labored for years in the Island of Madeira, would take his place.

Dr. K. commenced by saying, "that he heartily seconded the resolution. The Romanist acknowledges a temporal superior, another government higher in his opinion than that of this land in which he resides. When foreigners come to this country and become citizens, they are required to renounce allegiance to the state from which they come. It may be well to consider how far Romanists do renounce the temporal authority of the Pope, and how far they feel themselves bound to acknowledge this government; whether in case the Pope commanded them to take a position opposed to the interest of

the government they would feel themselves free to act as faithful citizens of the United States or more bound to attend to the interest of the Pope.

"When the Lord Jesus Christ 'shall come in his glory, and all the holy angels with him,' He will acknowledge deeds of kindness done to the least of His brethren as being done to Him; and I believe there are some here to whom these words of the Lord Jesus will be addressed, who have shown kindness to some whom I dearly loved, and who were driven from their own land by the power of the Roman Hierarchy. I feel myself as though the kindness shown to the poor emigrants from Madeira was shown to me, in some measure; and it gives me the most sincere pleasure to express my thanks for such great kindness.

"He referred to the schools which he had established in Madeira, the teachers of which were all Romanists, and the only books used were a small Romish primer, and the New Testament translated from the Vulgate by a Romish priest. He then read the following order, sent by the chief of police to the registrar in each parish where the schools existed. "Sir, on receipt of this you will summon to your presence the teachers, male and female, of all the schools in your parish, established and supported by Dr. Kalley, and in presence of two witnesses charge them not to teach any person whatever; and if, after giving them this intimation, they continue to teach, send them to this office, accompanied by the two witnesses." He then read a copy of a decree of excommunication issued by the Bishop of Funchal against two persons, one of whom is now a citizen of Illinois, by which all persons were forbidden to have intercourse with them, to give them food, or even to pay debts which they owed them. He would not, however, speak further of the inconsistency of the Roman Hierarchy with the principles of civil government.

"There were evidences enough of that fact in this country at the present time, in the presence of those who had suffered every indignity merely for reading the word of God and worshiping him according to the dictates of their own conscience. They are living witnesses of what Rome intends to do with you and all men, if she can get the power."

Rev. Dr. Bacon then rose and offered the following resolutions, which were cordially seconded by Chief Justice Hornblower.

Resolved, That in all cases the intervention of secular authority and physical force to forbid the reading of the Holy Scriptures, the peaceful utterance and profession of religious faith, the private or public worship of God without disturbance of the public peace, or the preaching of the Gospel to such as are willing to hear it, is an intervention between conscience and the only Lord of conscience, and is, therefore, a violation of universal and inalienable rights.

Resolved, That inasmuch as our right to preach the Gospel, wherever men will hear it, springs directly from the authority of the Blessed and Only Potentate, whose commission to his disciples sends them into all the world to preach the Gospel to

every creature; and inasmuch as this right is therefore higher than all human laws and compacts, the prohibitions and penalties by which oppressive governments forbid the profession and the preaching of the Gospel, cannot impair this right in the judgment of conscience, or in the sight of God; and that the power which enforces such laws is to be respected only as we respect the armed robber who takes away our goods.

Resolved, That to give full effect to the remonstrances of Protestant Christians, and of the so-called Protestant governments, against the infringements of the rights of conscience by the Grand Duke of Tuscany, and by other Roman Catholic governments, it is necessary that the parties remonstrating be themselves without blame in respect to the sacredness of religious liberty; and that the present position of many so-called Protestant governments in Europe, and of Protestant State Churches there, towards Roman Catholic subjects, and towards Protestants dissenting from the churches established by law, is not only disgraceful to them in the eyes of all intelligent friends of liberty, but disastrous to that Gospel which they dishonor by their profession of it.

Resolved, That the American and Foreign Christian Union rejoices in the many indications that the time has come when all the forms of organized injustice throughout the civilized world must defend themselves before the public sentiment of Christendom; when whatever cannot be shown to be consistent with the common Christian sense of what is required by the teachings and the spirit of Christ, must be condemned to infamy, and that while we freely acknowledge the responsibility of America, and of all American institutions, to that high tribunal, we will not cease to arraign and prosecute before the same tribunal, all those interventions of Government against liberty of faith and worship, which are and have been the greatest obstacle to the progress of the Gospel in the nominally Christian world.

As our limits will not permit us to give any thing like a just report of Dr. Bacon's able speech in the present number of the Magazine. We will defer it to the next.

The audience then sang the hymn commencing with the words:

"Sovereign of worlds, display Thy power."

After this the Rev. J. P. Revel, the Moderator of the Waldensian Synod, was introduced to the assembly, and received a cordial welcome by the President, in a brief but most appropriate address. Mr. Revel then proceeded to address the meeting in French, which was interpreted by the Rev. Dr. Baird.

Mr. R. commenced by saying, that "he had been intrusted with an exceedingly difficult mission, one which gave him great joy, to come to this country and present the salutation of the ancient church to which he belongs, to the churches in this country. That church has existed many hundred years in the valleys of Piedmont in the Alps. It was never reformed, because it had never been *de*formed by the errors of

Rome. It is evangelical, not only in its constitution and government, but in its doctrines, since it has been founded upon the Bible alone. It struggled for freedom something like eight hundred years before the Reformation, and sustained many wars, twelve of which were carried on expressly for their extermination. He compared that church to a small tree which had been preserved during a long winter, and which had now commenced growing again, and whose roots not only were preserved, but its branches, so that it may yet overshadow all Italy. He had no doubt that God has preserved the Waldensian Church for a great work, which is emphatically a missionary work; that as their fathers before the Reformation were a missionary church, and sent missionaries into Italy, Hungary, Germany, and even England, so they are to engage in a similar work. They had in those early times many more missionaries than the people of this country are aware of. The door is again open, the revolution of 1848 having secured a constitution from the monarch of Sardinia, which opens to the people their political rights. For several years God has been preparing them for this work, and institutions of education and religion have sprung up among them, so that they have many now ready to go forth and spread the Gospel. In 1848 and 1849 they sent some young men into Florence who labored there nine months. They labored in Pisa also, and among the converts, either directly or indirectly, were the Madiai. Since that time the door has been closed in Tuscany, and all the laborers have been withdrawn into the kingdom of Sardinia, to Piedmont, where they have a great work to do. At present they have an interesting church formed at Genoa, and one in Nice also, and congregations in other places, among them the city of Turin. They have great encouragement to send the Gospel into Piedmont, and under these circumstances he was sent to this country to solicit aid in the work. They want aid to establish more perfectly their institutions which are designed to prepare young men to preach the Gospel, and they have young men whom they wish to train up for this purpose. He was sure he should not be permitted to return without something more than mere sympathy of the churches."

Rev. Stuart Robinson of Baltimore then offered the following resolution.

Resolved, That the recent indications of a revival of the worst forms of Popery—as seen in the late re-actionary movements toward despotism in Europe, in the secret plottings and the open struggle of the Papacy for political ascendency, and the consequent renewal of religious persecutions—as seen also in the kindred movements of the Romish priesthood in the United States, widely concealed, and under foreign dictation, for the overthrow of our free systems of education, and for the subversion of the civil and religious policy of the American people—as seen still more remarkably in the extraordinary course of the politico-religious journals of Romanism in our country, which are found apologizing for and defending persecuting tyrants, vilifying the suffering victims of their oppressions, and assailing with malignant

rancor all, whether in Church or State, who stand forth in defence of the great principle of freedom of religion and worship, and in sympathy with the suffering victims of these outrages upon the rights and the reason of mankind; which are found, furthermore, openly asserting and defending the dogma of the temporal as well as the spiritual supremacy of the Pope, and the competence of civil government to control matters of religious worship, and assailing those great principles of the popular sovereignty and of religious freedom which are fundamental in the constitution of every state of the Union—all call loudly upon American Christians for their prayers and sympathies in behalf of Christ's suffering members, and for their liberal aid in sustaining the pure Gospel in Papal lands; for renewed zeal and energy in the exposition and defence of the doctrines of religious freedom at home, and securing for those doctrines, in every proper and legitimate way, the due respect and consideration of all nations.

For three quarters of an hour almost, Mr. Robinson held the audience enchained by his masterly speech, which has been published *in extenso* in some of the political journals, but of which we can only give at present, the briefest notice.

Mr. R. enforced the propositions contained in his resolution, by a "reference to authenticated documents that exhibited the spirit and purpose of Popery at the present day in Europe and our own country; and he illustrated the various points which he presented by a well-selected fund of anecdotes, thus keeping the vast audience interested in a very high degree, both in the subject itself and in the manner of its presentation. He was particularly severe upon many of the doctrines published by the press in this country in vindication of the persecution of the Madiai, and showed, in a very telling manner, how inconsistent were the doctrines with the principles of professed democrats, as some of the vindicators of that persecution were. Archbishop Hughes and O. A. Brownson received also such a kind of attention from the speaker, as to satisfy the audience that their teachings were well adapted to prevent the progress of truth, and not in any sense conservative, unless they might be so called because they attempt to stop the progress of the age, instead of trying to guide that progress in the right channel. False conservatism would dam up the Mississippi to prevent its doing harm by an overflow, but true conservatism builds the levees that guide it in its proper channel, and with its powerful current to the sea. The resolution was adopted."

Rev. Dr. Adams then rose and spoke for a few minutes, with reference to the claims of the Waldenses upon the Christian sympathy of the churches of this country. He said that the thought which struck him with regard to them with most force was, that they remember, if called on to suffer persecution, that their fathers suffered the same before them, and that now they are to stand as witnesses for a pure faith. He concluded by refering to the

fact that our country was unknown for a long period after the Waldensian church was in existence; that Columbus was a native of Genoa, in Italy, that beautiful land from which we have received such lessons in literature and science, and said that there hangs in a picture gallery in Italy a picture representing the visit of a daughter to her father in prison, and nourishing him from her own breast; and he asked, May we not give a meaning and an application to that imaginary incident, of which poetry never dreamed? He hoped that real substantial aid would be sent to build up the churches among the Waldenses.

Father Gavazzi next addressed the meeting in his impassioned manner, and was heard with intense interest. We can only give the closing paragraph of his address.

"Now is the time to unite all our strength against Rome. The time was, twenty years ago, when the Romanists in this country were few and still; and then it was madness to attack them. Now they are many and clamorous. A few years ago they were 200,000, with 100 priests: now they are two millions, with 2,000 Jessuit priests. In ten years more, if they go on at the same rate, they will be ten millions, and their priests 6,000. He had witnessed their rage against infant schools in Italy; and now, infant schools there are no more. He had witnessed their rage against the Queen's colleges in Great Britain. And now he witnessed their rage against American schools. Arise! American Protestants, arise! free citizens of a glorious country, and take your position. Do not let the Pope have this fair land. Placing his hands over his eyes, Father Gavazzi said, with indescribable pathos, 'I see before me no Episcopalian, I see no Presbyterian, I see no Dutch Reformed, no Baptist, no Methodist, no Congregationalist, but I see a congregation of American Christians;' and he besought them again to be united against the common enemy."

After the assembly had sung the hymn beginning with the words:

"Father at Thy footstool see
"Those who now are one in thee,—"

The benediction was pronounced by the Rev. Dr. Adamson, from the Cape of Good Hope, (Africa,) and the Society proceeded to the election of the Board of Directors for the ensuing year.

FOURTH ANNUAL REPORT.

In coming before the Society with the *Fourth Annual Report*, the Board of Directors feel that it is their duty devoutly to acknowledge, at the outset, the goodness of God in permitting them to prosecute the work entrusted to them during another year, with so many encouragements. "*Not unto us O Lord, not unto us, but unto thy Name give glory for thy mercy and for thy truth's sake.*"*

The receipts of the Society during the year ending April 1st, were $67,597 11, being an advance on the year preceding of more than $11,000. The expenditures were $65,742 01, being $10,099 02 more than they were in the year ending April 1st, 1852.

The number of missionaries, missionary-agents, and other laborers in the service of the Society, at home and abroad, was 118 last year, being eight more than were employed in the year preceding.

But whilst these evidences of prosperity call for appropriate recognition and gratitude, there have not been wanting occurrences to excite sorrow and to impel to the throne of Grace. Three Vice-Presidents,† and one valuable agent,‡ finished their course on earth during the last year. And whilst our missionaries and other laborers have generally given great satisfaction by their diligence and zeal, and consistent Christian lives, the Board were compelled to dismiss two or three for want of efficiency, and one for conduct unworthy of his profession and employment. Nevertheless, the Board feel assured that the Society will concur with them in the decided opinion, that they have had unequivocal and increasing evidences of the Divine approbation in the great enterprise in which they are engaged.

ASPECTS OF THE RELIGIOUS WORLD

Let us look at some of the phases of the Religious World, and especially of the movements of Rome, as developed in different countries,—not only as SIGNS, but as loud APPEALS to the Protestant Churches, calling for appropriate and vigorous action. Assuredly we are entering on most remarkable times; and the indications are numerous and incontrovertible, that a great struggle between Truth

* Psalm xiv. 1.

† Rev. Drs. Milledoler and Wylie, and Hon. Amos Lawrence.

‡ Rev. Edward Fairchild

and Error is at hand, or rather that it is already commenced. The great contest between Spiritualism and Formalism, a Christianity according to the teachings of Christ and his Apostles, and the Christianity of the Traditions, and additions of the third, fourth, and succeeding centuries, is fairly begun; nor will it soon end.

I. THE PROTESTANT WORLD.

There is a development, in some of the Protestant Churches, of a spirit of Formalism, of a disposition to seek for Christian doctrine and modes of worship not simply and exclusively in the New Testament, but also in the reported dogmas and practices of the Church in the early and even middle ages. The aid of the *Historic Church*, as it is termed, is called in to supplement the teachings of the *Apostolic Church*,—instead of going directly and exclusively to the New Testament, as to the "law and the testimony," in every thing that relates to religious Faith and Worship. This development is becoming manifest and alarming in certain quarters. Nor is it difficult to predict what will be some of the results. Indeed, its disastrous fruits are even now to be seen. Salvation by the merits of Christ alone,—justification through faith in His blood and righteousness alone,—is superceded by the asserted merit of good works, by the efficacy of particular forms of worship, and the virtue of sacraments —for all of which no shadow even of valid proof or authority can be found in the Gospel, rightly interpreted. Of course such error exalts those who profess to be ministers of Christ, makes them priests at the altar, gives them power, in the eyes of the people, to forgive sins and procure, without failure, admission into heaven for men, in consideration of services which always increase their influence. And thus a worldly, ambitious, intolerant, and insolent *hierarchy* is created having but little sympathy for the people, and vast power to oppress them.

The development of these subtle and most dangerous errors has been, for years, gaining ground in our own country, and in Protestant Churches widely differing in their forms of government and modes of worship, and given deepest inquietude to all the true followers of Christ. A similar movement has been going on in Europe, particularly in England and Germany, and especially, so far as the latter country is concerned, within the last two or three years.

II. THE PAPAL WORLD.

Whilst this movement has been manifesting itself in the Pro-

testant world; and even among portions of it that have been considered in the main evangelical, there have been new developments in the Romish Church, of a very marked character, within the last few years.

1. There has been an extraordinary increase of Mariolatry, or worship of the Virgin Mary, as they term the mother of our Saviour's human nature. The propriety of even an authoritative decision at this time, by the Vatican, in favor of her *immaculate conception*, has been submitted to the entire Romish Church by the present Pope, within the last three years; and if we may judge from the returns made by the bishops of that Church, the world will learn before long that that great question has been settled, and this dogma will be added to the many others of which *Rome*, not *Christ*, is the author. This pleasant month of May has been set apart and consecrated to her special honor and worship; and it concerns us, as Americans, to know that our happy country is placed under her special protection!

2. Never, since the great Reformation in the 16th century, has there been such a recurrence, on the part of Rome, to the use of false and base miracles, as within the last few years, for the purpose of retaining her hold upon the vulgar mind. The revival of this infamous *traffic*—for it amounts to nothing more—is a disgrace to the age in which we live. And these things have been done in Germany, Italy, and France. Even in our own country Romish miracles are beginning to be witnessed; but it is probable that their full manifestation will be adjourned till the humbug of the "spirit-rappings" shall have passed away.

3. With the increase of Mariolatry and other forms of base idolatry, there has also been an extensive revival of the spirit of Intolerance and Persecution. Some of the leading Roman Catholic Journals of Europe, especially in France, Papal Germany, and Italy, have openly advocated the right and the duty of the Church to repress, and even extirpate heresy, by the Inquisition, and the sword of the Civil Power. The *Univers*, the leading Roman Catholic newspaper of Paris, has openly expressed its firm belief that it was a calamity and a blunder that the Reformation was not destroyed by the employment of physical force, and that it is the duty of the Civil Magistrate in Roman Catholic countries to aid "the Church" in eradicating heresy by the sword, the faggot, and the prison, if it be necessary.

And although the Romish Journals of our own country have not yet gone quite so far as this, there is reason to believe that they are prepared to do so whenever the proper time for it has arrived. Even now they do not hesitate to deny that any man has a right to religious liberty. They openly justify Roman Catholic princes who are engaged in persecuting their subjects who have, in consequence of reading the Scriptures, been led to see the errors of the Church in which they were born, and which they have had the courage to renounce.

The effects upon the civil governments in Papal countries which might be expected to flow from the revival of this claim on the part of Rome, are becoming visible in all directions. In those where the Roman Catholic Church has a paramount influence over the rulers and their subjects, a disposition to vex and harrass Protestants, if any are to be found in them, and to hinder and even break up their religious services, and the small and weak churches,—remains of former and, to them, more favorable times,—which still exist among them. This is remarkably and most painfully exemplified in the Germanic parts of the Austrian Empire, especially in the provinces of Bohemia, Moravia, Carniola, Styria, and Upper and Lower Austria, as well as in Hungary.

The same course of oppression, vexation, and persecution is witnessed in the Roman Catholic portions of Germany. Even in some of the Protestant portions of that country the governments, where the Papal population is very numerous, to please the Roman Catholic hierarchy, are guilty of many unjust acts towards Protestants who are laboring to uphold the Truth.* A similar course is pursued in the Roman Catholic Cantons of Switzerland. And nothing but the firm attitude of the governments of Sardinia and Belgium saves the Protestants in those countries from persecution at the hands of the priests, and perhaps extermination.

It is with much difficulty that the Protestants in France can prosecute their glorious work. In many places their missionaries are greatly hindered, and some have been imprisoned. A considerable number of their mission-schools, and some of their chapels have been within a few months closed. At no time within the last twenty years has it been so difficult to spread the Gospel in France; and all

* A shameful case of this sort occurred in the Grand Duchy of Baden, a year or two ago, in relation to Dr. Marriott, and this in direct violation of the laws of the land.

this is owing to the deadly hatred which Rome bears to the Truth, and her determination to arrest its progress in that country, which has been emphatically, and still is, her RIGHT ARM.

In Tuscany Rome has gone further, or impelled the civil government to go further, than in any other country. There she has not hesitated to counsel persecution outright, and, as a consequence, no less than fifty men and women have been either in prison or banished, for longer or shorter periods, since the commencement of 1851, and this for possessing the Word of God, reading it to their friends, and imparting to others their convictions on the subject of religion.

Where Rome cannot stimulate the civil governments (because they are too Protestant) either to vex or persecute, she sometimes arrogates the right to do what she pleases within their limits, without leave either asked or granted. Thus she has divided up England into dioceses and appointed her bishops, with a cardinal-archbishop at their head. The same measure she has resolved to pursue in Holland. In Prussia she succeeded some years ago, but not to her heart's content. In the Scandinavian countries—the only other very important portions of Europe that are Protestant—she has met with decided and unconquerable opposition to her schemes to bring about a similar state of things.

4. The last of Rome's movements, characteristic of these days, which the limits of this Report permit us to mention, is her attempt to get possession of the education of the youth of this nation, or as large a number of them as possible, and that through the medium of schools supported by the State! Not content with the right which the Roman Catholic Church has, in common with every other Religious Denomination in the land, to establish as many schools as she can, at her own expense, and conduct them in any manner she pleases, she has the presumption to think that the Protestants will consent to the destruction of our public schools,—conducted, as at present, on a non-sectarian basis,—and allow her a share of the public school funds, proportionate not to the taxes which Roman Catholics pay, (which are for the most* very far less than those of the Protestants,) but to the number of children which they have, or which they may be able to gather into their schools. In other words, they wish to make Protestants to contribute largely, directly or indirectly, to sustain their sectarian schools!

There is unmistakable evidence that a concerted movement has been set on foot, which ramifies throughout every portion of our

country where a Public School system exists. The agitation has been commenced, and prosecuted with vigor, at Boston, New-York, Newark, N. J., Detroit, Chicago, Cincinnati, Pittsburgh, and Baltimore. It is, indeed, but an echo of what was commenced in Ireland under the auspices of the Bishop of Tuam, with the sanction of the Pope himself. It is the old war-cry of Rome against all education, except what is carried on under her own control and direction.

It is worthy of remark that the present agitation is, in some important respects, very different from that which took place in this city of New-York some years ago. The charge against the Public Schools then was, that they were "sectarian," because the Bible was read daily at the opening and the closing of them. Well, after having succeeded in getting a faithful superintendent put out of office, and a tool of the priest chosen in his place, and the Bible banished from many of the Schools,* the charge is now made that the Public Schools are "Godless." The priests were not willing to have even the Romish version read in the schools in which the children of their faith formed the majority of the pupils. What they wanted was to have no Bible, of any version, read in the Schools; for they, in reality, fear even their own version almost as much as they do the Protestant.

III. THE OTHER SIDE.

But let us see what signs of hope there are on the other side. It may be that we shall gather from them a consolation equal to that of the servant of the prophet of old, when, at the prayer of his master the Lord opened his eyes, and caused him to see that the "*mountain around his master was full of horses, and chariots of fire*," and heard his master say: "*Fear not for they that be with us are more than they that be with them.*"†

1. And first of all, there is undeniable evidence that Rome is alienating,—by identifying herself with the enemies of human liberty, civil and religious, in all countries where she sees that such a union can subserve her interests,—the masses, and especially the great middle-classes, that will soon possess the balance of power in papal countries; and in none is she more effectually doing so than

* It is said that there are eighty schools in New-York in which the Bible is not now used.

† 2 Kings, vi. 16.

in her own immediate domain, the "States of the Church." A dreadful day of reckoning is coming, and the more dreadful the longer it is delayed. A most fearful struggle is preparing; nor can its commencement be very many years postponed.

2. The very course which Rome is pursuing is giving depth and permanency to the religious movement in many places, and in none more so than in portions of France, Belgium, Italy, Ireland and Canada. The Saviour knows how to make "all things" to work together for the good of His true Church, against which He has promised that the "Gates of Hell shall not prevail."

3. It is a consolation to be derived from even the persecutions endured by the Madiai and others in Florence, that the world is made to know more perfectly by this means the true anti-Christian and wicked character of Rome and her religion, and to see its odiousness in comparison with the pure and glorious Gospel of our Lord.

4. There is unquestionably a separation of the True from the False, the Precious from the Vile, going forward by means of the Romish developments which are taking place in some portions of the nominally Protestant world, which must be favorable to the ultimate, and perhaps speedy establishment of Christ's kingdom in the world. Too long, and too extensively, has that glorious kingdom been retarded by the remains of Romish error in doctrine and worship, which have dishonored and hindered the Reformed Churches of Christ.

5. Never, for two centuries, has there been so much success in spreading the true Gospel in Papal countries as has been seen within the last ten years—in Ireland, France, Belgium, Italy and Canada.

6. Whilst Rome is trying to prevent the spread of the Truth in some Papal countries, she has not been able to "shut the door" in Belgium, Piedmont, Ireland, Canada; nor has she been able to prevent its being "opened," more or less fully, in New Granada, Venezuela, Brazil, Uraguay, and some other portions of South America.

7. The spirit which her efforts to overthrow our Public Schools have called forth all over our country,—the first fruits of which Rome has seen in the recent elections in Cincinnati and Detroit, and the great demonstration in Baltimore,—ought to convince even the most timid among us, that the Cause of the Lord is not to be despaired of.

8. In our happy country there are many influences at work which render it very difficult for Rome to retain her people in chains

of darkness. Her priests cannot do, or teach, or encourage, or ev permit the people to do, as in Spain, Italy, Austria, South Americ France, Belgium, or even Ireland. Hence that awful "falling away which Father Mullen speaks of, as taking place among her you men, not long after they reach our shores and begin to feel the quic ening rays of light which fall upon their opening eyes.

9. And, finally, it is a most encouraging sign of the times, th whilst Rome is putting forth another great effort, and summoning her energies, for another great conflict with the true Gospel, God steadily carrying forward His great plans for the establishment of I kingdom in this world, and the overthrow of everything that m oppose. He has given to Protestant England and Protestant Ameri vast extension and power. Already Great Britain and these Unit States possess nearly one quarter of the habitable globe, and gove nearly, if not quite, one hundred and eighty millions—almost a fif part of the human race. The Colonial world is theirs; the commer of the world is chiefly in their hands. What does all this indicat What *can* it indicate, but that God has a great work for them to d a great part to perform in the upholding of His Kingdom in t world?

The Home Field.

Respecting the Home Department, the Board would report, that duri the year just closed, their attention has been given to the various interes connected with it, and has been followed with results more encouraging th they had anticipated.

In the last Report some modifications of the system of operations we noticed as then recently introduced. They have been carried to a great state of completeness—have been watched with great care,—and have pro ed to be highly beneficial.

PUBLICATION BRANCH.

In the enterprise entrusted to their direction, the Board [illegible] success, beyond the measure of information in regard to it, which [illegible] essed by the people; and their experience has proved that [illegible] line which divides them others their active cooperation, wh[illegible] them speedily forward to the fulfillment of their mission. [illegible] tween those who have and those who have not studied the [illegible] ater, and the workings of Popery.

But the Papists no less than Protestants need illumination. The ordinary publications, on moral and religious topics, given to the world, do not adequately meet the case of either of the parties concerned. A literature suited to the conditions and wants of each must therefore be furnished. Protestants need to understand the nature of Popery—its essential and unalterable hostility to God and godliness, and every interest of humanity—and to know the terrible nature of the delusions under which its votaries live. And Papists need to be made acquainted with the errors of their system, and shown how they may be sanctified in this life, and also obtain salvation in the life that is to come.

In addition to sales, by grants to Pastors, Churches, Missionary Societies, Moral and Religious Associations of Young Men in Colleges, and Theological Seminaries, in cities and elsewhere, the Board have distributed of their various publications during the year, what in pecuniary value has amounted to about two thousand dollars. And the hope is entertained, that in the course of the year on which they are now about to enter, the Board will be able to do much more, through the press, than they have hitherto done.

They greatly desire to see all the publications widely distributed, but especially the Monthly Magazine, which is published, not as a source of pecuniary profit, but to diffuse information upon all topics involved in the design and operations of the Society. It has already attained to a circulation of 13,000, but should be increased to 100,000 monthly, if the people of this country in general are to be interested in our work. The special coöperation of all the friends of the cause, therefore, is earnestly solicited in extending its circulation.

AGENCY BRANCH.

The Institutions which have been long before the community, and amply sustained, would soon wane on the withdrawment of the agencies by which their claims are clearly exhibited, and brought into contact with the public conscience and heart—much more those, which, like the American and Foreign Christian Union are of recent date. This is but the fourth year of its existence, and its proceedings and results, its objects and its claims, though known and appreciated beyond most societies, at an equal date in their history, are nevertheless, comparatively unknown.

The collection of funds, therefore, though of great importance, as it enables the Society to establish and sustain missions, and perform other valuable services, is but the minor part of the value which the agencies now render, and are designed to render, in connexion with this great enterprise.

They are a means of instruction upon all the interesting and complicated topics involved in the Papal apostacy, which through many long centuries, greatly oppressed the true Church of God, and which now is making most

vigorous, yet insidious and covert efforts, to bring its blighting influences over our beloved land.

The amount of such agency, in our widely extended country, is far below what its welfare demands. Its importance however has not escaped the attention of the Board. Improvement has been made in it since the last Anniversary, and due consideration will be given to it in the course of the year on which the Society is now entering.

MISSIONARY BRANCH.

While the Board have given their attention to this branch of service with special interest, and sought to render it most effective of good, it has been an object to confine the appointments within limits which could be sustained, and admit of the gradual reduction of the pecuniary liabilities, which at the organization of the Society were assumed. They were reluctant to curtail any part of what they had attempted, when so many and such important additional places were calling for laborers; and they are happy to be able to say, that they have sustained what they had begun, and also made a small advance upon it, while they have done much toward the reduction of the debt of the Society. Indeed the debt of the Society may be regarded as paid, for there remain yet only $1,850 uncancelled, and for the liquidation of this sum the means are already provided.

As heretofore, the missionaries employed have been lay and clerical, and chiefly of foreign birth. The languages in which they have preached the Gospel are the English, Irish, German, French, Italian, and Spanish.

They have labored principally in the cities and manufacturing districts of the Eastern and Middle States, while a few have occupied places in the South, and more in the Western portions of the country. In the great commercial marts, and in manufacturing districts, the foreign population principally congregates, and with it is the main body of Romanists.

Some of the missionaries have had charge of organized congregations, and performed the services usual to those who sustain the pastoral relation. The majority of them have labored in relations somewhat different, yet such as to give them good opportunities for usefulness. They have occupied specific districts, and visited from house to house, and distributed Bibles, Testaments, Tracts and Books, on religious subjects. When permitted, they have read the Scriptures, and prayed with the families.

They have instituted and sustained religious meetings in private dwellings, halls, or school-rooms on Sabbaths and other days, as they could be obtained, and wherever practicable have established and taught Sabbath-schools for the benefit of the Roman Catholic children and their parents. In addition to other things, it has been a cherished object with them, when-

it could be done, to lead these people, with all their households, to at-
Evangelical Protestant places of worship in the vicinity of their homes.
accordance with the indications of Providence, the Board have made
al important changes in the course of the year, both in regard to the
on-stations under their care, and to the persons in their employment.
me stations they have closed their labors; and in several places, previ-
unoccupied, they have newly commenced them.
he number of new fields which have been entered is fourteen. They
mongst the Irish, French, and German portions of our foreign popula-
and in different and widely-separated parts of the country.
ut what are the results of the labors performed? This is a pertinent
ion, and facts will furnish a most encouraging reply.
ut when looking for results in connexion with THIS Missionary enter-
it must be borne in mind that the laborers hold relations, and are
l to do a work in regard to a system of iniquity which is marked by
ordinary complexity, almost inexhaustible resources, and a speciousness
gument which for ages has withstood, to a wonderful extent, the efforts
have been made to relieve the world from its power. Their mission
operate on Papal mind, amidst Papal institutions, and sentiments and
lices,—to bring the Gospel to a people who from infancy have been
t that THEY ALONE have it, in its saving power—and who are thus pre-
to reject with disdain, and even religious abhorrence, any innovations
their faith or practice. And in their work, they are also resisted by a
rous and unscrupulous Priesthood, whose effects, secret and open, are
ed to strengthen the prejudices of the people, and lead them, if possi-
reject all the kind offices of Protestant teachers.
ne power and the amount of resistance, open and covert, which meet the
mary at the commencement of his labors, and confront him at every
f his progress, can be conceived of and appreciated by those only who
personally experienced it, or have carefully studied the genius of the
of Sin," whose coming, or obtaining of dominion at the first was,
r the working of Satan, with all power and signs, and lying wonders,
vith all deceivableness of unrighteousness" and whose place is still
by the same means.
at all that has been done cannot be shown by ordinary statistics. The
er of missionaries employed, and the stations at which they have
ed, can be stated. The groups which have waited upon their ministry,
he number who have renounced the errors of Popery, may be given.
he aggregate of books put in circulation, and of youth and adults who
been led to evangelical places of instruction and of worship on the Sab-
and other days, may be accurately reported; but the silent, yet effec-
influences which flow from it, over all classes, waking up and strength-

ening public sentiment in favor of a free and an open Bible—impressing it with a sense of the priceless value of the Sabbath, and of religious freedom, and of our systems of popular education, which have of late been violently assailed, cannot be so palpably shown. But the Board cannot refrain from specifying a few of the many results, which demonstrate that the work which has been performed has not been in vain. To the Church of Christ, and to the world, it is worth, even in this life, vastly more than it costs. It cannot now well be dispensed with.

1. The Board would record with gratitude, that there is now manifest throughout the country a much greater distrust of the system of Popery than has been felt at any previous period.

This result has been produced, in no small degree, by public discussions through the press and otherwise, which have been held with Papists and their advocates in the course of a few months past. The positions which they assumed, and the course which they pursued in every part of the land, in regard to the system of public schools, and to the case of the Madiai, for whose sufferings in Tuscany on account of reading the Scriptures, much sympathy was expressed by the American community, were a very great advance upon what previously it had been deemed prudent by their leaders, to show and maintain as Papists. It has been followed in almost every quarter, by views and feelings in regard to Popery, which augurs well for the ultimate security and happiness of our country.

It need scarcely be remarked, in this connexion, that the importance of the public discussion of topics connected with Popery has not escaped the attention of the Board in managing the Missionary Branch of their service; and they look forward with interest to the period when, at every important point in the country, Public Lectures shall be statedly maintained, adapted to counteract that studied and persevering effort which is made by the ablest in the Popish ranks, through orations, sermons, lectures, and newspaper articles, to deceive and mislead the youth and the unwary, and to embarrass all our interests, as Republicans and Christians.

2. Another result which is full of promise for the future, is the growing perception in the Evangelical Churches, of the dangerous nature of the delusions in which Papists are living, and the increasing sense of the duty of PERSONAL EFFORT to secure their enlightenment and salvation.

3. A third result, and one to be recorded with equal thankfulness, is the success which has attended the efforts employed to induce Papists to receive evangelical instruction.

ny have received it. Whole congregations have been collected from umbers, and many hundreds of families in various places, not asso- in congregations, are at this time under the spiritual direction of the naries, receiving their counsel and studying the Scriptures, and also any of them exhibit credible evidence of conversion, not merely to tantism, but to Christ.

the congregations collected by the Board, or under its patronage, *two* the French people in the Northern part of Vermont, Montgomery ichford, and one in Canada-East, all included in the field of one of the naries,—also the French congregation in Bangor, New-York, and the n congregation in Rochester, New-York, have ceased to derive aid he treasury. They have adopted formulas of doctrine and discipline, tached themselves to evangelical denominations. The French congre- in the city of New-York, has also attained to such numbers and th, that a Church organization has been recently effected with a view nnexion with an ecclesiastical body. It will therefore terminate its ns to the Board at the expiration of the present commission of its nary, which will occur in a short period.

ring the last year, the German congregation in Buffalo, New-York, has considerable progress. Through the aid of American friends there, a le house of worship has been commenced, which it is hoped may be completed. The numbers which attend the preaching of the mis- y are very encouraging, and the children who attend the Sabbath School er nearly two hundred.

e German congregation in Newark, New Jersey, is in a flourishing ion. The house of worship recently erected is found too small to ac- odate the people, and measures are now in progress to enlarge it. abbath School and Bible Class connected with the congregation are ttended.

Detroit and vicinity, Michigan, two congregations have been founded ; the Canadian French. In the city of Detroit a house of worship has rovided by the friends of the cause, and the numbers who attend the es of the missionary there are steadily increasing.

few miles from the city, in Greenfield township, to which the mis- y extends his labors, a goodly number attend his ministrations; and ave recently entered upon measures for the erection of a house of ip, which will probably be soon completed.

e termination of the Society's connexion with the congregation in Bangor, York, gave occasion to commence a mission in the French settlements vicinity. The missionary who had gathered the church at Bangor, levotes half of his time to labors in Hopkinton, Malone, Westville,

and Fort Covington, where there are many Papists, and with wh hopes to lay the foundations of one or more congregations. The n that attend his ministry will probably gradually increase. The missi be productive of good.

The missionary who gathered the French Church in the city o York extended his labors, in the meantime, to the city of Brooklyn, are many French people, and laid the foundation of a congregation prospects of enlargement are quite flattering.

Among the French Romanists in the neighborhood of Champlain, N a mission was commenced subsequent to the last anniversary, whic mises no little good to that people. The missionary has laid the foun of a congregation, and secured its formal organization in Perryvill labors in Champlain, Chazy, Rouse's Point, and some other places, wh meets the people as he is able, but without a formally organized co tion among them.

In the cities of Pittsburgh, Pennsylvania; Chicago, Illinois; and N leans, Louisiana; besides a number of places of less note, mission been commenced within the year among the German and Irish popu which have been productive of much good.

In Savannah, Georgia, very efficient measures have been taken tablish a permanent mission among the Roman Catholic populatio gregated there. The ladies of the city have been prominent in this ment. A church edifice, for public lectures, and for worship on th baths and other days, for the use of the Missionary, has been obtained

The limits of this Report necessarily exclude a lengthened prese of the labors of all who are employed by the Society; but the fol statements and extracts, derived from correspondence and reports r at the office, will furnish the patrons and friends with an approximat of the kind, and amount of service rendered.

1. Mr. C. Hart, who labors among the Irish Romanists in I Massachusetts, in his last monthly report, says:—

"With regard to my labor for the current month, I must briefl have paid about 125 visits. In each place I endeavored to read the of God, with suitable remarks, which I trust tended to their edificati profit. The result, in most cases, seemed pleasing, a quiet hearing afforded. I addressed fifty Romanists whom I had not addressed and they heard with meekness. I had seventy Roman Catholic f under my instruction, and held two meetings weekly, for exhortati prayer, in addition to my domiciliary work."

Mr. Hart attends a Sabbath-school on the Sabbath days, distr

Bibles, Testaments, and religious Tracts, and has been instrumental in the hopeful conversion of several, and of overcoming the prejudices of many, and bringing them to a willingness to hear the Gospel.

3. The Rev. G. McNamara, who commenced his labors among the Irish Papists, in Norfolk County, Massachusetts, [illegible] in his monthly report writes:—

"I visited, since my last return, upwards of [illegible] including those whom I call to see at their houses. [illegible] Catholics here exactly as I anticipated. They [illegible] classes. The first near the Wood [illegible] —will allow me to [illegible] would [illegible] third are positively determined that I shall [illegible] fully; the fourth not only roughly [illegible] with insult and abuse. . . . Any one that was [illegible] West Randolph, in any other way than I have [illegible] an utter stranger to the practical working of the [illegible] went to East Stoughton, where are some of the [illegible] did not go as yet to North Bridgewater, but will [illegible] Weymouth, where I had upwards of [illegible] me, and also to Abington. I [illegible] and have great cause of thankfulness to the Lord [illegible] the place and its vicinity. The interest which the people [illegible] work there, is rapidly increasing. . . . They are [illegible] Inglesse. They will, no doubt, shortly be able to support [illegible] decisively for themselves. Contrast the present state of affairs with those by which many of my present hearers were at first [illegible] determined to take away my life for my preaching to them [illegible] open square; but they were deterred by others of my hearers [illegible] announcement of their wicked designs for the purpose of [illegible] attempt. Oh how true, that the Lord maketh the wrath of man to praise him, and the remainder of it doth he restrain."

3. The Rev. J. Tucker, Missionary to the Irish Papists in Taunton and vicinity, Massachusetts, writes:—

"I have gone through my circuit of labors among the Catholics in Taunton. There are, in all, not far from 350 families, at [illegible] 6 in each family—making in all, 1800 souls! These reside [illegible] in villages somewhat remote from the centre, viz: 75 families [illegible] 4½ miles from the centre, where I reside; 30 at Hopewell, 1½ miles [illegible] centre; 30 at Weir, about the same distance; 15 near Shepherd's [illegible]

4 miles; and the rest in the centre of the town. This, as nearly as I can ascertain (for it is difficult to get at the exact number,) constitutes my charge, and is it not large enough for one Missionary? I have visited 105 of these families the present month, and among them I have distributed 42 tracts, sold some books of the Society; given 4 Bibles and sold 3; given, also, 2 New Testaments, and one copy of "Kirwan;" preached 4 times; attended 5 prayer meetings, and also one funeral of a Catholic girl, in the alms-house, and obtained one subscriber for the American and Foreign Christian Union. Indeed, for some reasons, I feel more encouraged.

"The following are items of interest:—1st, The priest threatened, in anger, to horsewhip a woman if she did not return the New Testament which I had given her. She returned it. This is a fair specimen of his manner with them.

"2. At the close of his services on the Sabbath, he gave notice that public worship would be held in the new house next Sabbath. A leading member immediately arose, and gave notice, that public worship would not be held in the new house next Sabbath; and that if he, the priest, did not like that, he might leave the place. Here this man's influence proved greater than that of the priest.

"3. I visited 10 families in succession, not one of the heads of which could read.

"4. Of one of our town schools in the largest village above mentioned, all but 15 of the children who attend are those of Catholic parents. In another department of the same school of 90 scholars, one-half are Catholic children.

"5. A Catholic whom I exhorted to come to Christ, said she did not know where to find him, '*but she had found his image!*' And this woman is a fair specimen of the ignorance and idolatry of the *picture worship* of many others. They know the way to their church, as they call it, and they know all the pictures there; but they know not a step of the way to Christ. O sir, my 'spirit is often stirred in me' while talking with them. I long to have their dark minds enlightened by the Holy Spirit. When shall it once be?

"Many families manifest much interest in my visits, (in which I read the Scriptures, and offer prayer, when practicable,) and wish me, they often say, to continue them. Some of these, I think, manifest also a state of mind not only dissatisfied with Romanism, but desirous of being shown something infinitely better. Better! Why, what can be worse than Popery?"

4. The Rev. J. L'Hereux, missionary to the French Romanists in Brandon and vicinity, in the State of Vermont, writes:—

"I have gathered five small flocks during the year. I have held 224

prayer meetings. We have one Sabbath-School, which numbers 20 scholars. The number of members in our society is 22. Of nine converts, gained during the year, four have joined the Congregational Church of Brandon, one the Baptist Church of Brandon, and two the Methodist Church of Orwell, and two have gone to Canada, and joined a Baptist Church there. Converts take the temperance pledge, others do not." Mr. L'Hereux has a large circuit. He travels many miles during the year, and preaches on the Sabbaths and other days. His audiences are small and poor, but need the Gospel; and by his labors much good is done. He has an excellent local committee to superintend his mission and aid him by their counsel.

5. Mr. P. F. Brachet, Missionary to the French in Albany and Troy, New-York, and who has labored about six months, has formed, in the latter city, an association for religious instruction and worship, consisting now of 8 members,—six of whom are regarded as recent converts to Christ. He says in his report from Troy:

"Since I began to labor for the Society, I have visited *five hundred* families, with which I have generally had very interesting conversations. I have sustained 30 prayer meetings. I have two meetings every Sunday, and one every week. I began this meeting with 10, 12, 14, 15, less or more. Now we have 25, 30, 40, and sometimes upward of 100, Catholics and Protestants. I am much encouraged."

The labors of Mr. Brachet have been extended to Albany part of the time. From this mission we hope to see much good to the French population, for whose benefit it is sustained. Much good has already resulted from it. We hope for more.

6. The following is from Mr. John Murphy, Irish missionary in the city of Albany, New-York. It presents a brief and encouraging view of his labors during the year. He says:

"I have made 1400 visits, where I held religious conversations, and read portions of the Sacred Scriptures. Besides other good books, I gave 18 Bibles, and 55 Testaments to as many Roman Catholics, who I had reason to believe would make proper use of them, and who were destitute of the word of God. I gave more than 100,000 pages of tracts to the German, French and Irish emigrants who were going to 'the West.' I conversed with those emigrants about the salvation of their souls, daily, while they listened attentively to me, in large groups. I have conducted and taught the Sabbath School, in the Poor House, during the year, in connexion with another man, where we have for the most of the time preached on Sabbaths to the inmates. I have 40 individuals, who are Romanists, reading the Scrip-

tures, or other books which I lend them, such as Kirwan's Letters, D'Aubigne's History of the Reformation, and Dr. Dill's Book on Irish Miseries. Six Papists have become Protestants. Only one of those has yet become a member of an Evangelical Church. I distribute a good many tracts among the inmates of the Poor-House, and also among those I visit from house to house, in Albany. I have also devoted considerable time to the Magazine.

7. Mr. M. F. Fennell, missionary to the Irish in Rochester, New-York, in a letter recently received, writes:

"For the last three months I have labored in this city with much success. I have visited about 250 families, and been kindly received by the majority of them. My meetings have been well attended, in general. In my visits from house to house, new doors of usefulness are opened every day, and many brought to hear the glad tidings of salvation. I have gathered over 30 children into my Sabbath School, most of whom have been provided with raiment as well as instruction."

Mr. Fennell has labored at this station through the entire year, and in other reports has spoken of trials as well as success. He has reported the hopeful conversion to Christ of 10 individuals—six pupils in his Bible Class—two public meetings for religious instruction held weekly, with an average attendance of 35 persons. His labors have been very useful and encouraging to the friends of evangelical religion.

8. The Rev. C. Doppenschmidt, German missionary in Buffalo, New-York, says:

"The Mission Church is entirely finished externally. I cannot say when it will be completed, yet I hope for it, sometime during the summer. At present we assemble in the Methodist Chapel, situated in the eastern suburbs of the city. For want of a proper organization, not much can be said about Church members, nor of public admissions into the Society. Our meetings have been regular, and the attendance gradually increasing. The Sunday School has flourished. From 40 to 50, the number of pupils has become near 200. The Library is composed of elementary books, and about 100 or more New Testaments, and also about 100 singing books. I have a prayer meeting every Wednesday evening, which is well supported. The Catholic Priest, of whom I spoke in my last monthly report, was received into the German Reformed Church, upon confession of his faith. He visits me often, and we spend the time in theological discussions and study. Since the 15th of November last I have had a parochial school in my house, which now numbers 28 scholars. The children are making good progress, and by

this means my Sabbath audiences have been increased. My visitations have been about seven hundred."

9. The following is from the Rev. C. Popp, German Missionary to the Papists in Pittsburgh, and vicinity, Pennsylvania. He has a small Lutheran Church in Birmingham, near the city, under his charge, but devotes half of every day to missionary labor. The extract shows a necessity for a great increase of missionary laborers in that important and rapidly growing city. Mr. Popp says:

"In the last month I visited 56 Roman Catholic families. Romanism is here daily gaining more strength and influence, not only by the immense immigration, but the revivification of the Popish sectarian spirit. The old churches and chapels are too small to hold the multitude of 'believers,' and, therefore, everywhere, in almost every place adjoining Pittsburgh, new and spacious churches are built. The magnificent Cathedral in Pittsburgh is rapidly approaching to its completion. Where, before one church was for the German and Irish population, and hardly one Priest could live, there are now churches built for each language. Nunneries become numerous, and furnish seminaries for the education of the females of the wealthy families. For their purposes they raise collections in all denominations, and very few, especially among the politicians and merchants, oppose their demands. So they win daily more power, and they already regard themselves, not only tolerated among the other denominations, but show openly their enmity to them. Catholic schools are everywhere, in the smallest place, where but few families are. These schools are very important for the Church, because, in them, the children are taught the old hymns used in the service of the mass, and they form an excellent singing choir, for the promotion of the religious feeling. The Catholics take care for their own. So the immigrant finds help to procure work and good wages, while many a poor Protestant is forced to work hard for the smallest wages, or cannot find work at all. So gratitude brings the new comer to work with all his means to extend the Roman Catholic Church. This is the true picture of Romanism as it is here." Mr. P. has done a good work in that city.

10. The Rev. John McDevitt, who, at the last anniversary was stationed in New-York, was transferred last autumn to Chicago, Illinois, to labor among the Irish Papists in that city. He has made a favorable beginning there, and reports very encouragingly. There is a spirit of inquiry on religious subjects largely pervading the Romish families which he visits. He says:

"From the present favorable aspect of our cause, I have good ground

for hope, that before many weeks I shall have a flourishing Sabbath School, and a large attendance at my evening lectures, in my house.

"During the year I have gratuitously distributed, among Romanists, 47 English Bibles and 60 Testaments, 2 Irish Bibles and 13 Irish Testaments,—of tracts 12,000 pages—of different works on Popery, 37 volumes. I have visited 1,300 families, and held religious conversations with them all. Read the Scriptures with 1,000 of them, and prayed with upwards of 500 of them. I have sustained 100 meetings for prayer and exhortation, directed about 300 children to various Sabbath Schools, and induced 19 Protestant families to connect themselves with Evangelical Churches. There have occurred, in connexion with my labors, 9 hopeful conversions to Christ."

11. The Rev. D. M. Rowan, who was transferred last autumn from the Valley of the Blackstone, in Massachusetts, to New Orleans, Louisiana, to labor among the Irish Romanists, writes:

"A wide field is open here for Missionary labors. At first I had a great deal to contend with, and felt almost discouraged, but through timely counsels was sustained. During the past two months I met with little opposition. There are more families willing to receive me than I can attend to. My meetings now are well attended. My room is always crowded. In fact, I am no evening without having some persons come to read with me. Sometimes 10 or 12 little boys and girls come in and take much pleasure in reading and asking me questions. During the year past I have visited 1,287 families, and been permitted to read the Scriptures with 1,248 of them. I have distributed 103 English Bibles, and 50 English Testaments. Also 9 Roman Catholic Bibles and 7 Roman Catholic Testaments. I have maintained a Sabbath School for Roman Catholic children, of from 25 to 30 pupils, and induced 56 other children to attend Sabbath Schools of various evangelical denominations. I have gained 14 subscribers to the temperance pledge, distributed 1,321 tracts, held 112 meetings for reading the Scriptures and prayers, having at each an average attendance of 38 Romanists, and may record the hopeful conversion from Romanism, in connexion with my services, of 13 individuals, the most of whom are men."

12. Mr. J. Burns, who spent most of the year in Augusta, Georgia, as missionary to the Irish Romanists, and was transferred, on account of his health, from that field to Waterbury, Connecticut, in January last, says:—

"In looking over my diary for the past year, I find visits made to families, 965, chiefly to Romanists; 318 families prayed with; 60 sermons or lectures delivered; 30 prayer meetings conducted. Five Romanists have left the Apostacy and protested against the errors of Romanism, three of whom

have joined Evangelical churches; the other two having removed from their localities, I could not learn what became of them. Others are ready to leave the Papacy, but are afraid of persecution. I have sold, and given away, *six* Bibles to families who were destitute of the Scriptures, and also a variety of the books published by the Society. I also visited the City Hospital, where I had frequent opportunities of conversing with the sick, and dying, and of pointing them to the only Saviour of lost man. But I was hindered in my work by sickness. For nearly two months I was confined to my room most of the time, and unable to visit others.

"Since I came to this important field, (Waterbury, Connecticut,) I have been aided by an excellent local committee, who meet me regularly every two weeks to consult with and strengthen me. I have made 80 visits, conducted 8 prayer meetings, visited 6 factories, got acquainted with a number of the Irish, prayed with 12 families, and sold some books on the subject of Romanism. It is estimated that there are in this town about 2,000 Papists.

"A few have already renounced Romanism, and others are ready to do it, but the priest is trying to frighten them out of it, and to constrain them, by threats, to do as he directs them."

13. The Rev. Mr. Welsh, who has labored in the cities of Newark, New Jersey; Providence, Rhode Island; New-York, Brooklyn and Williamsburgh, New-York; and Philadelphia, Pennsylvania; says:—

"I have visited about 700 families during the year, for religious conversation, and have read the Scriptures and prayed with many. I have preached twice every sabbath, and generally once during the week, about 10 persons have been hopefully converted to Christ, in connection with my labors. I have also obtained about 1,200 subscribers for the magazine. My heart is encouraged from day to day, when I find the strong disposition prevalent among my countrymen, the Irish Romanists, to know the truth. The faith of many in Romanism has been greatly shaken, they will, I hope, abandon it."

The labors of Mr. Welsh are various and abundant, and have been productive of very great good.

14. The Rev. J. Murray has continued to labor for the Society since the last anniversary, among the Irish Romanists in the eastern portion of New-York, along the East River. In his report he says:—

"The number of families on the Missionary's list is 315. The number of preaching services for these is 192. The number of prayer meetings held in different places, for, or with some of the same, is 336. The number of children persuaded to attend churches in their locality is 78. I have given away but one Bible, distributed about 200 tracts, and attended 12 funerals. The

entire number of visits made for Christian instruction, during the time specified, is 1,240."

"The number of families convinced of the errors of Romanism, under my care, is about 200. Of these, about 150 see it to be their duty to attend [illegible] families are, I trust, under the saving influence of religion. About 125 families receive my visits, without as yet making any decided profession. I have hope in their case."

Reports from the Spanish and Italian laborers show that, although in connection with them they have had some difficulties to encounter, they have not labored in vain.

Similar facts and reports similar to the foregoing could be added from the various laborers employed, but the addition is deemed unnecessary.

Notwithstanding the changes that have been made, the number of laborers who have been employed the whole or parts of the year, in the Home Department is [illegible], the same as reported at the last anniversary.

MISSION HOUSE.

In relation to the enlargement of their operations the Board may state, that while good progress has been made in the acquisition of facilities for prosecuting the work entrusted to them, not a little inconvenience is experienced for the want of some things additional. The Publication department, from its increasing operations, demands apartments much larger and better arranged, than have yet been obtained. The business connected with the other branches, and also correspondingly enlarged, greatly need some additional provision for its transaction, which can scarcely be hoped to be granted until the Society shall procure for its use, in some suitable location, a house of its own. The manifest duty on the part of the Society, of an enlargement of its business the coming year, necessarily suggests the desirableness and propriety of submitting this matter for consideration to the friends of the cause, as no funds contributed for Missionary purposes, can be appropriated to this object.

LIBRARY.

The Library of the Society also needs to be greatly enlarged. It now contains some valuable works, but it is far below what it ought to be. It ought to contain the principal, if not all, of the Papal and Protestant standard works, at least on the subject of Romanism. The value of such a library, to the interests of the work in which the Society is engaged, cannot easily be represented. The want of it is oftentimes the occasion of serious inconvenience. Donations to it, therefore, whether of books, or of funds for their purchase, will be thankfully received.

IMPORTANCE OF THE WORK.

But the work of the Society, projected in the Home Field, must not stand in its present position. God is calling in unmistakable language, both in his Providence and Word, for its extension. The evil that threatens, and is to be put away, is almost all-pervading, and the antidote must be equally extensive. The North and the South, the East and the West, have claims. From the Canadas to the Gulf of Mexico, and from the Atlantic to the Pacific shores, competent and suitable missionaries should be numerously stationed. It should be borne in mind that the Northern line of our country forms the boundary of a territory having a large Popish population, from which we are annually receiving many inhabitants, and much Popish influence. A part of the Southern line divides it from a Papal government; and along these frontiers there is much more to demand attention now than formerly. The great valley of the Mississippi, and the regions of California, too, have all been surveyed by the Papists; and talent, and learning, and wealth are devoted by them to render Papal influences here predominant, and in this view alone enlargement is urgently demanded. But the tide of population from Papal Europe to our shores is unabated; and from present appearances it is destined to be considerably increased in time to come. The number of Romanists now in the land is said, by their own writers, to be about *three* millions—chiefly of foreign birth—surely a number quite sufficient of themselves to excite concern and sympathy in the bosom of every American patriot and Christian. But the abstract numbers, by which they may be represented, do not exhibit the case as it is in reality, and as it is seen by every intelligent beholder. POSITION, RELATION, RESOURCES, and various other things come necessarily into view when a just and truthful estimate is made of any people. Where, then, are these people—what relations do they sustain in the land—and what resources have they for the accomplishment of the wishes of the Hierarchy which holds over them no ordinary power?

They are everywhere abroad, stationed, as with special design to some ulterior object, beyond a simple livelihood. They stand in marked relations to all classes of society, as laborers, teachers of children and youth, as officers in the National and State governments. They occupy places in the army—the navy—the legislatures—and the halls of justice. Besides their own, they have ample resources from abroad at their command. The Papal powers in Europe send them annually immense supplies, in men and money, and other things; hence not only their rapid growth, and present apparent consciousness of power, and attempts to dictate in regard to the policy and proceedings, which shall obtain among us on State and other questions, and the discovery of the more odious and anti-Christian features of their system; but the deep concern and sympathy that should be felt, and the vigor-

ous efforts that should be made by all evangelical Christians, and the fr
of the country, in their behalf; and also to maintain the Gospel with its
tary power everywhere in its purity.

But if the calls, in Providence, for increased exertions are more n
rous, and commanding than formerly, it is cheering to know that the se
already performed has been eminently useful. Never has so much
accomplished in this branch of benevolent effort as in the past year.
never has so bright a promise of glorious results beckoned us onward i
work. Let us go to it with alacrity and zeal, nothing doubting, for it
ultimately triumph.

Foreign Field.

I.—Operations of the Society in the New World

1. CANADA EAST.

Our Society has maintained very amicable and pleasant relations
The French Canadian Missionary Society—a Society organized on the
Catholic basis as our own—during the past year. The sum of $1,00
been sent to its efficient Board of Directors for the support of five mis
aries laboring under their direction. From time to time we have rec
very gratifying reports of the progress of the work among the Rom
population, chiefly French-speaking people, in that country.

The French Canadian Missionary Society has been steadily extendi
operations year after year, and has had the pleasure of seeing several
dreds of people, who were once living in the ignorance, superstition
idolatry, of Romanism, turn from the errors, in which they were bor
educated, to the pure Gospel. The labors of their teachers, colport
evangelists, and pastors, have been crowned with much success. Durin
last year, or portions of it, they had no less than 16 missionaries, of all cl
in their service.

No part of the work of that Society is more deserving of commend
and support than the education of 47 young men, and 35 young wome
boarders, together with 12 day-pupils, in its two seminaries at P
aux-Trembles, on the banks of the St. Lawrence, ten miles below Mon
Nearly all these youth are the children of French Canadians, who were
Roman Catholics. Several of them give good evidence of piety, and
preparing to be laborers: some as school-teachers, some as colporteurs
others as ministers of the Gospel. The Society has made great exertio
find the means to complete two large and convenient college-edifice

these two institutions, and we are happy to say, with good success. Between 600 and 700 persons are receiving instruction in the Gospel from the laborers of this Society.

It gives us much pleasure, also, to add that the Grande Ligne Mission, which was for many years liberally aided by the Foreign Evangelical Society, is in a prosperous state, and gradually extending its operations. The Truth is made known to more than a thousand Canadians, through the labors of the various missionaries of this Mission.

It is a just subject of thanksgiving that the Work of God has gained such a foothold among the French population of Canada, which is almost exclusively Roman Catholic, within the last 15 or 16 years. A glorious beginning has been made. The Gospel has reached a goodly number of minds. Many have embraced it with the heart, and among them not a few promising youth. As many as *thirty* missionaries, of all classes, who speak the French language, are laboring in that country, where twenty years ago, so far as we can learn, there was not one Protestant minister laboring among the French population. We may, indeed, exclaim: *What hath God wrought!*

During the last year the French Canadian Missionary Society has opened a class for higher instruction—a class in theology—at Montreal, under the care of the Rev. Philippe Wolff, formerly in the service of our Society, but who now has charge of a chapel in that city. Two or three young men have entered this institution, and are prosecuting their studies.

We cannot conclude our notice of the work in Canada, without saying that it holds most important and intimate relations with our own country. Converts from the French Missions and Mission-Schools in that country are now to be found at several points in Vermont; at several towns on both shores of Lake Champlain; at Troy, Watertown, Detroit, Chicago, and many other places.

2. HAYTI.

The Society has two missionaries in Hayti; both of them in the northern side of the island. One of them, the Rev. Arthur Waring, of the Baptist Church, has devoted his time to preaching, giving instruction to the youth, and spreading the Scriptures; making the village of Don Don the centre of his operations. Thus far he does not appear to have encountered any opposition worth speaking of, from either the imperial or local government. In his reports he mentions many interesting cases of attentive hearing, of serious inquiry, and some of hopeful conversion.

The other missionary, Mr. Niel, is engaged in the more humble employment of teaching, holding little meetings, and distributing religious tracts and books. The small city of St. Marc has been the scene of his labors, though

at the date of recent letters he proposed to remove to another place in the same part of the island.

There are but seven or eight missionaries in the Island of Hayti, with its 900,000 inhabitants; although there is there an "open door" for the spread of the Gospel among a population the greater part of whom are of African origin. It would seem as if the Churches of this country are called on to care for these people. Hitherto but little has been done for them, and that little chiefly by English Wesleyans.

3. CHILI.

The Rev. David Trumbull still continues to labor at Valparaiso, supported by our Society and the American Seamen's Friend. His reports show that he has been useful there, especially among the foreigners, both residents and visitors. It is probable that the Board will make some changes in relation to this station during the coming year.

The Board have lately sent an excellent and much esteemed brother, the Rev. M. A. Williams, to the Western coast of South America, who will give his time and efforts mainly to the education of native youth, for which his fine scholarship admirably qualifies him. He is, at this moment, on the ocean, having left us in March, for Valparaiso.

4. BRAZIL.

The Rev. J. C. Fletcher has been laboring at Rio de Janeiro for fifteen months, with much encouragement, in the joint employment of the American Seamen's Friend Society and our own. In the morning of each Sabbath he preaches on board the American ships in the harbor, and in the afternoon in the house of Mr. Kent, the American Consul, who, as well as Mr. Schenck, the American Ambassador, has extended to our missionary much kindness, and all the needed protection. Mr. F. has been laboring with much encouragement, in the Capital of the Brazilian Empire, amid scenes of sickness, and of death, ever since his arrival. The Yellow Fever has raged in that city, with occasional intermissions, during three years. The Board have felt great solicitude for him, and for his little family, and confide him to the care of that Great and glorious Being in whose service he is, and who has hitherto protected him.

Mr. Fletcher speaks much of the open field which Brazil presents for the circulation of the Scriptures, and urges strongly that several colporteurs be sent to him. When shall we have the means to send him one, or two, or three, of those pious and capable Portuguese converts in Illinois? Has not God raised some of them up for this work, and sent them to us, in order that we may send them to Brazil?

NEW GRANADA.

Of all the countries of South America, New Granada is by far the most open to the Gospel, so far as its Constitution and Laws are concerned. The Government of that country has recently banished the Jesuits, and closed the monasteries; secularized the schools, given the parishes the power to choose their priests, and the control of their Church-property; and now allows any man to publish his sentiments on the subject of religion, and profess what faith he pleases. In other words, religious freedom is as perfect, so far as the law goes, in New Granada, as in any other part of the world, be that country what it may. It would certainly seem to be the duty of our Churches to lose no time in sending suitable men to that land to impart the true Gospel to those people. The Board have directed their Spanish Missionary, who has been laboring the last few years in Texas, to go to Panama, and make that city, at least for the present, the centre of his labors, and the abode of his family. It is possible that he will be employed mainly in distributing the Bible along the Western coast of South America,—a work which is earnestly demanded at this time, and for which the way is singularly prepared.

We cannot turn our eyes from the New World without expressing our joy at the prospect which is opening up for the spread of the Truth in so many of the Papal portions of it, in some of which, neither our Society nor any other has, up to this time, any laborers. Surely this state of things must not be allowed to continue. The relations of our country with South America and the West Indies are destined to be too intimate to allow our Protestant Churches to be any longer indifferent to the moral and religious state of that interesting portion of the world.

II. THE OLD WORLD.

1. SWEDEN.

The Board continue to sustain the excellent Mr. Rosenius, who labors as an editor of two religious journals at Stockholm, a missionary preaching in private houses in four or five quarters of that city, and in other ways promoting the kingdom of our Lord. There are few men in our service whose labors are more useful; they seem to have been crowned with an uncommon blessing. By the press, he is reaching the minds of thousands all over Sweden, whilst many listen every week to his faithful expositions and exhortations in the Capital.

The Board also support Mr. Ahnfelt, the faithful exhorter, or pious *Troubadour*, as he has been called, who traverses the kingdom, and by the singing of sweet hymns, accompanied by the guitar, as well as by his excellent

exhortations and earnest prayers, is doing great good; as we learn, not only from Mr. Rosenius, but also from evangelical pastors in Sweden, who have heard him with great delight. Mr. Ahnfelt is an extraordinary man, and seems to be raised up to do a special work,—a work which Luther and the other German Reformers greatly appreciated and encouraged in their day. His simple piety, heart-felt zeal, unaffected modesty and humility, and extraordinary gifts in prayer and exhortation, render him greatly acceptable to the people, poor and comparatively uneducated as he is.

The Board are happy to say that there is undoubted evidence that a great and good work is going on in Sweden, a real resuscitation of spiritual life in the National churches of that country, among which spiritual coldness and moral death have so long reigned. May this blessed work extend to all the Scandinavian countries, and cause a pure and primitive Christianity to take the place of the Formalism which has too much abounded in the Protestant churches there!

A "Free Church" movement has also commenced in Sweden, which we trust will not end till a dissolution of the union of the Church and State shall be brought about, and liberty established in that kingdom, where intolerance and spiritual despotism have too long reigned.

2. BELGIUM.

The Board have regretted that they could only send the sum of $300 to the Evangelical Society of Belgium, for the aid of two missionaries, one of whom labors with much success among the Flemish population of Brussels, the other at Charleroi. They would greatly have preferred to send $1000, or twice that sum, to aid the good work in a country where the door is singularly open for the spread of the Truth, and where, in fact, a great work is in progress,—a work far beyond the resources of the Protestants of that land.

3. FRANCE.

The Board has continued to regard France as still the most important of all the countries in the Foreign Field. During the year, commencing on the 10th of April, 1852, the Treasurer has remitted to the Evangelical Society of France the sum of $4000, and all of it except $400 since the last Annual Meeting of our Society. That sum has been devoted to the support of fourteen Missionaries, some of whom were transferred to that Society upon the dissolution, last year, of the American Swiss Committee at Geneva. The following extracts, from letters recently received from that Society will show at once the position of its affairs, the importance of the work in which it is engaged, and the difficulties which it has to encounter. It will be seen that amid all those difficulties and hindrances, the work of

God advances; and that our brethren in France are not disposed to relax their efforts.

"For the last seven and a half months, the expenditures of our Evangelical Society of France have been 94,190 francs, (nearly $19,500.) Our expenditures for the whole year are calculated at 175,000 francs, (about $38,000.) To enable us to meet this sum, and come to the end of our financial year, April 1st, out of debt, our treasurer must receive the sum of 143,606 francs, (more than $28,600.)"

This was said to us in a letter dated last December. In the month of February we were apprized that it would be necessary to raise the sum of 100,000 francs to enable the Society to meet all its engagements. This led our Committee to resolve to send another remittance of $800, or 4000 francs, in addition to what they had sent for the support of the missionaries whom that Society employs for us.

"Our financial situation is the more serious," writes the treasurer of the Evangelical Society of France to us, "inasmuch as the adversaries of every work of evangelization are becoming more and more numerous and powerful in this country, and are proclaiming their triumph, as if every obstacle had vanished before them. What an increase of strength and confidence it would give to our adversaries if the Evangelical Society were to disappear for want of effective support on the part of the friends of the Gospel! Fatal indeed would be the consequences of such a calamity to all the enterprizes among us, which have for their object the promotion of the kingdom of our God and Saviour.

"It is owing to such considerations, that our Committee have entailed upon themselves the liabilities above stated, and which at first sight may appear to be too great if one regarded the difficulties of the times we live in. But we have been of the opinion, that so long as God allows our exertions to have full scope, we have no right to relax them; and that since we are at liberty to send laborers into the Missionary field, we ought not to hesitate to vote the sum of 157,000 francs [the amount necessary to cover the appropriations for the year, in addition to the deficit of the last,] for their maintenance and that of the Stations. Besides, the experience of the past has warranted us in walking somewhat by faith in this matter; for our receipts for several years have averaged 160,000 francs. We are led to hope, therefore, that with some extraordinary efforts, we shall, with God's blessing, succeed to the extent of our wishes. It is on this account that we desire, as well as need, more than usual, the help of our foreign brethren. The Committee have gone to the full measure, and even beyond, of their personal and individual ability."

In another letter, still more recent, the Committee of the Evangelical Society of France, after speaking of the closing of some of their schools in one or two departments by the local Government, hold the following language.

"Other difficulties are coming upon us. On the strength of a decree issued by

the Government, under date of March 25th, 1852, interruption is threatened to public worship in two or three of our stations. At St. Maurice (Department of the *Yonne*) and at Mamers (Department of *Sarthe*) our Missionaries are threatened with a prohibition to perform public worship; because the authorities say there are no Protestants at these places, and because no meeting of any sort can be held without a special authorization from the Government. Our missionaries are to be summoned (and that very soon) before the courts of law. We are making preparation for their defence. We are about to send two able advocates, one to *Sens* and the other to *Mamers*, [the capitals of the Departments above named,] to plead the cause of religious liberty. If unsuccessful in our proceedings before the inferior tribunals, we shall appeal to the superior. And if still unsuccessful, we shall appeal to the highest Court of Judicature, *the Court of Cassation*. Whatever the result may be, we shall not desert the cause of religious freedom, in the defence of which we have more than once been at many pains and made many pecuniary sacrifices. We shall do our utmost to defend it, whatever dangers we may incur. We hope that we may depend on the prayers and the aid of the friends of the Gospel in other lands."

It will appear from these extracts that our brethren in France have no idea of renouncing the work because it encounters difficulties. It is manifest too, that there is still an "open door" in that country, and that the Truth is advancing; otherwise there would not be so many "adversaries." We bless God that He has raised up men of courage in that land, to prosecute His work, and to fight the battles of religious liberty. He will not desert them. Nor will they be without the sympathies of their brethren of other lands.

4. SWITZERLAND.

Although the Board, for reasons which we laid before the Society at the last Annual Meeting, have thought proper to carry on its work in France, through the medium of the Evangelical Society of France, and therefore closed up its connection with the American Swiss Committee of Geneva, yet they have not been indifferent to the labors of the excellent brethren at that important centre of influence. A few weeks ago the Treasurer transmitted to the Committee of the Evangelical Society of Geneva the sum of $1,000, the generous gift of an old and long tried friend of our Society, in answer to an earnest appeal for aid, which they had addressed to us, seconded by an eloquent Argument and Plea from the pen of Dr. Merle d'Aubigné.

5. ITALY.

The Board have continued their able and effective laborer in Piedmont, who, as an assistant editor of the Buona Novella at Turin, a contributor of articles of religious and moral interest to the columns of the secular newspapers in that city—a teacher in the Sabbath-school and Bible class, and an

author of valuable pamphlets on the subject of religious liberty and kindred topics, is doing much to advance the reign of Truth and Righteousness in that country. The present is an eventful moment in the history of the kingdom of Sardinia, and it is of the utmost importance that everything practicable be done to disseminate proper principles among the people of that country.

The Board are happy to say that a great door of usefulness is opened in the Kingdom of Sardinia, and the Saviour is raising up the laborers needed, partly from among the Roman Catholic Italians themselves, but mainly from among the Waldenses, whose mountain-home is in the centre of that country.

The Rev. Mr. Hastings, having been compelled by the state of his health to quit Rome, and return to the United States, the Board sent a young brother to take his place as Chaplain to the American Embassy in that city. Arriving in the month of October last, he at once re-opened the chapel, and commenced the regular service, which has for the most part been held twice every Sabbath since. The congregation, composed mainly of Americans, with some English and Scotch visitors and residents, increased from twenty up to one hundred and fifty or two hundred, as the winter passed away and the spring drew on. The Board are happy to say that this service seems to have been well appreciated by our countrymen who have visited the Eternal City, many of whom have contributed handsomely towards its support.

The Board cannot doubt the importance of sustaining an American chapel at Rome; and they greatly desire that a similar one be opened at Paris. Nor are they without the hope of seeing this project carried into effect in the approaching autumn. Both these chapels will be in a large measure self-sustaining ones. The Board deem it of great moment that faithful and zealous American ministers of the Gospel should be placed in some of the most important cities on the Continent, and especially in the Papal countries, that are frequented by Americans in large numbers. And this work naturally appertains to the American and Foreign Christian Union—perhaps in some cases in connexion with the American Seamen's Friend Society. The same thing is true of several important places on our own hemisphere, to the south of us. A few points have been already secured. Our Protestant fellow-citizens ought to be able to find the public worship of God, according to their principles and conscience, in all the parts of the Papal world whither health or business may lead them. This subject, we are happy to say, is beginning to arrest more and more of the attention of the Christian community of our country.

IRELAND.

The Board have two missionaries in Ireland, one of whom is the Rev.

Alexander King, who labors with zeal and ability to uphold the interests of the Truth, and overthrow the errors of Romanism in his native island. By his public lectures, and by his pen, he labors in behalf of this good cause, and not in vain. Mr. King has greatly desired to have the means of prosecuting a much more extensive work,—for which the door is well open,—but the resources of the Board have not permitted them to give him much encouragement.

When we consider the state of things in Ireland—the foot-hold which the Truth is gaining in many parts of the West and South, through the labors of the Presbyterians and Episcopalians, and the increasing readiness of the people to hear the Gospel,—and the relations of that country to ours, and the many tens of thousands of souls whom it is adding to our population every year, it ought to appear strange, even to ourselves, that the Churches of this land are doing so little for that unhappy island. What an influence upon our country would the conversion of Ireland to the true Gospel exert! The "Exodus" of its inhabitants in such vast numbers is bringing to our shores, and spreading over our whole land, a large population, for the most part Papal, ignorant and degraded; and of all the foreigners who are coming to us, the most under the influence of Romish priests, who are themselves mostly foreigners. It would certainly not be difficult to show that there are many and very special reasons why we should feel a deep interest in the regeneration of Ireland, and lend a helping hand to the work.

The preceding survey of the operations of the Society in the Foreign Field is all that the occasion permits us to take. The Board, however, cannot bring this Report to a close without speaking of one or two topics of a general nature, which concern the Foreign Field, and also to some extent our own country.

1. The persecution of the Madiai. The Board felt it to be their duty to do all that they could for the release of these persecuted people—of whose arrest, imprisonment among common felons, trial, and condemnation, as well as their excellent character, they had learned much through their former Chaplain at Rome, to whom these martyrs for God's Word were well known. In connexion with the Evangelical Alliance, the Board held a large public meeting in Metropolitan Hall on the 7th of January last. Similar meetings were afterwards held at Newark, N. J. and Baltimore. One of the Corresponding Secretaries visited Washington City, and presented a petition, signed by a goodly number of distinguished men of the city of New-York, to Mr. Fillmore, then President of the United States, and conferred with him and Mr. Everett, the then Secretary of State. In consequence of this, a letter was addressed by the latter to the Grand Duke, asking, as a favor

the President of the United States, that Francesco and Rosa Madiai might be liberated, and permitted to come, if so disposed, to this country. That case, and other efforts, in behalf of these persecuted ones, were not without some influence, the Board cannot doubt. They have also deemed it to be important to cause a volume to be prepared, embracing a full account of this persecution, and of the measures adopted in relation to it. This volume is now in press, and will be published in a few days, under the title of the STORY OF THE MADIAI.

The Board have also caused to be printed, and widely circulated, memorials addressed to Congress, in favor of the Government securing by Treaty the unmolested enjoyment of the rights of conscience, and of religious worship, for our fellow citizens when residing or travelling in foreign lands. The subject was well reported upon by the Senate's Committee on Foreign Relations, but for want of time no action was had. The Board would, in passing, most earnestly call the attention of the Society, and of the Christian public in general, to the high importance of having this subject pressed upon the attention of Congress next winter, as one of great moment. Nor should time be lost in relation to the steps necessary to be taken.

2. THE VISIT OF THE MODERATOR OF THE WALDENSIAN SYNOD. In view of the "open door" for the Spread of the Gospel in Piedmont, the admirable position of the Waldensian Church for prosecuting the work, and their need of foreign help, the Board did not hesitate to respond favorably to the inquiry addressed to them by the Synod of that Church. "Whether a deputation from that body, for the purpose of laying before the American Churches their appeal for help would be well received." The advice of the Board was, that no time ought to be lost; that, if possible, such Deputation should arrive before the present occurrence of the Anniversaries of our National Societies. The Board have had the pleasure to welcome in their midst the Rev. J. P. Revel, the excellent Moderator of the Waldensian Synod, who is present on this occasion. Mr. Revel will remain in this country some months, and present the claims and wants of the Church which he represents—that Church, which has been preserved during so many centuries of dreadful oppression and persecution, doubtless for some good object. The Board would commend him and his mission to the Churches which sustain our Society, (and to all others,) and bespeak for the Waldensian Synod and its enterprises a very liberal amount of aid. They hope, however, that the contributions made to this important and special mission may not be allowed by our friends to interfere with their annual contributions to the Society. Otherwise we shall not be able to prosecute our regular and systematic work. On the contrary, we shall be greatly embarrassed in it. Our friends will all see the importance of this suggestion, we doubt not. Nor

will the making of it, we trust, at all interfere with the giving of liberal aid to our Waldensian brethren. Every dollar, we will add, which may be sent to us for this work, shall be faithfully applied to it. We trust that our Churches will feel themselves honored in enjoying the visit of the beloved representative and ecclesiastical head of that Martyr Church, which maintained the Truth when all the rest of Christendom was plunged in deepest spiritual ignorance, superstition, and error.

CONCLUSION.

In terminating this Report, the Board would respectfully and earnestly entreat the friends and patrons of the Society to rally still more heartily and zealously around it. It has now reached a noble position. Those financial difficulties which impeded its progress in former years have been removed; its operations are placed on a sure and prudent basis; new doors are opening in all directions for its laborers, and never before were its prospects so full of encouragement. With God's blessing it may, and will, do a great work. And truly the times demand that our Churches should awake for the tremendous conflict. Rome is making mighty efforts to propagate her errors in our country, and seduce our people. She is making similar efforts in England, in Holland, and in Germany. She is endeavoring to recover the ground which she has lost in Ireland, Belgium, France, Sardinia and elsewhere. The salvation of millions of the human race, and even their best temporal welfare, is at stake. There is now no time for slothfulness. Rome must be met at every point. The Church of Christ must fight—not with carnal weapons, but with the weapons of the Truth, with the SWORD OF THE SPIRIT, which is the WORD OF GOD. Why should she fear! Is not Jehovah on her side? "*Let God arise, let His enemies be scattered; let them also that hate Him flee before Him.*" Psalm lxviii. 1.

OUR LATE ANNUAL MEETING.

From all quarters we learn that our late Annual Meeting has exerted a fine influence. A benevolent lady who was present, a resident of one of our interior cities, sent us $1,000 a day or two afterwards! This is substantial proof that our work is beginning to be more and more appreciated. Other evidences of this are multiplying. At the first meeting of the Board after the Anniversary, one of the most valued members remarked that "the receipts of the Society for the year just commenced, ought to reach $100,000. The work at home and abroad demands it." This is our own solemn conviction. It remains with the friends of the Cause to say whether this shall reach that point.

AN ADDRESS

To the friends and patrons of the American and Foreign Christian Union, in behalf of the Waldensian Synod and their Moderator, the Rev. J. P. Revel.

The undersigned, the Officers of the American and Foreign Christian Union, in the name and behalf of the Board of Directors, beg leave to introduce to the friends and patrons of the Society and the Christian community generally, the Rev. J. P. Revel, the Moderator of the Waldensian Synod. Mr. Revel comes among us as a delegate from that body, to represent its present state and prospects, and to obtain aid in its behalf. He arrived in New-York in the early part of May, and received a cordial welcome, both from the Board, and from the Society at the recent Annual Meeting. And we cannot doubt that the churches of this country will highly approve of the object of his mission.

This Society has long taken a deep interest in the Waldensian Churches, and from first to last, more than $2,500 have passed through its treasury to their Synod, to aid in the construction of Curches, the education of young men for the ministry, and the work of evangelization. And one of its Secretaries has three times visited those churches, (in 1837, '43, and '51,) and made himself well acquainted with their position, opportunities of usefulness, want of aid from abroad, and other subjects which concern them and the mission to which the Head of the church has called them.

It is the deliberate opinion of the undersigned that there is not a body of professed christians in the world, who have so important a field of usefulness set before them as have the twenty-three thousand Waldensians, (men, women, and children,)—for that is their present number. For ages they were shut up in their Mountain-home, confined to a small district lying between two rivers, occupying a very poor country,—in the greater part of which, winter reigns for more than half the year,—at frequent intervals harassed by cruel persecutions and nearly destroyed by thirty-five bloody wars,—twelve of which were waged for their avowed extermination,—the ancestors of these people heroically maintained the Truth. "Protestants before the reformation," they preserved a pure Christianity during centuries, whilst all the rest of Christendom was involved in the darkness of superstition and error. Before Luther, before Huss, before even Wicklif, their Missionaries, going two by two on foot, visited

the scattered little groups of the faithful throughout Italy, France, England, Holland, Germany, the valley of the Danub even penetrated into Asia Minor. And although nearly exte by the dreadful war of 1688—91, (insomuch that only about thousand were left,) yet they were still "a light shining in darl

From 1691 to 1848, though much oppressed, they were nc secuted as in former times. Bonaparte was their friend, but the French rule (from 1801 to 1814) French Infidelity was compensation for protection. But since May 1848, their positi been wonderfully changed. The Constitution which Sardir ceived that year from Charles Albert, has secured to them thei and religious rights to a great degree. Now they can live they please throughout all Piedmont, and many hundreds of reside in Turin, Pignerol, Casale, Genoa, Nice, and other plac some more, and in others fewer. Each group, however sma become a *nucleus* of a Protestant movement, if proper measu taken to open a Chapel, and station a suitable religious evange pastor among them.

God has wonderfully prepared the way for their doing a work. For twenty years and more, primary schools, gra schools, and a college have been establishing; embracing, n from ninety young men in the latter, and more than four thc in the first named. Through the noble efforts of Dr. Gilly, G Beckwith, and others, much has been done to put these educa establishments on a good foundation..—But help is needed.

1. To add a Theological Department to their College at La so that they may educate their pious young men for the mini home, and through the medium of the *Italian language*—whic cannot do at Geneva, Lausanne, or anywhere else out of the country. *Their great wish is to Evangelize Italy.* To do thi must have men—the right men,—men to whom *Italian* shall l nacular.

2. They want the means to build a neat and comfortable C edifice at Pignerol, (the nearest considerable city in their vic where the Municipal Government is really desirous they shoul a church; and enable them to finish a large one at Turin, the c of the kingdom. Besides this, they need help in opening cha Genoa, Casale, Novi, and many other places.

3. And lastly they need help to employ evangelists and c tures to spread the Gospel in all the kingdom of Sardinia.

the day distant perhaps when much of the rest of Italy will be open to their efforts.

The sum of *fifty thousand dollars* would enable them to accomplish a vast work. Even *twenty-five thousand* would enable them to establish and endow their Theological Seminary, with its three Professors!—A sum which would scarcely endow one professorship with us, or build what would be deemed a respectable Church in some of our cities. And what would fifty thousand dollars be for our American Churches to give for so noble an object, and to aid a Church that has had such a wonderful history, and to which the whole Protestant world is so much indebted?- We are almost ashamed to ask the question.

But what is to be done? We answer: Mr. Revel can spend but a short time with us. He desires to be back in his vallies (for his official work will require it) in August. He can visit but a few of our churches—he can call on but a few individuals. In view of this, we take the liberty to *entreat* all ministers whose eyes this communication may reach, to read it, and bring the subject at once before their people. Let a collection be taken even if it amount to but *five dollars*, and send it to our Treasurer, (Mr. Anson G. Phelps Jr. or Mr. Edward Vernon, Assistant Treasurer.) at the Society's Rooms, No. 17 Beekman-street, New-York. We only request that the churches which regularly aid our Society will not allow this extraordinary effort to interfere with the usual annual contribution to our Society, as the Board have stated in the Annual Report. In many places, by a little effort, individuals can collect less or more among their friends for this object, in a private way. Already we have had some fine specimens of this sort of exertion. A good deal might be done by the Sunday Schools for this object, so interesting, so urgent. We commend this suggestion to Sunday School teachers and superintendents.

One would think that every Protestant in this land who knows and loves the precious Gospel, for the maintenance of which the Waldensian Church endured so much, would be *eager*—yea, would be unhappy not to do it—to avail himself, or herself, of the opportunity to give, if it be but a dollar, or the half or the quarter of one,—to aid so interesting a Cause. It is not often that we have such a *privilege*. Our prosperity as a country is almost boundless. Let us beware lest, through the want of a heart to employ what God is so bountifully giving us, that prosperity be our ruin. Let us help our

poor Waldensian brethren to do the great work which God is setting before them, and which ought to interest us as much as them, for it is Christ's work; it is for His Kingdom, and the glory of his crown.

THOMAS DE WITT, President.
ROBERT BAIRD, } Corresponding
E. R. FAIRCHILD, } Secretaries.
ANSON G. PHELPS, Jr. Treasurer.

WALDENSIAN PEDLAR-MISSIONARY.

In the middle ages pious Waldensian pedlars used to carry in their bosoms, or in the bottom of their baskets, portions of the Word of God, which they sold as they found opportunity. The following beautiful hymn, descriptive of such traffic, is said to be from the pen of Mr. Whittier, one of our American poets.

O, lady fair, these silks of mine
Are beautiful and rare—
The richest web of the Indian loom
Which beauty's self might wear.
And these pearls are pure and mild to behold,
And with radiant light they vie;
I have brought them with me a weary way:
Will my gentle lady buy?

And the lady smiled on the worn old man,
Through the dark and clustering curls
Which veiled her brow as she bent to view
His silk and glittering pearls;
And she placed their price in the old man's hand,
And lightly turned away:
But she paused at the wanderer's earnest call—
'My gentle lady, stay!'

'O, lady fair, I have yet a gem
Which a purer lustre flings
Than the diamond flash of the jewelled crown
On the lofty brow of kings:
A wonderful pearl of exceeding price,
Whose virtue shall not decay;
Whose light shall be as a spell to thee,
And a blessing on thy way!'

The lady glanced at the mirroring steel,
Where her youthful form was seen,
Where her eyes shone clear and her dark locks waved
Their clasping pearls between:
'Bring forth thy pearl of exceeding worth,
Thou traveller gray and old;
And name the price of thy precious gem,
And my pages shall count thy gold.'

The cloud went off from the pilgrim's brow,
As a small and meagre book
Unchased with gold or diamond gem,
From his folding robe he took:
'Here, lady fair, is the pearl of price—
May it prove as such to thee!
Nay, keep thy gold—I ask it not—
For the Word of God is free."

The hoary traveller went his way—
But the gift he left behind
Hath had its pure and perfect work
On that high-born maiden's mind;
And she hath turned from her pride of sin
To the lowliness of truth,
And given her human heart to God
In its beautiful hour of youth.

And she hath left the old gray walls
Where an evil faith hath power,
The courtly knights of her father's train,
And the maidens of her bower;
And she hath gone to the Vaudois vale,
By lordly feet untrod,
Where the poor and needy of earth are rich
In the perfect love of God!

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FOR THE MONTH ENDING 6th MAY, 1853.

MAINE.

Portland, High-st. Ch. Sewing circle . $50 00

NEW-HAMPSHIRE.

Temple, Dea. N. Coleman, ... 1 00
Nathan Wheeler, ... 3 00
Lyme, Rev. J. N. Ball, ... 3 00

VERMONT.

N. Haven, Walter Barton, ... 2 00

MASSACHUSETTS.

South Deerfield, Monument Ch. and Society, In full of Ira Billings, L. M. 20 00
Oxford, a Friend, ... 3 00
Raynham, Cong. Ch. (Rev. R Carver) . 20 25
Boston, Old South Ch. a bal. $2, Thomas J. Hadley to make himself L. M. $30. . 32 00
Central Ch. a balance, ... 5 50
Mt. Vernon Ch. Peter Butler, Jr. . 20 00
Essex-st. Ch. Mrs. Hannah Sweetser, 20 00
Edwards Ch. to make Anthony S. Morse, L. M. 30 00
Hopkinton, M. E. Church, Lee Claflin, $5, Wm. Claflin, $10, ... 15 00
Cong. Ch. to make Samuel Crooks Jr. L. M.. . . . . 30 00
Danvers, First Cong. Ch. to make Augustus Mudge L. M. 30 00
North Abington, Cong. Ch. 10 30
Sudbury, Evan. Union Ch. in full to make Rev. Chas. V. Spear, L. M. . . . 6 00
Greenfield, William Elliot, ... 5 00
Plymouth, Third Cong. Ch. 14 00
Medford, Second Cong. Ch. in part, to make Rev. E. P. Marvin L. M. 27 24
Leicester, Cong. Ch. 17 00
Ware, Village Ch. to make Rev. Theron G. Colton L. M. 39 00
South Hampton, Cong. Ch. 23 93
Sheffield, James Bradford, ... 8 00

RHODE ISLAND.

Providence, R. H. Ives $20; M. E. Ives, $10; J. C. Brown, $25; E. Carrington, $20; S. S. W. $1, ... 76 00
Beneficient Ch. (of which $10 from Mrs. Amey W. Mason in part, to make Eugene Waterman Mason L. M.) . . 223 25
Central Ch. 246 09
Richmond-st. Ch. 150 00
Hight-st. Ch. Hon. A. C. Barstow to make Mrs. A. C. Barstow L. M. $30; others to make Rev. Samuel Wolcott L. M. $47 96, ... 77 96

CONNECTICUT.

Waterbury, Friends by S. W. Abbott, . 65 00
North Branford, James F. Linsley, part L. M. 10 00
Sharon, A. A. Hotchkiss, Dr. Robert W. Smith, each anl. $5; Others, $16 76, . 26 76
Westville, Cong. Ch. (Rev. S. H. Elliott,) 12 00
Southington, Cong. Ch. including A. M. 40 00
Montville, 1st Cong. Ch. and Society, in part of L. M. of Rev. John W. Salter, . 10 00
Lebanon, (Exeter Society.) Rev. John Avery, 1 00
Killingly, Rev. Jos. Ayre, anl. . . . 5 00
Norwich, 2nd Cong. Ch. and Society, (Rev. Dr. Bond,) in part, Samuel C. Morgan, Charles Lee, E. Learned, Jr. Amos H. Hubbard, Mrs. P. Fanning, each anl. $5; Jos. Otis, Mrs. R. Hubbard, each anl. $10; Chas. Johnson, anl. $3; others $10 50, $58 50
Main-st. Cong. Ch. in part, (Rev. J. P. Gulliver,) Wm. H. Buckingham, anl. $10; J. M. Buckingham, anl. $5; others $5, ... 20 00
West Haven, A Friend, ... 2 00
Greenwich, Two Friends, to make Mrs. Jno. Sackett L. M. 30 00
Ellsworth, Ellsworth Presb. Ch. by Z. S. Hunt, ... 4 76
Staffordville, Rev. N. A. Hyde, ... 1 00
New London, Mrs. Julia A. Marvin, by the hands of Saml. T. Hubbard, . . 1,000 00

NEW-YORK.

Yonkers, Rev. R. Baird, D. D. . . . 100 00
Rochester, A Friend of the cause, . . . 5 00
Wampsville, Geo. Smith in part, for Rev. Wm. H. Cooper L.M. 5 00
New-York city, Anonymous, ... 3 00
M. Schieffelin for L. M. 30 00
Stockholm, Hiram Hulbard, 2d payment for L. M. 5 00
New-York city, Widow's Mite, ... 2,00
Hannibal, Mrs. Lucy Rice, L. M. by her husband, Arvin Rice, ... 30 00
New-York city, Subscriber, ... 5 00
Saratoga Springs, M. W. H. $5; and her son's first dollar on his 5th birth day, . 6 00
Middleburgh, James Boughton, 2nd payment for L. M. 5 00
Lockport, Cong. Ch. of which $9 75 completes the L. M. of D. Newhall, and $8 96 in part for L. M. of Dea. Luther Crocker, 18 71
Pittsford, in part, ... 19 15
Clarkson, Additional for L. M. 5 00
Owego, Presb. Ch. 38 75
Meth. Ch. 3 00
Rochester, Washington N. Presb. Ch. . 21 50
Cayuga Bridge, Presb. Ch. Mrs. Willard, $10; H. Willard, $5; Saml. Willard, $5; J. H. Daniels, $5; (in part L. M. of Miss Mary L. Daniels,) G. B. Hallock, $5; W. Whittlesey, $5; B. Benedict, $5; Cash, $11 79, ... 51 79
Auburn, 2d Presb. Ch. J. N. Staine $10; G. D. Hewson, $10; Cash, 8 88, . . . 28 88
1st Presb. Ch. in part, ... 35 00
Springfield, Asso. Refd. Ch. 6 91
Presb. Ch. to make Benjamin Jacobson L. M. 32 31
Eaton, Baptist Ch. 9 12
Morrisville, Presb. Ch. 4 25
Madison, Presb. Ch. 19 37
Paris Hill, Presb. Ch. 18 64
New-York city, J. F. Worth add. to Mercer-st. Ch. and in full of L. M. . . . 5 00
14th-st. Presb. Ch. by J. Steward Porter, Treasurer, ... 396 10
Cape Vincent, Presb. Ch. per F. J. Jackson, 14 00
Marbletown, Rev. C. L. Van Dyck, in part, to make Louis Bevier L. M. . . . 10 00

NEW-JERSEY.

Orange, Bequest of the late Abm. Harrison, by Selina Harrison, ... 25 00
Greenwich, Presb. Ch. Rev. Mr. Hand, . 9 00
Titusville, M. E. Ch. add. 5 75
Milleville, M. E. Ch. add. 4 87
Bridgeton, M. E. Ch. add. 1 25

Springfield, O. S. Presb. Ch. add. . $ 2 00
Allenton, Presb. Ch. 20 00
Hightstown Bapt. Ch. 2 25
Perth Amboy, S. E. Woodbridge, . . . 100 00
Blackwoodstown, John Burtt, ... 2 00
Orange, Dr. Fisher, ... 1 00

PENNSYLVANIA.

North East, Presb. Ch. add. 1 00

DISTRICT OF COLUMBIA.

Washington, Presb. Ch. to make Rev. Dr. Laurie and ——— L. Ms. 63 50

MARYLAND.

Head of Sassafras, A lover of the cause, . 5 00
Baltimore, Ladies Association, . . 500 00

VIRGINIA.

Richmond, United Presb. Ch. (of which $30 from David Turner to make himself L. M.) 146 00
Presb. Ch. on Ch. Hill, to make Rev. Halsey Dunning, L. M. 40 00
Sundry Individuals, ... 4 00
Trinity Ch. (M. E.) to make the Rev. Geo. W. Langhorne a L. M. 30 00
Norfolk, Presb. Ch. ($30 of which from ladies to make the Rev. Geo. D. Armstrong L. M.) 84 00
M. E. Ch. in Freemason-st. to make the Rev. D. S. Doggett L. M. . . . 30 00
M. E. Ch. in Cumberland-st. . . . 9 44
Collection at a meeting of ladies in the Baptist Ch. in Freemason-st. . . 15 00
A Lady, ... 10 00
A member of Christ's Ch. (Prot. E.) to make —— —— L. M. 30 00
Portsmouth, Collection at a United Meeting at the Bapt. Ch. 17 65
Millwood, Ladies Asso. by Mrs. Byrd, . . 27 00

GEORGIA.

Hinesville, Midway Ch. in part, to make Thomas Q. Cassel and Col. Wm. Maxwell of Riceboro, L. Ms. 62 00
Milledgeville, Presb. Ch. (of which $15 from Ladies Society,) 61 20
Union Meeting, Meth. and Bapts. . 8 06
Sunday School, ... 3 25
Prof. and Students of Oglethorp University, ... 20 70
Savannah, Ladies Christian Union, . . 71 75

TEXAS.

Houston, A Friend, ... 1 00

KENTUCKY.

Louisville, S. Chapel, M. E. Ch. . . . $51 29
East Bapt. Ch 20 60
2 Bapt. Ch. add. 12 50
Hancock-st. Ch. add. 8 00
Walnut-st. Ch. add. 13 00
8th-st. M. E. Ch. add. 10 50
Brook-st. M. E. Ch. add. . . . 49 25
Cumb. Presb. Ch. in part to make Rev. E. C. Trimble L. M. 10 00
12th-st. M. E. Ch. to make Rev. J. W. Cunningham L. M. 32 71
1st Presb. Ch. W. Garvin, L. M. $30, Dr. Richardson and others $15, . . 45 00
Ashbury Chapel M. E. Ch. add. . 25
4th Presb. Ch. add. to make Rev. Adam Harris L. M. 34 50
A little girl, (Harriet Buckley,) . . 10
2nd Presb. Ch. George H. Carey, in part, L. M. $14; Fonda and Morris, $10; J. Watson, 10; W. Prather, $10; J. I. Lemon, $5; E. Needham, $5; Dr. Hardin, $5; D. Fonda, $5; J. W. Prather, $5; T. Tracy, $5; J. Baldwin $5; Mr. Cardwell, $5; Mr. Whitney, $5; others, 11, . . 100 00
St. Paul's P. E. Ch. G. Starkey, $5; Mr. Clagget, $5; E. Morris, $5; Mr. Light, $10; W. Anderson, $5; Mrs. Speed, $5; W. J. Lindenberger, $10; E. Bustard, $5; R. D. Anderson, $5; Mrs. Ford, $10; J. Morehead, $5; C. C. Spencer, $5; R. A. Robinson, in part, L. M. $20; B. O. Davis $2; Mrs. Dr. Gross, 95c. 97 95
Clay-st. Ger. Meth. Ch. 15 49

ILLINOIS.

Belleville, Presb. Ch. (Rev. Joseph A. Rancy,) 10 00

OHIO.

Wellington, United Presb. and Bapt. Congregations, in part, to make Rev. L. S. Griswold L. M. 20 59
Free Cong. Ch. (Rev. A. Sanderson) 21 53
Cleveland, 1st Presb. Ch. and Cong. . 61 75
2nd Presb. Ch. and Cong. . . . 49 93
Collamer, 1st Presb. Ch. 21 18
Elyria, Meth. Ch. 2 16
Bapt. Ch. 14 00
Cleveland, 2nd Presb. Ch. add. (T. P. Handy for L. M.) 10 00

MICHIGAN.

Grass Lake, J. Patchin, ... 5 00

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THE

AMERICAN AND FOREIGN

CHRISTIAN UNION.

Vol. IV. JULY, 1853. No. VII.

THE PROSPECTS OF THE SOCIETY.

The friends of The American and Foreign Christian Union certainly have much reason to "thank God and take courage." The prospects of the Society have been growing brighter and brighter every year from the first; but never were they so cheering as at present. Our readers will have learned from the Fourth Annual Report, which we gave in the last number of the Magazine, that the Society is now completely emancipated from all those pecuniary embarrassments which so much hindered it from the first, and which it received as an inheritance from the American Protestant Society, one of the three Societies, from a union of which the American and Foreign Christian Union sprang. Not only so, they have learned from the same source, that the work of the Society was prosecuted more vigorously and more extensively last year than in any preceding one, and that the success which attended its labors, both at home and abroad, has been eminently encouraging.

The influence of these happy circumstances was deeply felt at the anniversary of the Society in New-York. Beyond all comparison, that anniversary was the most interesting which it has ever had, although all its preceding Annual Meetings had been delightful occasions. The feeling seemed to be universal, that the Society had reached a most important position, and that the rapid growth of Romanism in our own country, (by *immigration*, not by *proselytism*,) and the state of many of the Roman Catholic countries, both in Europe and in our own Hemisphere, imperatively demands that the operations of the Society should be greatly enlarged. Its receipts for the present financial year (which commenced on the first of April) ought to reach *one hundred thousand dollars*. This sum can be well laid out in the great field which is embraced in the designs and efforts of

the Society. Indeed this sum is most urgently needed. Shall the Society be able to report such a glorious advance at its annual meeting in 1854? Under God, the answer rests with its friends and supporters. Could they all occupy the post of those who direct its affairs, and see the wants of the field, as *they* see them, there would be no doubt about the measure of support which it would receive this year.

The annual meetings held in Boston and Philadelphia were also interesting. The former was addressed by the Rev. Mr. Revel, (the moderator of the Waldensian Synod,) the Rev. Mr. Kirk, and others; the latter was addressed by Mr. Revel, Rev. Stuart Robinson, and Rev. W. Baird, (of Charleston, S. C.) It will be seen by our readers that Resolutions in favor of the Society, and of the Cause which it seeks to promote, have been passed by several Ecclesiastical Bodies, and by some of them for the first time. All these things greatly encourage the hearts of the officers and directors of the Society, and we doubt not will be cheering to those of our friends in all parts of our country.

A CHEERING VOICE FROM THE SANDWICH ISLANDS.

A few days after our late Annual Meeting, we received the following interesting letter from one of the churches in the Sandwich Islands. Who can read it without being moved? The liberal donation which it enclosed—ONE HUNDRED DOLLARS—comes from people who were pagans a few years ago! They have found the blessedness of the Gospel. They were born in heathenism, and they have seen the attempt which has been made in their native islands to introduce *a baptized paganism* in the shape of the religion which Rome is endeavoring to plant among them. We will only add, that the requests of the worthy brother will be strictly complied with. Our readers will be pleased to know that we have constituted Mr. Coan a *Life Director* with the sum which he has sent us on this occasion.

Hilo, Hawaii, February 15th, 1853.

REV. R. BAIRD, D. D.,
Secretary American and Foreign Christian Union.

REV. AND DEAR SIR:—Allow a stranger to address you on a subject of deep and ever deepening interest. I say *stranger*—not that your name

and travels and labors in the cause of our Redeemer have not long been familiar to me—but because I have never had the joy of a personal acquaintance, and do not expect to meet you on this side of heaven. But the work in which you and your worthy coadjutors are engaged, is a work dear to my heart—a work in which all my sympathies are tenderly alive. Long have I watched the mild radiance of your rising star, (The Union,) until it took its place amidst the effulgent constellations of the age. May its path be near the central orb—"the Sun of Righteousness." May its track be ever luminous; and may it move in harmony with all its sister orbs.

The object of your "Union" is not only good, but *great*. Its importance cannot be measured by men or by time. It labors to remove what to my mind is one of the greatest obstacles to the conversion of our world to a pure and living faith. It strikes at a dead *faith*, and at dead *works*—at the heartless *forms* of godliness—at a false and fabulous Gospel—at a beguiling priesthood—at an anti-christian and deadly Christianity.

And I do believe that your, *our*, society is of God. It had its embryo and its elements in the hearts of the good, and in the wants of the age. For a long time there was a moving in the hearts of God's people in both hemispheres. It was like the noise and the shaking in Ezekiel's valley. Still all was undefined. There was the desire to do, and there were the elements of power, great hearts, warm hearts, and good hearts were beating in love. Wise heads and strong arms were waiting to work. The wheels of a mighty engine were made, but they were not united and adjusted. Vast quantities of moral electricity had been evolved, but it wanted a conductor and direction. Meetings were held, the press labored, speeches were made, theories preached, facts adduced, arguments confronted, eloquence kindled, interest awakened, and hearts melted.

From this state of fusion a kind of moral crystalization took place. By a spiritual affinity, a three-sided prism was formed, (three societies,) but as the substance was cohesive, all have been moulded into one, and now we have the American and Foreign Christian Union, a distinct, practical, and efficient organization—an evangelic hammer, a Gospel battering-ram to break down the ramparts of sin. May it be an engine which shall be rolled around by the hand of Omnipotence, and may "the spirit of the living creature" ever cause its wheels to glare and burn with holy fire.

The Papacy, with its blindness, obstinacy, audacity, and manifoldness, is, I think, one of the most stubborn obstacles now remaining to the spread and universal triumph of light, freedom, and salvation in our fallen world. Wherever it goes it bewilders reason and blasts the heart. Its arbitrary dogmas, its uncatholic spirit, its haughty and arrogant claims, and its Jesuitical code of ethics, entrench its deluded votaries in the ramparts of death, from which nothing but the "breath" and "the brightness" of our

coming Lord, nothing but the "fire and the hammer" of the Almighty can dislodge them. But all things are possible with God. Here is our hope, and in this we rejoice. God is weakening the power of the "Man of sin." The light of the Gospel is penetrating the dark and gloomy shades of bigotry and superstition. Love, like celestial fire, is melting and refining hard and polluted hearts, even among the papists. Grace conquers and reigns even within the strong-holds of Satan, and grace will complete what grace has begun, the entire overthrow of that pround anti-christ, the papacy.

Let your Society take courage, let your noble band *look upward and go forward.* Millions of eyes in heaven, earth, and hell are upon you. Your warfare is but just commenced—it is not yet accomplished. A stern, manly, godlike struggle is before you. You are fairly enlisted—you are marshalled, harnessed and in the field—you have your weapons—not carnal but mighty—you know your Leader, the Captain of *Salvation*—the *King* of kings—conquering and *to conquer.* May the members of your Union all be *called* and *chosen* and *faithful.*

In April, 1851, I wrote to our beloved and lamented brother Norton, enclosing a draft for $50, as a donation from the native Hawaiian Church at Hilo, to your Union. From that letter and donation we have never heard directly, though we learn indirectly, that they were received. A reply would have been very acceptable, as the native brethren and sisters were expecting it, and as it tends to cheer and comfirm them in well doing. I mourn with you, that the amiable, the pious, the indefatigable Norton has been taken from your circle. He was a good man and true. "But all is well—God took him, and he is in a better country" and in more exalted labors.

Enclosed you will find a draft of one hundred dollars on H. Hill, Esq. Treasurer of the A. B. C. F. M. in favor of the American and Foreign Christian Union. This draft you will please hand over to Mr. Vernon, your Assistant Treasurer, who will draw the money.

The donation is from the native church at Hilo, Hawaii, and your Society will please receive it as a renewed token of the continued and increasing interest of this church and its pastor in the Evangelical work in which you are engaged.

A reply to this will be very acceptable, and it will greatly tend to animate and interest the native church. It puts them in communication with Christians in your land, it awakens their sympathies with kindred souls, it deepens their interest in your holy work, and renders what they have learned of you and your labors, more like a tangibility—a living reality.

I have received copies of the first and second Annual reports of your Union, and also a few scattering numbers of the Magazine. All these are read with great interest.

And now may I take the liberty to ask that a complete set of the American and Foreign Christian Union, and also a file of the Missionary Intelligencer, from the beginning, be sent me. I also request that any amount you can spare of your publications, say reports, magazines, papers, tracts, books, etc. be sent me for gratuitous distribution among seamen on board of whale-ships, merchant-men and men-of-war which visit our port. I know not whether you distribute gratuitously, or whether you have surplus productions on hand; but if so I think I can make good use of all you can spare—say any number of copies of reports etc. etc. If you can only send a few, please address and deliver them at the Tract House to the care of Bro. Hallock who will see them forwarded faithfully. I receive and distribute the publications of the Bible, Tract, Temperance, and Peace Societies, etc. and whatever the Union can add to this stock shall be carefully and prayerfully cast, like "bread upon the waters."

Pardon me for troubling you with the *business* part of this letter. I am pressed for time and can not now add a letter to your Agent. You will therefore be so kind as to report the business items to Mr. Vernon.

The LORD has been with us during the past year. A cheering work of grace has existed here. More than 4000 have been added to this church. Our whole number from the beginning is more than 10,500. Of these 4500 have gone to another world. The Papists struggle hard here; but the LORD, who has chosen Jerusalem, rebukes them. They gain none but the vicious. GOD'S Spirit consumes them.

With many prayers for your work, I am, dear Sir, your friend and brother in the LORD, TITUS COAN.

THE ROMAN CATHOLIC CHURCH IN IRELAND, No. 2.

(*From our Missionary* IN IRELAND, *Rev. Alexander King.*)

ROMAN CATHOLIC SEMINARY AT MAYNOOTH.

In our April number of the Magazine we commenced a series of articles on Ireland, from the pen of our missionary, the Rev. Alexander King. We here subjoin another, relating to the great Papal Theological Seminary at Maynooth. Nothing could be more opportune. The origin of this Institution, and its connection with the British government, is here given in a few pages, and will be read with much interest. Great efforts are making in England to induce the government to cease from aiding an Institution which is doing

so much to diffuse the errors of Romanism, and in so effective a manner, both at home and abroad. The friends of this movement will find it no easy task to persuade, or compel, the government to retrace its steps. We confess that, for ourselves, whilst we have long been convinced of the impolicy,—of the wickedness even,—of the civil government meddling with the church, in any way, save the granting all proper protection to the rights of conscience and of religious worship, we cannot but think, that if it aids one or more Churches, it ought to aid all. But let us hear about Maynooth.

For about a century previous to the era of the French Revolution in 1794, by the laws in force in Great Britain and Ireland, the establishment or endowment, of any College or Seminary, for the education exclusively of persons professing the Romish religion, was absolutely forbidden. In consequence of this, the young men intended for the office of the priesthood in the Church of Rome were obliged to repair to foreign countries for their education, and it appears from a memorial presented to the Earl of Westmoreland the then Lord Lieutenant of Ireland, that at that time there were four hundred students, principally young Irishmen, in course of educational training for the ministry of the Romish Church, in the colleges of France alone, a considerable number of whom were intended for Ireland.

As a consequence of the Revolution those Colleges or Seminaries were destroyed or broken up, and their property confiscated. The result was that the following memorial was presented to the government by the Prelates of the Church of Rome, and signed on their behalf by Dr. Troy, Roman Catholic Archbishop of Dublin.

As considerable diversity of opinion exists relative to the several points referred to in the memorial, it may be satisfactory to give it here at length.

"*The humble memorial of the prelates of the Roman Catholic communion in Ireland, praying to erect Seminaries for the education of ecclesiastics, presented to John, Earl of Westmoreland, the Lord Lieutenant of Ireland, January* 14, 1794.

After the usual introductory observations, it proceeds to say,

"Under the laws which formerly existed, your Excellency's Memorialists were obliged to resort to foreign countries for education, particularly to the kingdom of France, where they had procured many valuable establishments; four hundred persons were constantly maintained and educated therein for the ministry of the Roman Catholic religion in Ireland. In the anarchy which at present afflicts that kingdom, these establishments have been necessarily destroyed; and even, although lawful authority should be restored, Memorialists conceive the loss to be irreparable, for the revenue

would not easily be recovered, and as the profligate principles of rebellion and atheism, propagated by the faction which now rules that kingdom, may not be speedily effaced, they would not expose youth to the contagion of sedition and infidelity, nor their country to the danger of thus introducing the pernicious maxims of a licentious philosophy. Memorialists, therefore, are apprehensive that it may be found difficult to supply the ministry of the Roman Catholic Church in Ireland with proper clergymen, unless seminaries, schools, or academies be instituted, for educating the youth destined to receive holy orders, according to the discipline of their own church and under ecclesiastical superiors of their own communion; and they beg leave further to represent, with all due respect and deference, to your excellency's wisdom, *That said institution would prove of advantage to the nation at large*, and be a matter of great indulgence to his majesty's subjects professing the Roman Catholic religion in Ireland.

"Whilst sentiments unfavorable to the members of their communion prevailed, your excellency's Memorialists were discouraged from seeking the means of education in their native country; but conceiving that the demeanor of the Roman Catholics has removed such ill opinions, they humbly hope that the moral instruction of a people who have been legally authorized to acquire landed property in this kingdom, and upon whom many other valuable privileges have been conferred under your excellency's administration and auspices, may appear to his majesty's ministers and subjects not unworthy of his royal consideration and bounty. Your excellency's Memorialists are confirmed in this hope, by the opinion often and publicly expressed by respectable individuals of their Protestant fellow subjects, that it would conduce to the public good to educate the Irish ecclesiastics of the Roman Catholic religion, within his majesty's dominions.

"Your excellency's Memorialists also beg leave humbly to represent, that although the mode of education practised in the University of Dublin may be well adapted to form men for the various departments of public business, yet it is not alike applicable to the ecclesiastics of a very ritual religion, and by no means calculated to impress upon the mind those habits of austere discipline so indispensable in the character of a Roman Catholic clergyman, that without them, HE MIGHT BECOME A VERY DANGEROUS MEMBER OF SOCIETY.

"That a distinct place of education is also necessary, because the regulations of the Roman Catholic church enjoin, that candidates for holy orders shall be proficients in certain branches of learning, which are not included in the exercises of the University of Dublin.

"That even where the Roman Catholic is the established religion, candidates for holy orders are obliged to receive the most important part of their education in seminaries distinct from the public universities.

"That many persons who destine themselves to the ministry of the Ro

man Catholic religion in Ireland are not sufficiently opulent to bear the expense of education in the University of Dublin, and of constant residence in the metropolis; it is therefore the more necessary to provide literary instruction for them on more easy conditions; and although the liberality of the present heads of the university might induce them to receive persons on the foundation, yet neither could a sufficient number be thus accommodated, nor would it prove grateful to the feelings of the parties; and many other inconveniences might arise if young men should observe great temporal advantages conferred upon their fellow-students, whilst they were restricted to the humble walk of a subordinate ministry.

"From these considerations, and conceiving that, PIETY, LEARNING, AND SUBORDINATION, WOULD BE THEREBY ESSENTIALLY PROMOTED, your Excellency's Memorialists are induced to undertake the establishment of proper places for the education of the clerical youth of their communion. Being advised by counsel, that His Majesty's Royal license is necessary, in order legally to secure the funds which they may appropriate for that purpose, they humbly beg leave to solicit your Excellency's recommendation, to our most Gracious Sovereign, that he will be pleased to grant His Royal license for the endowment of academies or seminaries for educating and preparing young persons to discharge the duties of Roman Catholic clergymen in the kingdom, under ecclesiastical superiors of their own communion.

JOHN THOMAS TROY,
R. C. A. B. of Dublin.

"For myself, and on behalf of the Prelates of the Roman Catholic communion in Ireland, January 14th, 1794."

It would appear that the government of the day, with Mr. Pitt at its head, fully responded to the sentiments expressed in the memorial, which, it should be observed, merely requested that the Roman Catholics themselves might have liberty to establish and endow schools, or academies, for the clerical education of persons professing the Roman Catholic religion; and that the trustees might have power to raise subscriptions for the purpose.

Accordingly, an act was passed in the Irish Parliament, permitting the erection of a building at Maynooth, as an institution for the education of the Romish youth in this country, intended for the Romish priesthood.

In the 1st 2d and 3rd sections of the act referred to (Geo. III. cap. 35.) the requisite number of trustees are appointed, for the purpose of "establishing, endowing, and maintaining one academy, for the education only of persons professing the Roman Catholic religion." And it is declared that the said trustees shall have full power and authority to receive subscriptions and donations, to enable them to educate such persons, and to purchase and acquire lands, not exceeding the value of £1000.

The 4th section enacts that the by-laws, *not affecting religious discipline*, shall be laid before the Lord Lieutenant.

The 5th section enacts, that the trustees, or any seven of them, shall have the superintendence and visitorial power over said academy.

The 9th section requires, that no Protestant, or son of a Protestant, shall be admitted into the institution.

The 10th and 11th, that a sum, not exceeding £8000 may be paid to the trustees towards establishing the said academy.

In the year following, the foundation stone of the Royal College of St. Patrick, Maynooth,* was laid by Earl Camden.

By thus at once meeting the wishes of the Romish Prelates, the British Government hoped to secure, (as they were assured by them would be the case,) not only the undivided allegiance of those intended for the priesthood in this country, but also their good will and affection. * * * *

In order more perfectly to understand the actual facts of the case, it may here be necessary to go a little more minutely into the question connected with the original establishment of the institution. It cannot be denied that the dread of the introduction into this country, of antimonarchical and democratic principles, by the young men educated in France, was the ostensible motive which induced the government to accede to the proposition made by the Romish priests. * * * * The government at once acceded to the prayer of the memorial, hoping by their ready display of kindness and attention to the wishes of the Roman Prelates, and by the superior education which would be given to young men intended for the Romish priesthood in Maynooth, to foster in their minds "a love of order and of British laws," and even of the British government, but it is now equally certain from facts and circumstances which have from time to time come to light, that the entire plan of the Maynooth seminary was concocted in the Vatican, and that the British minister was cajoled into giving his consent and assistance to the project, by misrepresentations of facts and false statements artfully placed before him by the emissaries of Rome, at that time in this country. No doubt the arguments in favor of the proposition were very specious. And many circumstances occurred at the time to render it scarcely possible for Mr. Pitt

* Maynooth is a small town, about eleven miles from Dublin, adjoining the residence of the Duke of Leinster. At this place a house for the intended college was purchased for the sum of £4012 10s; and fifty-four acres of land were granted by His Grace, the late Duke, on a lease of lives renewable for ever, at the annual rent of £74. Twenty acres of land were afterwards obtained from Mr. Stroyte, at an annual rent of £140. More land has since been added, fifty students were admitted in 1795, fifty more in 1800; in 1832 they amounted to two hundred, and in 1839, to two hundred and fifty. There are at present five hundred students in the institution. In 1826 nearly £42,000 had been laid out on the building, very large additions have since been made,

to refuse his assent. Having had occasion about that period to apply to the court of Rome for supplies, to be furnished to the British fleet, and many thousand of our troops stationed in the Mediterranean, sent there to act against the French Directory, who, at that time had proscribed Popery and Christianity in general; and the application having been promptly acceeded to, and the necessary supplies furnished,—through the medium of Sir John C. Hippisley, then in Rome, a correspondence of great cordiality ensued between the Pope and the British government. In a letter from Cardinal Zelada, Secretary to the Pope, in reference to granting the supplies required, he observes.

"These positive proofs of a friendly correspondence, in which his Holiness will persevere to the utmost of his power, will undoubtedly obtain on the part of his majesty, of your excellency, and of your colleagues in the government, a continuance of favorable and reciprocal acts in advancement of the interests of the two courts and of both countries."

And again, in a letter from Cardinal Antonelli, Prefect of the College of the Propaganda Fide, dated February 9th, 1795, and addressed to the Prelates of Great Britain and Ireland, by order of Pope Pius the VIth, in reference to the British monarch, the Cardinal is desired to say :—

"In our persuasion, if the whole body of Catholics, in every part of that flourishing empire, would make it their object to contend with one another in establishing new and daily proofs of allegiance and obedience to so kind a sovereign, they might well expect from his royal bounty future progressive favors."

A letter was at the same time addressed, by order of the Pope, to the Roman Catholic Prelates of Ireland, calling upon them to admonish their flocks, and to endeavor to dissuade them from those unlawful assemblages which were held at that time in various parts of the country.

In order more effectually to ensure the success of their wishes, the Roman Catholic priests and prelates in Ireland also expressed the best feelings towards his majesty and the English government, in numerous addresses breathing sentiments of most devoted loyalty. In one address presented in 1794, signed by Dr. Troy, Roman Catholic Archbishop of Dublin, and eight other bishops, in reference to the state of France at that period, they say :—

"We look towards that unhappy nation, which is the object of hostility, and acknowledge, with humble thanksgiving, the goodness of Divine Providence, to which, under the *best of constitutions*, has bestowed, on the land we live in, freedom exempt from anarchy, protection guarded against oppression, and a prince calculated by his wisdom and virtue to improve that happy condition of society."

So far was this state of good feeling carried, that more than one individual recommended by the King of England to a Roman Catholic Bishopric

was at once appointed by the Pope. Among others, the Roman Catholic Bishop of St. Domingo.

A slight glance over the history of the period referred to, will at once explain the reason for such extra official courtesies. The Pope himself had a short time before been put down by the Republican party in France, and thrones and monarchies were trembling before the power which was at the moment in the ascendant. From England the Pope had received considerable assistance, and to England, as a monarchical power, he looked with confidence for support in any future emergency; while, at the same time, the priests of England and Ireland were endeavoring to obtain one favor after another for themselves. The same apparent good feeling was evinced during the life of Pius the VIth, and was continued until his successor had crowned Bonaparte Emperor of the French. "From that moment," observes a recent author* who has fully investigated the subject, "their tactics were altered, and their real hatred to Protestant England was again openly shown: so much so, indeed, as to lead them to express their best wishes for the very man who had sent their Pope into exile. Their anxiety evidently was, that by the successes of the French, Ireland should be separated from Great Britain, and become the ally of the Pope; and, as the rebellion proved, to effect this they gave to France their best assistance. Indeed, it has since been discovered, from the Life of Wolfe Tone, published by his son, as well as from the reports of the secret committees of the Lords and Commons, that at the very time the priests and prelates of Rome were forwarding the most loyal addresses to his majesty and the government, most of them were members of the committee which organized the rebellion of 1798, and were carrying on a secret correspondence with parties in France to subvert what they termed "the tyranny of England, to establish the independence of Ireland, and to procure a free republic,"—in fact they were at the moment endeavoring, if possible, to effect the overthrow of Great Britain.

HELPING THE GOOD CAUSE IN IRELAND.

We are often cheered by finding that the Protestant children of Ireland, who are in our midst, are far from being indifferent to the good work going forward in the "Emerald Isle." A few days ago we received a little paper from Baltimore, which we here give, and are happy to say that the appeal which it contains has not been made in vain. The Rev. Mr. Warren spoken of is about to return to

* Hardy's History of the Maynooth Grant.

Ireland (if he has not already done so) to labor among the Roman Catholic population, for which he has good qualifications, and to which he is earnestly invited. This is right. There is a great field in that island for the labors of her gifted and pious sons.

"PROTESTANT MISSIONS TO THE ROMANISTS OF IRELAND."

"It is well known to the readers of our religious newspapers and periodicals, that there is at present a great work of reformation going on in the benighted parts of Ireland. By afflictive dispensations of Providence the minds of the people have been prepared to receive the truth; and already thousands have embraced it. Our Presbyterian brethren there are carrying on a noble work. In Connaught, where a few years ago they had but one Missionary, they have now thirteen Missionaries and nine Catechists, besides many Mission Schools; and the opportunities of extending their missions are much greater than their means would warrant them in embracing.

"From the important bearing which Irish immigration has upon the United States, from the interest that is felt by many of our people in the Green Isle, from the reflex influence for good which must be felt from every reforming and liberalizing triumph either there or here, and above all, from the spirit of the Gospel, which bids us "work while it is called to-day, for the night cometh when no man can work"—it is proposed to raise some contributions in this city to help forward the good work.

"The Rev. Thomas Warren, of the Aisquith-street Presbyterian Church, has volunteered to call upon the friends of this cause, and John Falconer has kindly consented to act as treasurer, and remit to the treasury of the Irish General Assembly.

ROMAN CATHOLIC ADMISSIONS.

"We learn from unquestionable Catholic authority, that the success of the proselytizers in almost every part of the country, and, we are told, in the metropolis, is beyond all that the worst misgivings could have dreamt of. There is not only no use in denying these statements, but it would be an act of treachery to the best interests of the Catholic Church to conceal them, or even to pass the matter over as a thing of no great moment."

Dublin Evening Post, Nov. 11th, 1851.

"In many parishes at present the priest gazes on his empty chapel, and thinks of the tempting offer of a pension from the Crown—a graver peril to religion than a thousand Ecclesiastical Titles Bills. With the remnant of the Catholic priesthood of Ireland lost in the purlieus of the Atlantic cities —with the youth of Connaught reared up to hate the faith of their race

and nation—with the priest fed upon English bounty, the Roman Catholic Church in Ireland will need a defence association of guardian angels to save it from extinction." Nation Newspaper.

"These evils are not irremediable, if the priests were, as of old, the tribunes of the people—to enlighten, to cheer, to lead them to peaceful triumph over their oppressors and destroyers; but as it is, our nation and our church are perishing." Extract from Priest Fitzgerald's Speech.

"We repeat, that it is not Tuam, nor Cashel, nor Armagh, that are the chief seats of successful proselytism, but this very city [Dublin] in which we live." Tablet, 8th November, 1851.

The latest testimony is in the *Nation*:

"There can no longer be any question that the systematized proselytism has met with an immense success in Connaught and Kerry. It is true that the altars of the (Roman) Catholic Church have been deserted by thousands born and baptized in the ancient faith of Ireland.

"Travellers who have recently visited the counties of Galway and Mayo, report that the agents of that foul and abominable traffic are every day opening new schools of perversion, and are founding new churches for the accommodation of their purchased congregations.

"Witnesses more trustworthy than Sir Francis Head, (Roman) Catholic Irishmen, who grieved to behold the spread and success of the apostacy, tell us that the West of Ireland is deserting the ancient fold; and that a class of Protestants, more bigoted and anti-Irish, if possible, than the followers of the Old Establishment, is growing up from the recreant peasantry and their children.

"How it is to be met and counteracted? is the problem. How it is to be arrested? is a solemn question which priest and layman, which citizen and politician, should seriously consider. For our history tells us that the most persistent and formidable enemies to (Roman) Catholicity were the children of the first generation of Irishmen who joined the Established Church.

"Shall the soupers and tract-distributors accomplish the work which all the force of England, for 300 years, has been unable to affect?"

Nation of November 20th, 1852.

RELIGIOUS LIBERTY IN NEW GRANADA.

In our Magazine for February last we gave the Pope's "Allocution" on the sad state of things in the Republic of Granada. The intelligence contained in the following paragraphs demonstrates that

so far as the Roman Catholic Church is concerned, matters are getting worse rather than better, in that part of South America. Really a wide door is opening there for the entrance of the Gospel. Who will go to carry it?

"The project of a law for a complete separation of Church and State in that Republic, has been submitted to the Congress of New Granada by the Executive. It provides that from the passage of the act, the temporal and spiritual authorities shall be entirely independent of each other, and that accordingly no civil functionary shall take part in the election of any ecclesiastical officers of any religious sect whatever. That there shall be no legal obligation to contribute to the support of any religious worship or its ministers. That every citizen of New Granada and resident foreigner shall have the unrestricted right to exercise publicly or privately the worship which he professes, provided that no existing law is thereby infringed. That the prelates and ministers of every religion shall be subject to the laws of the Republic, in civil as well as in criminal affairs, on the same terms with other citizens. That the Executive Power shall not admit from the Papal Government any but purely diplomatic agents, and for the sole purpose of negotiating international affairs. That the prohibition of the Jesuits from entering the territory of the Republic shall continue in force. That the penalties against infringing on the free exercise of Catholic worship shall apply to all other religious denominations. That compulsory contributions for the support of religious worship shall cease after the first of September.

"In the official document presented to Congress, the question of religious liberty is argued at length and with ability. Referring to this country, it says: 'In the United States of America the toleration of worship and religious independence are absolute. The government recognizes no educational authority or class; it sees only citizens and foreigners, but no priests. In that country of liberty and progress, which opens its doors to all the nations of the world, only about a twentieth part of the clergy are Catholics, the rest belonging to other religious sects. Voluntary contributions if they do not enrich the ministers of worship, give them sufficient for a comfortable support. The people are religious without being fanatical, and the clergy present an edifying example of virtue. There the priests have no power over the property of the citizens, nor does religion suffer because there are no compulsory contributions for its support. Let us not doubt that we shall obtain the same results by adopting the same system. Let us abandon those chimerical fears which to so great a degree retard the progress of good principles and the prosperity of the Republic.'"

THE BLESSEDNESS OF THE VIRGIN MARY,

As described in the Douay Bible, published with the approbation of the Right Rev. John Dubois, late Catholic Bishop of New-York. 1833.

The following dissertation on the whole subject of the honor due to the mother of our Lord, as to His human nature, is from the pen of a friend who will accept our thanks for it. It sets forth in clear, and yet very respectful terms, the idolatry of the worship which is rendered to her by the Roman Catholic Church, and gives just that sort of information on this important tenet of Rome which many of our readers will be pleased to receive. Of all the errors of the Roman Catholic Church, this is one of the grossest, and yet the most insidious. To such a pitch has Mariolaty arrived, that most Romanists pray ten times as much to the MOTHER OF GOD, as they impiously style her, as they do to the Saviour of men! It will be seen how little authority there is for this in the Word of God, even when given in their own translations.

God manifests his sovereignty no less in the government of the world, than he did in its creation. To the different individuals of the human race we see different talents granted, as well as different duties assigned; some more, others less honorable, according to his own good pleasure.

After the Jewish nation had long waited with raised expectations for the coming of the promised Messiah, the time at length arrived, and the announcement was made to Mary, the wife of Joseph, that she was to be the mother of the promised Seed—the Saviour of the world. An angel was sent from God to her, who said, "Hail full of grace, the Lord is with thee. Blessed art thou among women. Fear not, Mary, for thou hast found grace with God. Behold thou shalt conceive in thy womb and shalt bring forth a Son, and thou shalt call his name Jesus." Luke i. 28. 30, 31.

Filled with wonder at the visit and declaration of the angel, she hastened to her cousin Elizabeth, the wife of Zachariah, a priest. "And Elizabeth was filled with the Holy Ghost, and she cried out with a loud voice and said: Blessed art thou among women, and blessed is the fruit of thy womb. And blessed art thou that hast believed, because those things shall be accomplished that were spoken to thee by the Lord." Luke i. 41, 42, 45.

We may well suppose that Mary was filled with gratitude as well as astonishment at the tidings delivered by the angel and by her cousin Elizabeth, for she said: "My soul doth magnify the Lord, for behold from henceforth all generations shall call me blessed." (Luke i. 46, 48.)

The praises that were bestowed upon Mary did not stop here. When Joseph and Mary brought the infant Saviour to Jerusalem to present him to the Lord, as was the custom, Simeon took him into his arms and blessed God, and said: "Now thou dost dismiss thy servant, O Lord, according to thy word, in peace, because my eyes have seen thy salvation, and Simeon blessed them." Luke ii. 28, 29, 30, 34.

To be pronounced blessed as Mary was by an angel sent from God, and by Simeon and Elizabeth, while under the influence of the Holy Ghost, and to be assured, as she was, that from henceforth all generations should call her blessed, was doubtless a most distinguished honour; but great as it was, is there no danger in our giving it an undue importance, and in laying a greater stress upon it than we should; yea, in giving that honor to her, a woman—a creature—which is due to God alone? For good and honored as she was, she was by nature a sinner, as the rest of mankind; and so far from having any influence in procuring salvation for others, she herself owed her own salvation to the sufferings, death and intercession of her own Son, and now with the unnumbered saints around the throne gives glory to Him, who hath loved them, and washed them from their sins in His own blood.

We are required to give honor to whom honor is due; but divine honors, such as prayer and adoration, to no creature, whether in heaven or earth. The honor of being pronounced *blessed*, we find, was conferred upon many, both in the Old and New Testaments, and was moreover bestowed by the Saviour himself upon many, in his sermon on the Mount. In addressing his hearers on that occasion, he said: "Blessed are the poor in spirit, for theirs is the kingdom of heaven. Blessed are the weak, for they shall possess the land. Blessed are they that mourn, for they shall be comforted. Blessed are they that hunger and thirst after justice, for they shall have their fill. Blessed are the merciful, for they shall obtain mercy. Blessed are the clean of hearts, for they shall see God. Blessed are the peace-makers, for they shall be called the children of God. Mat. 5, 3–9. Blessed are they whose iniquities are forgiven." Rom. 4. 7.

It is worthy of remark that the Saviour, although a most affectionate and dutiful Son, never pronounced a blessing on his mother, nor paid her any special honor beyond what an affectionate and dutiful child owes his parents. Nor is it unworthy of notice that when at the marriage in Cana of Gallilee, he even *rebuked* her for interfering in the discharge of his duty, by saying to him, *they have no wine*. To which the Saviour replied: "Woman, what is it to me and to thee?—my hour is not yet come." John ii. 3, 4.

It is likewise mentioned that on another occasion, while preaching to the people, a certain woman from the crowd, lifting up her voice, said to him: "Blessed is the womb that bore thee, and the paps that gave thee suck." But he said to her: "Yea, rather blessed are they who hear the Word of

God and keep it." Luke xi. 27, 28. By which we are clearly taught, that it is a greater blessing (a higher honor, to hear the Word of God and keep it,) that is, to be a believer in Christ, and to do what he commands, than to be even the mother of the Saviour himself; and this is the privilege and the honor of every believer, in every land, and every age.

Hence it is manifest that no special reliance can be placed on the Virgin Mary in consequence of her saying, "Behold, from henceforth all generations shall call me blessed." Luke i. 48.

The angel that announced the birth of the Saviour, and the heavenly host that immediately followed, while they sang, "Glory to God in the highest," Luke ii. 14, for providing us a Saviour, they paid no special honors to his mother; which we have reason to believe they would have done, had she been destined to be an intercessor between us and the Lord Jesus.

Nor did the wise men from the East, who were divinely directed by a star to visit the infant Saviour, pay Mary any special honor, for we are told, that "entering into the house they found the child with Mary his mother, and falling down they *adored him;* and opening their treasures, they offered him gifts; gold, frankincense and myrrh." Mat. ii. 11. Thus, while, in imitation of the angels, these wise men paid divine honors to the infant Saviour, by falling down and adoring him, and presenting him with royal gifts, can it be supposed that they would have passed by the Mother, if God intended that we should pray to her now that she is in heaven?

In obedience to the law of Moses, when Jesus was twelve years of age he accompanied his father and mother to Jerusalem to attend the feast of the Passover. And when the days were accomplished that they should return, their child tarried behind, and was not missed till the close of the day; then, with a heavy heart they returned to Jerusalem in search of him, "and it came to pass, that after three days, they found him in the temple sitting in the midst of the doctors, hearing them and asking them questions, and seeing him, they wondered. And his mother said to him: Son, why hast thou done so to us? behold thy father and I have sought thee sorrowing." Luke ii. 46. 48.

Now it is evident if Mary had possessed the knowledge which is ascribed to her by the millions who daily pray to her, she would have been spared the trouble and great anxiety which an affectionate mother must have felt on that occasion. And to say that she can now know the state and hear the prayers of all on earth who call upon her to intercede with her son, is to ascribe to her omniscience, which is blasphemy. We have no further account of the Virgin Mary, nor is her name even mentioned in Scripture till we find her at the cross. As she there witnessed the expiring agonies of her son in death, it was then that the mournful hour had arrived, that a sword should pierce her own soul, as predicted by the Simeon. Luke ii. 35.

While the Saviour was suspended on the cross and in the agonies of death, seeing his mother and John, the disciple whom he loved, standing by; "he said to his mother: Woman, behold thy son! After that, he saith to the disciple: Behold thy mother. And from that hour the disciple took her to his own." John xix. 26, 27.

And as an affectionate son he doubtless provided for and nourished her till the day of her death.

The Apostle John is said to have been the youngest of Christ's disciples, and while the rest of them were called to suffer martyrdom for the testimony of Jesus, he only escaped, and at an advanced old age, it is believed he died a natural death.

After surviving the other disciples several years he wrote the Gospel, the three Epistles, and the Apocalypse, which bear his name. The last of these was written in Patmos, while under banishment by the Roman government. During the numerous and wonderful revelations with which he was favored while there, he informs us, that on one occasion he had a vision of an angel, and "I fell down before his feet, to adore him. And he said to me: See thou do it not. I am thy fellow servant, and of thy brethren, who have the testimony of Jesus. Adore God." Apoc. xix. 10.

Again we find in the 22nd chapter, 8, 9, that he had a similar vision, of which he says: "And after I had heard and seen, I fell down to adore before the feet of the angel who showed me these things. And he said to me: See thou do it not; for I am thy fellow servant, and of thy brethren the prophets, and of them that keep the words of the prophecy of this book. Adore God."

This fully agrees with the uniform testimony of Scripture. especially the 2nd Commandment, which was proclaimed from Mount Sinai, and which is binding on all men in all ages.

"Thou shalt not make to thyself a graven thing, nor the likeness of any thing that is in heaven above, or in the earth beneath, nor of those things that are in the waters under the earth. Thou shalt not adore them, nor serve them. I am the Lord thy God, mighty, jealous, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me, and showing mercy unto thousands of them that love me and keep my commandments." Exod. xx. 4–6.

We find in Scripture but one instance of a prayer being offered up to a creature, and that to a glorified saint, yet that prayer was rejected, though the least possible favor was asked, even "a drop of water." Luke xvi. 24, 25.

In the 42nd chapter of Isaiah and 8th verse we read: "I am the Lord, this is my name: I will not give my glory to another, nor my praise to graven things."

If then we pray to, or bow down to an angel—to the Virgin Mary—or

any other Saint, do we not give divine honor and glory to a mere creature? And are we not therefore guilty of the sin of idolatry by giving that glory to the creature which is due to God alone? The worshippers of the golden calf were guilty of the same folly and sin. And it may be asked why is the second Commandment, which forbids Idolatry, omitted in the Catechisms of the Roman Catholic Church, while the other nine are inserted? Is it a dangerous part of God's word, and therefore not proper and safe for the people to read? This is worthy of being well considered.

Let us now see what God has been pleased to say on the subject of a Mediator and Intercessor. "There is one God and one Mediator of God and men, the man Christ Jesus." 1 Tim. ii. 5. "Thomas said to him. Lord we know not whither thou goest; and how can we know the way. Jesus saith to him; I am the way, and the truth and the life. No man cometh to the Father, but by me." John. xiv. 5, 6. "All that the Father giveth me shall come to me; and him that cometh to me I will not cast out." John. vi. 37.

The apostle, speaking of the Saviour, saith, "for that He continueth for ever, He hath an everlasting priesthood whereby He is able also to save forever them that come to God by Him; always living to make intercession for us." Heb. vii. 24, 25.

"Neither is there salvation in any other. For there is no other name under heaven given to men, whereby we must be saved." Acts iv. 12.

Here it may again be asked, who now can desire or who needs any other mediator and intercessor with the Father, than His only begotten Son, who paid the price of our redemption, and ever lives to make intercession for us. Is it not then manifest that whosoever prays to any other being than to God the Father, Son and Holy Ghost, for pardon or intercession, has renounced the true God and is an Idolator?

In conclusion, as God only can teach us how we shall worship Him, His word is the only rule to direct us in this important business.

It therefore follows that if we add to, or take from what God has given us in the Scriptures, we thereby declare that the Bible is an imperfect guide, and God himself an unsafe instructor. With this view of the subject before us, let us bear in mind the awful denunciation of the Saviour in the closing volume of inspiration.

"For I testify to every one that heareth the words of the prophecy of this book: If any man shall add to these things, God shall add unto him the plagues written in this book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from these things that are written in this Book." Apoca. xxii. 18, 19.

THE COLLEGE OF CARDINALS.

The following article respecting this celebrated body of men who wield such a vast influence in the affairs of the Roman Catholic Church, will convey valuable information to many of our readers. We take it from the *New-York Commercial Advertiser.*

The Pope has completed the Sacred College, by the creation of eight new Cardinals. The step is unusual, it having been the custom of the Popes for many years to keep vacant a number of seats in the College, to be used as occasion might require. The movement of Pius IX. however, is not likely long to clash with the prevailing custom, as many of the present members are very far advanced in years, and it cannot be long before there are vacancies. According to the authority above quoted, six of the Cardinals are upwards of eighty years of age; thirteen, between seventy and eighty; nineteen, between sixty and seventy; twenty-four, between fifty and sixty, and eight between forty and fifty. Cardinal Oppozoni is eighty-four years old, and has worn the hat for fifty years. Fifty-four are Italians, six are Frenchmen, three are Austrians, two Spanish, two Portuguese; and Belgium, England and Prussia each supply one—so that our friend, Archbishop Hughes, has not yet received the hat.

This Sacred College is an ancient institution; how old is not known with any exactness. Cardinal bishops and Cardinal clerks are mentioned in a decree of Nicholas II. who became Bishop of Rome about the year 1059, which decree altered the mode of electing the Pope. The term Cardinal, however, had been in use long before that date, and seems to have been employed to designate the principal ministers of churches. It was used in the Latin and Gallican Churches, as well as in that of Rome. The Rev. Hugh Stowell Brown, of Liverpool, England, in a couple of interesting lectures on the "College of Cardinals," which a friend has put into our hands, says that Nicholas II. first formed the Cardinals into a "College." They numbered thirty-five, being seven Cardinal bishops, who occupied the seven suburbicarian sees, and twenty-eight Cardinal clerks, who were the chief presbyters of the twenty-eight parish churches of Rome. The constitution of the College was materially altered by Pope Alexander III. and by a decree of the third Lateran Council, held at Rome in 1179, the election of the Pope was confided solely to the College. Before that he had been elected by the clergy and people. From the time of the election of the Pope being invested in the Cardinalate, the College of Cardinals became a great and important institution in the Romish Church. At the latter end of the sixteenth century, Pope Sixtus V. finally fixed the number of Cardinals at seventy. It remains now, in all important particulars, as he left it,

consisting of, when it has its full complement of members, of six Cardinal bishops, fifty Cardinal priests, and fourteen Cardinal deacons. Mr. Brown makes the following distinctions:—

A Cardinal may be a bishop, and yet not a Cardinal bishop. A Cardinal bishop must be the bishop of one of the six sees already named, Ostia, Porto, Sabina, Palestrina, Albano, Frascati; unless one of these be his episcopal seat, he is not a Cardinal bishop, though he may be both Cardinal and bishop. So Cardinal Wiseman is not a Cardinal bishop, although he is a bishop, even an archbishop, and a Cardinal withal. Still he is not a Cardinal Bishop, because he is not the bishop of any of the six suburbicarian sees. So, also, a Cardinal priest may be a bishop, or an archbishop. This is Dr. Wiseman's case. He is a Cardinal priest, as he informs his flock in his pastoral: "We have to announce to you, dearly beloved in Christ, that, as if still further to add solemnity and honor before the church to this noble act of apostolic authority, and to give an additional mark of paternal benevolence towards the Catholics of England, his holiness was pleased to raise us, in the private consistory of Monday, the 30th of September, to the rank of Cardinal priest of the Holy Roman Church." But the Cardinal priests must have titles derived from some church in Rome; and thus we find that Cardinal Wiseman has a church there, for he says that his holiness assigned "us, afterwards, for our title in the private consistory, which we attended, the church of St. Pudentiana, in which St. Peter is groundedly believed to have enjoyed the hospitality of the noble and partly British family of the senator Pudens." This is the miserable remnant of the right to elect their bishops, anciently enjoyed by the Roman clergy. The Cardinal priests are appointed to some parish church in Rome; the Cardinal deacons, also, to some ecclesiastical function there; so that the Cardinals are still the representatives (in appearance) of the Romish clergy.

Although the Cardinals have been almost exclusively clergymen, still laymen may and have been made Cardinals. The Cardinal Albani, who managed the elections of three successive popes, Pius VIII. Leo XII. and Gregory XVI. was a layman, unordained. In council, and in their official capacity, each Cardinal is distinguished by the title under which he was raised to the Cardinalate. Thus, Dr. Wiseman is recognized at Rome not as Cardinal Wiseman, but as the Cardinal St. Pudentiana. The Cardinalitial dress is showy and really splendid, but he would be a brave, or a vain, man who would venture to wear in New-York the red cap or the red hat, the former of which is sent by the Pope to the man whom he intends to exalt to the office; while the latter is never sent to any but those of royal blood, being in all other cases placed upon the new Cardinal's head by the hands of the Pope himself. The "Cardinalitial hat" was first given in the year 1243. It is tri

angular. The other portions of the dress are red stockings, and red tunic, cloak or mantle. If a member of a religious order be made a Cardinal, however, he continues to dress in the costume of his own fraternity.

Of course many members of the Sacred College are possessed of great wealth, but this is not derived from their office, the salary of which is about £800 a year, subject to a deduction of ten per cent. He may hold other offices, temporal or spiritual, and receive a stipend from them also. For fourteen days after a new Cardinal is appointed, he is not permitted to speak in the consistory or vote in the conclave. The power of appointing Cardinals has been more than once notoriously abused by the Pope. Cardinal Medici, afterwards Leo X. was made a Cardinal at the age of thirteen; many others have received the hat in mere boyhood. Sextus V. made a Cardinal of his head cook, named Gallo. Julius III. was no sooner seated in the Papal chair than he conferred the red hat upon the keeper of his monkeys, a boy about fourteen years old; and when remonstrated with by the Cardinals for thus elevating to the Sacred College a boy without learning, virtue and merit of any kind, retorted by asking the remonstrants "what virtue or merit they found in him, for which they had placed him in the Papal chair." Generally, however, the appointment of a Cardinal is a purely political move, and hence the Pope almost always keeps a few red hats in reserve, to be bestowed upon those whose votes in the conclave will give preponderance to his policy.

To many of our readers these facts will convey no information; to still more, however, they will exhibit the nature and constitution of the Sacred College in a more concise form than usual, and will probably be interesting. The intriguing in the College when a Pope is to be elected is notorious. Advanced age, feeble constitution, moderate abilities, and a few relatives, are in reality the strongest recommendations of a candidate for the Papal chair.

THE SISTERS OF MERCY IN NEW-YORK.

We subjoin a note recently received by one of our most liberal mercantile houses, as a specimen of the measures to which the "Sisterhood of Mercy," resort to raise money by entrapping benevolent but not discriminating Protestants. The "Sisters" receive children irrespectively of religion and country, and have placed thousands! This we understand,—both as to *mode* and *motive*. Let no reader of this Magazine be deceived by such representations.

"The Sisters of Mercy respectfully solicit the kind contribution of

* * * * * to the charities of their institution, given either by do-
subscription, for which they shall feel most grateful.
ce January, 1849, nearly seven thousand poor girls, without distinc-
eligion or country, have been placed in situations: the most destitute
were protected in the institution.
o the sick and dying poor are daily visited by the sisters, and their
relieved as far as means admit.

"INSTITUTION OF MERCY, 534 Houston-street."

CON'S SPEECH AT THE ANNUAL MEETING OF THE SOCIETY.

give below the speech of the Rev. Dr. Bacon, at the Annual
of the Society in New-York. The Resolutions to which it
ill be found in our last number, in the account which we
ve of the meeting.

B. said, I do not suppose, Mr. President, that these resolutions need
gued sentence by sentence. I suppose, on the other hand, that they
ress the universal sentiment of Protestant American Christians. But
n a few words to call attention to some considerations tending to
importance and significance of this question of religious liberty; for
e remembered that one of the objects for which the American and
Christian Union was organized, is to hold up, and assert, and main-
true Christian and American doctrine of absolute religious liberty as
e for the world. In the first place, let me say that the battle
those great systems of religion claiming the name of Christianity,
h are arrayed against each other for the ascendancy throughout the
world and the world of mankind, and which are familiarly recog-
the systems of Romanism and Protestantism, is to be fought chiefly
of all on this question of religious liberty. The resolution just
when interpreted and applied in the light of the facts which are pre-
support of it, implies this. The first question between us and the
whether I and whether you have a right to read the Bible for our-
nd under no responsibility but to Him who gave it, to judge what
ands you to do, and what it sets before you to believe. That is the
stion between you as an individual Christian, an individual subject
and him who, claiming the name and titles of God, shows himself as
cegerent. You can raise no other question with him until you have
rted and maintained your right to think, and asserted your responsi-
rectly to God, instead of a responsibility directly to the Pope, and

through him to God. And so of every other human being in Christendom and in the world, the first question is, whether that human being is responsible to God, and is to judge for himself, under that responsibility, what God requires of him; or is only responsible to the Church of Rome, and its constituted and infallible authority. And not only so, but wherever you can secure for the subject of the Church of Rome, complete religious liberty, you have secured for him, virtually, his emancipation from all the delusions of the system to which he has been subject: and where this religious liberty is secured in Roman Catholic countries, there the Word of God will have free course and be glorified. I need not enlarge on that point. I speak as to wise men whose hearts know the power there is in the Word of God, and in the spirit of the Gospel of Christ, to make its own way wherever the heralds of that Gospel can have a standing place, and can utter their voices to announce it.

In the next place, observe this great fact, that religious liberty, wherever it is established, brings in its train all other sorts of reasonable and real liberty. There are two countries in the world at this hour, and we might almost say no third—but we will not say it when we remember Sardinia and the country of the Waldenses; nor will we say it while we remember Switzerland: but there are two countries which stand out on the map of the world signally glorious with the splendor of liberty. They are our own favored country and the country from which came our mother tongue. And if we look to the genesis of civil liberty in these two countries, the birth and growth of it, not merely in the forms in which it exists and by which it is guaranteed, but of the freedom itself, we shall find it is traced to the assertion of religious freedom, as the springs in the mountain to which all the rivers can be traced. It is there the earliest conflicts for liberty are associated, with the question of liberty of worship, in both these countries. And in the history of our own country we may say that we trace the origin of liberty to those exiles who came asserting their own religious liberty, and bringing it with them. It is not for us to claim in their behalf that they had elaborated the theory or even grasped intelligently and logically the principles of that religious liberty which they were asserting for themselves, for they had not. The providence of God had in store for us some better thing, and it was evolved for us out of those things which entered into the early history of this country, and which made the separation of secular power from all jurisdiction over the Church of Christ inevitable. It was the gift of God to us, and not the wisdom of our fathers. It was the gift of God constraining us to adopt that great principle of which Roger Williams was the prophet and forerunner. Now we see, from time to time, an abortive attempt to establish civil liberty. We have seen one in France. What has been the result of every such effort? The question of religious liberty has

not been at the foundation of the movement; the assertion of the right to worship God, the high consciousness of the relation between the cause of God himself and the redemption of the world, has not inspired the movement at all; and the consequence is, what we see, a usurper—no not a usurper, but a despot—backed not only by the bayonets of four hundred thousand soldiers, but by what is far more important, by the influence of the Roman Catholic hierarchy, and by that dominion which they exercise over the debased mind and the enslaved consciences of the French peasantry. And such there is reason to believe will be the result of every attempt to establish liberty which is not induced and sanctified by its relation to the question of religious freedom; and whenever this becomes the question, whenever the Spirit of God is so poured out upon the nations that they shall begin to inquire after God first, and shall begin to look to Him, then the chains shall fall from their limbs, and they shall stand up in freedom, because they shall have asserted for themselves the freedom, the glorious liberty, of the children of God.

Once more let me suggest that the signs of the times point to this question, this freedom, as *the great question* of the present age. What do we see every day in our own country? The question which we are to assert and maintain for our country, is, after all, that of religious liberty. It has been said here this morning, with great truth, that the principles of the Roman Catholic hierarchy never change, that what has been once asserted is never given up. It is true. But how do we reconcile this with the fact that many Roman Catholics, who seem to be honest and sincere, and all the more honest and sincere for that, and we have reason to think are kind in fact, are liberal in fact, are unquestionably true in their allegiance to the principles of our free, and religiously free states—how do we reconcile this fact with the other? Ask Archbishop Hughes to reconcile it. He can give you a short explanation of it. Ask Orestes A. Brownson to reconcile it. He will reconcile it in no time at all. He will reconcile it with curses upon the recreancy of those false Roman Catholics that profess allegiance to their Church when at heart they believe in the doctrine of religious liberty. (Applause.)

You do not find these principles changing. That Church of Rome is founded on a rock indeed, not that on which Christ has founded his Church; but the rock on which that church is founded is the denial of religious liberty. I will tell you where you will find the true exponent of Romanism. Wherever you can get a mob of Irishmen to break up a Sunday-school and assail the children in the streets, there is the infallible, the immutable doctrine of the Church of Rome, the application of physical force as pertaining to religious convictions. Dr. Kalley had an opportunity to see it in the island of Madeira. There not only the Church but the government was Catholic, and

the people were "Catholic," and even the power of the British government, of which he was a subject, could not have protected him, but for his concealment. That is the immutability of the Church of Rome, and it is in relation to this very point that we are to maintain our conflict in this country. But we are not to do it by excluding Roman Catholics from the common liberty and the common power of American citizens, for that is not the way to teach them religious liberty. They are to be admitted to the full power of this religious liberty, that they may learn to know what it is, and learn to appreciate it, and love and defend it more than they now love their slavery. We look abroad upon the signs of the times as lovers of liberty, as republicans, and anticipate the overthrow of despotism all over the world. We look to Protestant Germany; and I am sorry Mr. Oncken is not here to tell us what he has suffered at the hands of a Protestant government and Protestant State Churches. I am sorry we cannot have portrayed before us the whole system which prevails wherever there is a Protestant Church on the continent of Europe, crushing into the earth not only the Roman Catholics, whose liberty I would assert to the last, but also and chiefly the liberty of fellow Protestants. What chance has a Baptist—what chance has a Methodist, or a Congregationalist, or any form of Protestantism, in the presence of the Established Church in any part of the continent of Europe? But there is one aspect of it to which I will just allude, and I have done. There has been shut up for ages that martyr Church in the valleys of the Alps—that body of witnesses for the truth who have been so often, and with great significance, supposed to have been in the eye of the author of the Apocalypse when he recorded the vision of the two witnesses slain and rising again as immortal. We see at this day that long persecuted and imprisoned body of disciples, brought forth and inaugurated there, at the base of their ancient mountains, as the great missionary institution for publishing the Gospel in Italy. At the same time, in the providence of God, we see the question whether Italy shall be Italy, whether the Bishop of Rome shall continue in Italy, and whether the dominion of that system of religion of which the Bishop of Rome is the head, shall continue, or, in a word, the question whether there shall be this freedom in Italy. Religious freedom is secured in Italy for the present to a certain extent. That honored people, the Waldenses, have it within the limits of the kingdom of Sardinia, as we shall hear; and I trust they are in the guardianship of Him who is Head over all things to His Church, and we trust that ere long, in his universal providence, all Italy shall be opened to them; and they, in their ancient language, and in the spirit of their ancient enterprise and courage, they shall publish the Gospel through all that land, the most rich and beautiful in the endowments of nature on the face of the globe, and of all lands the first in dignity and importance to the history of our common race. (Applause.)

SUPERSTITION AND PERSECUTION IN NAPLES.

The *Daily News* correspondent, writing on the 10th April, says—The oldier and the priest are now, as they have long been, the instruments of aly's oppression and degradation; and whilst it is melancholy to witness the oards of the former, who are kept up to the ruin of the finances of the coun- y, it is as ridiculous as it is melancholy to consider the means adopted by e latter to enslave the public mind. The *Official Journal* for the 6th April as the following notice: "The city of Bari possesses one of the sacred orns which wounded the most divine head of the Redeemer, and which was eposited in the Holy Temple by the piety of Charles of Anjou when he ent to visit the tomb of St. Nicholas. This most precious relic on Holy 'riday, as also happened on the same day in 1842, dropped blood in the resence of a most numerous population, at the head of whom were the irand Prior of Bari and all the chapter, the intendente, corporation, &c. dmonished by history of many similar cases, the Grand Prior had, three ays before, ordered the normal state of the relic to be examined, offering up rayers at the same time to the Most High that he would re-open the foun- ain of his mercy by repeating the miracle to the condemnation and the con- usion of the errors of the age. The most religious acts of the triduum were roceeding with exemplary ardor, when towards 12 o'clock the state of the Ioly Thorn was changed, of which change not merely the examiners were ensible, but those persons also who had come there to inflame the devotion f the people.

"The excellent prelate determined then to transfer the precious relic from ie Chapel of the Treasury to that of the Heart of Jesus, in order that public eneration might have a larger field for its gratification. It was about one our of night, and the 'O Christus Miserere' was being sung, when the most Ioly Thorn dropped blood. At such a spectacle, announced as it was in the idst of tears and unspeakable devotion, thanks were rendered to the most ligh. On the same day the following portend was observed in Andria, hich also is the depository of the Sacred Thorn. This miracle takes place very year that Holy Friday falls on the 25th of March. The worthy pre- ite, Monsignor Longobardi, announced it in the midst of his own tears and ose of the whole multitude. The Sotto Intendente, together with other unctionaries, as also 40,000 people, were attracted from the neighborhood, issed it, and can testify to the fact. Let us fall down and worship in the ust, and render solemn thanks to Him who confounds with miracles the udacity of the unbeliever." These are, however, but two of the many, any such signs and wonders which have been in the course of operation nce 1848. Thought, it is felt, is dangerous both to the ecclesiastical and ie civil power as by law or the "grace of God" established, and thus every

effort is made by the arch-enemies of light and liberty to darken and degrade the public mind. Whilst the priest then, on the one hand, does his best to maintain the mental thraldom, our minister of police is not less active in pouncing upon all suspicious or suspected persons. The prison of the Parete, say those who live in that neighborhood, is full—the prisons are packed like herrings, to use their own words—and mattresses are continually being sent in by their friends for the convenience of those who have the misfortune to be arrested. As if to punish them for not having taken the hint, I have heard of those who for not having shaven their beards had been arrested. Thus, with the exception of two or three English artists fresh from Rome, not a beard is to be met with in the streets of Naples.

A PRISON SCENE IN ITALY.

The *Buona Novella* gives the following extract of a private letter from one of the Cereghini family, of Favale, in Piedmont, written just after their liberation from imprisonment for Christ's sake. The writer is a poor uneducated person; but the very artlessness of his language, could it be preserved fully in the translation, would the more commend it to our sympathy:—

"My Dearest Cousin,—Thank God, we are out of prison. But, as for us, that prison has served to give us greater liberty in the faith, and in the knowledge of our Lord Jesus Christ. The priests, and all the synagogue of the Pharisees set themselves against us poor Cereghini. Poor, indeed, it is true, as to earthly goods, but rich in that great treasure that will be never spent—that is, Jesus Christ. O blessed are all they that have Him graven on their heart. . . . . The priests were agreed, if they could have done it, to put us all to the torture; but thanks be to God, we are still sound. We have been thrown into prison as to the body, but our souls have been set free. Our body has suffered; our spirit has rejoiced. Four months were we in the depth of the tower. I was in the darkest prison, called *la Botte*. Maria was near me; but we were only just—just—able to make each other hear, and sometimes we called to one another with an exhortation to stand firm in the holy Gospel of Jesus Christ. Augustine was at the top of the tower, where the severe cold made the skin of his hands and feet to burst. Victoria and Joseph were in another prison, quite separated. . . . . After four months of prison, they told us we ought to be burnt alive. . . . But all these threatenings were only tricks and fears that the priests tried, to make us afraid. But the more they tried to make

us afraid, the more glad were we, for our conscience was in peace, considering that we were not in prison for theft, nor murder, nor adultery, but only because we desired to be Christians.

"In these four months we have suffered great persecutions from the priests. Every week, either on Sunday or Monday, a Canon came to us from the seminary of C——, to make us deny the faith of Christ, and put us again in peril of losing our soul; but, thanks be to our great God, we so confounded him, that he knew not what more to say. This priest went for a little to Maria, for a little to Augustine, for a little to Victoria, and for a little to Joseph. When he came to me, he told me that I must be converted; that all the others had been converted and confessed. . . . Then when he went to Augustine he told him that I had confessed, and all the others also; and then going to Victoria and Joseph, he said the same. But we all answered that we must obey God, and confess to God, and not to man. Then Maria put him to such confusion that he went no more to the prison where she was.

"In short, my dear cousin, I know that I may tell you that this confinement of ours has done great good; for God has made use of us poor ignorant people to confound the wise, and to exalt the Gospel. The parish priest, and the other priests, when they had us imprisoned, thought that they would so frighten us that we should not speak of God any more; but, thanks be to the God of light, we have been made free through the truth with which He has enlightened us. . . . Now the priests here begin to persecute us and our wives more than ever, and preach against us, saying, that we are already in hell, and that we are damned; that people must not salute us in the street, and when they look upon our children they should weep hot tears. But we rejoice in this; for we are certain that Jesus Christ is with us. My dear cousin, I beseech you to rejoice, and to pray to God earnestly for us, and we will pray for you. Then let us stand fast in our faith, and fear not, for the Truth of God will go forward. For many ages past, a Church that calls itself Christian, has excommunicated the true Christians; but it is God who has promised that His true Church shall never cease. Then let us stand up, free in Christ. Let us pray to Him with a true heart, and in true faith, and He will hear us. Heaven and earth shall perish; but the words of God shall never perish. Let us pray God, not only for our friends, but also for our enemies. Let us pray Him for our brethren of Turin, of Genoa, of Geneva, and Torre Luserna,* and for all true Christians in the world. Yes, let us pray: it is prayer that conquers all!"

* That is, La Tour, the chief town of the Waldenses

The Home Field.

From almost every part of the Home Field reports have been received from our missionaries within the last few weeks. They are all filled with details of their labors in the various departments of the good work in which they are engaged.

The Board have recently appointed a valuable Missionary for the new station at Savannah, in Georgia,—a measure which they have long had at heart. There is a larger foreign population in that city than in any other on the Southern seaboard, with the exception of Charleston and New Orleans.

At almost every meeting of the Board new appointments are made for the new fields which are opening. But it is no easy matter to find suitable men, in sufficient numbers, to meet the many and very urgent demands made on the Society. If we had one hundred men of the right qualifications,—as it regards piety, zeal, talent, language, &c.—we could instantly find important places in our country where their labors are needed, among the Roman Catholic population that is growing up among us. May it please the great Head of the Church, "the Lord of the harvest, to thrust forth more laborers into this harvest."

THE PORTUGUESE EXILES IN ILLINOIS.

Our readers have been informed from time to time how the Portuguese exiles from Madeira—in whose case our Churches took so deep an interest a few years ago—have been doing since they took up their abode in the West. Under the pastoral labors of their fellow-countryman, the Rev. Mr. De Mattos, they have been blessed with a good measure of prosperity, both temporal and spiritual. They are now chiefly assembled in Springfield and Jacksonville. At the time of this writing their excellent friend and former Spiritual guide, the Rev. Dr. Kalley, is on a visit to them. We hope soon to receive a letter from him, giving us an account of their state, and which will be the more valuable, as coming from one who is so capable of comprehending and appreciating it.

In the meanwhile our readers will be interested with the following letter from the Rev. Mr. Heiner, Pastor of the German Reformed Church in Baltimore, which gives an account of the arrival in that

city of a company of some sixty more of these excellent people from the Island of Trinidad, where they have sojourned nearly seven years. There are many more in that island, we understand, who are desirous of joining their brethren and friends in Illinois. On that subject we shall have something to say hereafter, and at no distant day.

It is highly gratifying to learn how promptly and how generously the appeal which Mr. Heiner addressed to a few of the pastors of Baltimore was responded to by them and by their churches. May the "blessing of many ready to perish" be their noble reward!

Baltimore, April 13, 1853.

Rev. Dr. Baird,

"Dear Sir:—As I know you are deeply interested in everything that concerns the persecuted Portuguese exiles, I have concluded to give you a brief account of a party, consisting of men, women, and children, and numbering some sixty in all, that reached Baltimore from Trinidad on last Thursday week. They arrived safely, and in good health generally, in the brig Comet, Captain Rolloson, after a somewhat stormy and tedious passage of seventeen days.

"Soon after this arrival, a Portuguese gentleman who resides in this city, and who usually attends my preaching, brought several of the men belonging to the party to my study, and introduced them to me. I was much interested in their appearance, and eagerly listened to what they had to say. They told me that they had just arrived from Trinidad, whither they had been driven by persecution in Madeira, some few years ago, and that they were on their way to join their brethren in Illinois. They showed me certificates of Church-membership, from Rev. George Brodie, Presbyterian minister in Trinidad, and also several letters from the same hand, recommending the party to the kind direction and attention of Christian friends in Baltimore and elsewhere. I was also informed that whilst some of the company might have sufficient means to prosecute their journey, there were others who were entirely destitute.

"I at once told the men that I would gladly interest myself in their behalf, and do all I could for them. The same evening I called on Mr. Swann, the president of the Baltimore and Ohio Rail-Road Company, and made arrangements with him to take the party to Wheeling, in comfortable passenger cars, at very accommodating rates indeed. For this act of kindness Mr. S. has laid the exiles, and those particularly interested in them, under many obligations.

"Early the next morning (Friday) I visited the vessel, and found the party all on board. I soon discovered that almost all the women, and chil-

dren especially, were entirely too thinly clad for this climate, and that some provision must be made for them before they went westward. I told them what arrangements I had made with the Rail-Road Company—that their effects must be forwarded in a burden train a few days ahead, and that they must follow after, early the following week. Forthwith they commenced packing their 'little all' in some old chests and boxes, which I properly directed, and then had them carried in carts to the Rail-Road depot.

"Whilst the work of packing was going on, a little incident occurred that affected me very much: some two or three of the men with families were standing round in silence and gravely looking on. I inquired of one at my elbow why these men and women were not also getting ready, and was told that they had no means to proceed farther, and would be obliged to remain behind. I immediately mentioned the circumstance to one or two of the number who were supposed to have some means, and they at once agreed to share with them and to aid them as far as they were able. This was joyful news to the destitute and distressed exiles, and soon they were among the busiest in collecting and tying up their 'things.' I must say here, that a more quiet, generous, contented, lovely set of Christians I have never met with. They all seemed to be of one heart and of one soul, and to feel that they were all brethren in Christ Jesus.

"On Saturday they left the brig, and occupied some cheap and rather comfortable quarters, which had been previously provided for them. Here they remained until the following Tuesday, the day fixed upon for them to leave Baltimore for the West.

"Late on Saturday evening, after my preparation for the Sabbath had been made, I wrote somewhat lengthy notices of the condition of this people to the Rev. Drs. Backus, Plumer, Fuller, Johns, and some others, and suggested that they be read from their pulpits, with such accompanying remarks as they might see fit to make. This was cheerfully done, and the response from their people was prompt and very liberal. The Rev. Mr. Peck and the Rev. Mr. Williams also sent in contributions.

"On Sabbath morning, such of the exiles as had clothing at all suitable to be worn in public—numbering some thirty, perhaps—attended worship in my church. Seats were provided for them in the middle aisle, near the pulpit; and during the whole service they seemed very attentive and deeply devotional. Some of them understand English quite well. My text was, 'Blessed are they who are persecuted for righteousness' sake, for theirs is the kingdom of heaven.' Matt. v. 10.

"My discourse was specially adapted to the exiles, and they understood much that I said. After dwelling for a moment on the character of the righteous, I passed on to notice their persecutions. I dwelt at length on the persecutions of the Madeira exiles,—I spoke of Dr. Kally's labors among

hem—of the wonderful success that attended his schools and his preaching, f the deep spiritual awakening that took place among the people throughout he island—of the opposition at length of the priests and the government to he whole movement—of the persecutions and sufferings which were endured y those who had received the truth—of the remarkable manner in which ome of them had been saved from starvation and others from violent deaths —of the gracious providences by which more than one thousand Bible-read- rs and Christians reached the English vessels, and were thus put beyond he reach of papal vengeance; and finally of the settlement afterwards of ome six hundred of them at Springfield and Jacksonville, Illinois, chiefly hrough the agency of yourself and the lamented Norton.

As I passed rapidly over the history of their persecutions, and then howed what the rewards of the righteous would be, I perceived that I was nderstood by at least some of the exiles before me. Some of them shed ears, and when I came down from the pulpit they gathered around me, and hook my hands, and thanked me for what I had said, and implored the bless- ng of God upon me. It was indeed a deeply interesting occasion, and one hat neither I, nor my people, nor perhaps the exiles themselves, will ever orget.

On Sabbath afternoon the Portuguese held public worship in my hurch in their own language. Manuel Pires, one of their number, and a ious well informed man, conducted the exercises. He prayed, read the criptures, and exhorted very fervently. The singing was good, and all oined in it very heartily. Many of my own people were present, and all eemed interested and affected, though they understood not the language of he worshippers.

According to my request, all the women and children, some thirty-five or orty in all, were brought to my lecture room on Monday afternoon. It ained very fast at the time, and some of them got completely wet. This hey did not seem to mind much, however, in view of the *dressing out* they ere to receive at the hands of some kind ladies in my church. On Sab- ath morning I gave out from the pulpit that any donations of money, goods r clothing, would be highly acceptable to the exiles, and requested that pre- ents might be sent in early on Monday morning. A hearty and liberal res- onse was made to my request, and on the afternoon of Monday a number f ladies met the women and children, as before mentioned. A large mount of goods and clothing had been sent in, and now a distribution was o be made among them, according to each one's necessities. It really did ne's soul good to see with what thankfulness they received what was offered hem. Some of the old women, who could neither speak nor understand ur language, pointed to heaven as they received the articles presented to hem, as much as to say: "For this expression of kindness and love you

have your reward on high." All around they received new shoes and ings, new gowns and warm blankets, and to the most needy among fresh calicoes and other goods just from the store, were presented. A interesting scene of the kind I never witnessed. Some of the neig members of the church and others, came in to see the "sight," and away with subdued and grateful feelings. Next the poorest among th were "fitted out," and all seemed highly delighted and truly thankful.

On Tuesday afternoon, just before the party left in the cars for ing, the whole company came round to my church, and lingered abou though something strange had happened there, that bound them to i hour after, and they were comfortably seated in the cars, and on their their future home in the distant West. A telegraph despatch inform that they had reached Wheeling safely, and would leave in a short t board the fine steamer "Thomas Swann," for Springfield, Illinois, by St. Louis, and Alton, and by the 20th instant it is to be hoped they v have reached the place of their destination in safety, and in good With the assistance and letters furnished them in this city, I have no they will all be enabled, under God, to join their brethren in Illinois season. Very truly and affectionately your

ELIAS HEINER.

Foreign Field.

Since our last number was issued, we have received letters Canada, St. Domingo, Chili, Brazil, France, Italy, Belgium, Ir and Sweden. Most of these communications have been recei too late an hour for the present number of our Magazine. All v do is to give a very brief summary.

CANADA.

Dr. Wilkes writes: "Our Annual Examination at Point Trembles occurred ten days ago. I shall soon prepare a sketc for you.

"The work on our hands so increases, the openings a coming so numerous for the introduction of Christian agency we have sent one of our Missionaries to France and Switzerla obtain more laborers; for though we are training several he cannot wait until they are ready, if it be possible to obtain else

properly qualified men. May the Lord of the harvest send forth laborers unto His harvest."

ST. DOMINGO.

One of our Missionaries in St. Domingo states that his meetings are well attended, and that his heart is much encouraged. He has baptised seven individuals, who have given credible evidence of having savingly believed in the Saviour. They were all formerly members of the Roman Catholic Church.

CHILI.

Mr. Trumbull is prosecuting his work with encouragement in Valparaiso.

BRAZIL.

Mr. Fletcher is laboring with diligence and in faith, amidst the dying in Rio di Janeiro. The yellow fever still lingers in that city, and many foreigners have, from first to last, died of it; among them the British Ambassador! Hitherto Mr. F. and his family have been mercifully preserved.

FRANCE.

We have received the Annual Report of the Evangelical Society of France, from which we hope to give many extracts, of an interesting nature, in our next number. The work goes on well in France, notwithstanding the opposition which it encounters in many places.

BELGIUM.

We have received a most interesting letter from a devoted Missionary in Belgium, respecting the progress of the Truth in Brussels. We shall give it in our next.

ITALY.

In the French army at Rome there are several pious officers and men, who hold a prayer-meeting in the "Eternal City!"

SWEDEN.

The following letter from our missionary, Mr. Rosenius, will show how things are going there, so far as his labors and those of Mr. Ahnfelt are concerned.

Stockholm, March 22d. 1853.

Rev. Dr. R. Baird, New-York.

Dear and Rev. Sir:—Though I fear it will be in a hurried manner, yet I must give you some account of our doings. I have great reason to praise the Lord that His work progresses and gives us many encouraging proofs of His mercy and His power. Our position is just the same as when I wrote to you last time, only as regards inquirers and seekers after the way of life. I rather think they are increasing both in Stockholm and other parts of the country. During these months that I have received numerous letters with subscriptions to my periodicals, I have also learnt from them in how many parts of the country, where hitherto all has been death and spiritual darkness for ages, the holy fire now has begun to burn, and spreads more and more. Here in Stockholm the churches of Adolf Frederick and the English, as it is called, since the time of Mr. Scott, are crowded to excess, and so are my meetings, though I have now a much larger locality than hitherto. It holds 400 persons. We may ascribe it to the mercy of the Lord that the hunger and thirst after His word is so great. This change of locality occasioned some displeasure among the clergy; it was reported to the Consistory, and I was called to answer for it, but it went off so easily that I had only to alter a devotional meeting on Sabbath morning to another hour of the same day. I have also been called upon to take my turn in expounding the Bible at the meetings of the ladies who work for the benefit of the Deaconess-Institution, hitherto only conducted by clergymen. Except these more public meetings, there are private ones in many houses, where I am called to preside, and the visits I receive in my own house from persons who wish to converse on the state of their souls, take up a considerable portion of my time. My feelings are often torn between anxiety and joy, discouragement and praise.

You are perhaps aware that separatistic movements are going on here; scruples have arisen touching baptism, the way of administering the Lord's Supper, attending church service, etc. which have caused a great deal of anxiety to myself and many others, but we hope that our great and wise Head of the Church will lead these movements to the good of His kingdom, and perhaps through them will break some of those bonds detrimental to spiritual life, and open a more free course to the progress of His life-giving word. When we see the masses of people who are ignorant of the influence of that word on the soul of man, we must even prefer much that would seem painful, even the tumult of strife and a temporary disturbance, to the sorrowful state when so many immortal souls go on sleeping the sleep of death. Those who work for the cause of religious liberty have in these days got strong weapons in their hands, when our State Church has

called in the Civil Power to punish some persons who have broken her rules, led, or rather misled, by their consciences. They had certainly not only broken through the order to be observed at the Lord's Supper, and spoken irreverently of the Church and the clergymen, carried away by an unwise zeal, they had interrupted the clergymen at an examination. But they were punished with the severest bodily punishment, twenty-eight days incarceration with no other food but water and a given proportion of bread, considered in Sweden as almost equivalent to the punishment of death, or next to it in severity.

now hasten to tell you something concerning brother Ahnfelt. The most remarkable feature in his experience during these last months is the awakening at Portshamn, the most striking occurrence brought forward by his ministry hitherto. He returned to his home in that town shortly before Christmas, and intended to pursue his missionary tours on the commencement of the new year. But during the Christmas holidays the Spirit of the Lord began to pour out such blessings over his meetings that he found so much to do there, with consoling and edifying the newly awakened souls, that he could not leave the town till lately. Many letters from the neighborhood describe this occurrence to me in terms of rejoicing. He himself communicates it thus: "After my arrival here from Smoland, a number, mostly of young persons, have joined us, so that if it is wise to count in such cases, I should think that thirty persons have entered the domains of Zion, persons who a few weeks ago were wandering in the broad way of sin and vanity. A special grace has been poured out over our little community, such as I have never before witnessed. 'It is of the Lord, and is wonderful in our eyes.' I must confess that I sometimes feel a holy anxiety at the thought of my being permitted to take a part in this blessed work of gaining souls for the Lord, unworthy as I am. More than once have the words of Peter, 'Depart from me, for I am a sinful man,' been on my lips, but then I have remembered our Lord's gracious answer to Peter. I have also, during this time, experienced much of the power of the Word on my own heart, at the same time that I have felt the joy described by John the Baptist in John iii. 29. Among the newly converted souls I only mention one whose conversion may be counted as a greater wonder than the others, a Master of Arts, Mr. F. who has embraced the wisdom of God, which was to the Greeks foolishness." So far Mr. A. speaks himself; then he mentions three clergymen in the province of Smoland, whom he has spoken of before as having come to a living knowledge of salvation, and who now seem not only to stand fast in Gospel truth, but to have attracted attention by the new language they use in proclaiming, with warmth and power, the unsearchable riches of Christ to their respective flocks. From one of these clergymen he sent me a letter, which I cannot refrain from communicating to you as

seems to have been to get hold of Father G. and maltreat him—perhaps kill him. It is wonderful that he escaped as well as he did. His secretary was much injured.

Two nights afterwards an attempt was made by a similar class of people to interrupt Father Gavazzi's lecture at Montreal. But the attempt failed, owing to the vigilance and the energy of the police, and of the military, who acted in a very summary way. We deeply regret to say that several people were killed, some ten or twelve, and many wounded, among them several innocent people. We fear that there was a culpable precipitancy in giving the order to fire. But it is not very easy to get at the truth; nor will it be fairly reached before a judicial and careful investigation takes place.

We are happy to learn that the more intelligent and respectable Romanists in both Quebec and Montreal greatly deplore all this, and well they may. It is said that they have offered to bear the damages done to the church-edifice at Montreal, and desire to have Father Gavazzi return and complete his lectures. Nothing is more certain to injure, in the most effective manner, any cause, political or religious, than a resort to violence to prevent the investigation of its claims. Freedom of discussion *on religious subjects* is a right which cannot be yielded in Protestant countries. Poor ignorant Romanists from Ireland *must* learn that they are not to expect to be allowed to break up meetings in which the nature and pretensions of their Church are under discussion. Their priests must see to this matter; for *they* will certainly be held accountable for all such violence. They can—they *boast* that they can—control their people. *Let them do it*, or abide the consequences.

We have referred in another place to Mr. Taber's movement in the Senate of the State of New-York. No Jesuit could desire more. We are astonished at the want of discernment which many of our worthy laymen display on many occasions. Certainly Mr. T. could see, if he would look at the matter for a moment, that to put the property of the Roman Catholic Church (church edifices, colleges, academies, and even cemeteries,) in the hands of the Archbishop and bishops of the state, is to give them the control of every congregation, both in its temporal and spiritual affairs. The government of New Granada, a Roman Catholic country, has recently decided that such property shall be held, in that Republic, by each congregation or parish, through the medium of its own trustees. This is

an instance of the joy which now filled the soul of the writer. It is as follows:

"My dearest brother, most warmly would I thank you for the pleasure I enjoyed during our intercourse. Especially did I feel myself edified by your lecture at Nyholm. To the Lord alone be all praise! I am so happy that I want words to express my joy, that I am a child of God, a blessed child of God! Jesus is mine. He has given to me the robes of His righteousness! The Holy Spirit is my guide, my teacher in prayer and grace. In this happy hour I have the witness of the Spirit with my spirit that I am a child of God, and the heart full of rejoicing, and my tongue of praise, I would sing the 'song of the children,' (a sweet song often sung among christians in Sweden.) I have found the meaning of Redemption. Praise with me the *great, great* mercy of God to save me, the chief of sinners. The great mystery of Jesus Christ has been made known to me, and I can of my own experience say, 'in the Lord I have righteousness and strength.' Formerly I was the slave of sin, now the Lord Jesus has taught me that he can make me truly free, that He is come to preach deliverance to the captives. The slave and prisoner is delivered out of his dark melancholy prison, and like the bird escaped from the cage, who sits on the branch of the tree, pouring out its notes of thankfulness, so would I sing, 'the snare is broken, the bird is free! Oh the blessed liberty that is in Christ Jesus! How good to be delivered by him from the poison of sin! I cannot express what my heart feels and experiences of joy, happiness and peace.'" Another clergyman writes and begs him to come to his house as soon as he can, and tells him that it is not only on his own account he makes the request, but that many join it who are living in the neighborhood.

Now I must finish, hoping to write more another time if it be the will of God.

May God bless you for your love! Remember us in your prayers, yours sincerely and gratefully. C. O. ROSENIUS.

Movements of Rome.

We are not called on to chronicle any extraordinary movements of Rome this month, either in Europe or elsewhere.

It is true that a mob, composed of low ignorant Irish Roman Catholics, attacked a public meeting in Quebec, that was listening to a lecture from Father Gavazzi, and did much damage to the Church-edifice in which it was held. The object of these deluded men

seems to have been to get hold of Father G. and maltreat him—perhaps kill him. It is wonderful that he escaped as well as he did. His secretary was much injured.

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right, and comports with Democratic institutions. Whereas nothing could be more unjust, or tyrannical, than the measure which Mr. Taber has proposed, although we are quite sure he has not seen it in that light, or he would not have proposed it.

View of Public Affairs.

In our own happy land prosperity continues to call for heartfelt gratitude to the Author of all our blessings, who gives "seed-time and harvest." The season promises to be eminently propitious. Health, thus far, reigns through all our borders. Would that our spiritual prosperity equalled our temporal. Nothing but the outpouring of the "Spirit from on high" can secure this. In all directions, in cities as well as in the country, our population is rapidly increasing. In Boston, Philadelphia, Baltimore, Cincinnati, St. Louis, and many other places, as well as in New-York, an unprecedentedly large number of new houses are in course of erection. In some streets the way is almost blocked up by the materials out of which the new edifices are building.

The General Government and most of the State Governments are enjoying the usual period of relaxation which comes to them in the summer. The legislatures of a few states are holding extraordinary sessions. That of New-York has recently resolved to submit the question of an enlargement of the Canals of the State to the decision of the people at the autumnal elections. We greatly regret that Mr. Taber, one of the Senators, has submitted a bill which grants all that Archbishop Hughes demands on the subject of the holding of property in this State for the Roman Catholic Church. We are astonished at this movement, (although we can have no fears of its success,) opposed as it is by thousands of intelligent Romanists, as well as the Protestants *en masse*. What, shall an Archbishop and two or three bishops be allowed to hold, by right of office, Church-property to the amount of millions, and have it in their power to domineer over their congregations as they please?

Whilst the current of events moves on in our happy country almost without a ruffle, it is not so quiet in the Old World. The Diplomatic Circle, the Press, and the Exchange—those three political

barometers which indicate every movement of the nations—have been not a little agitated because of the demands of Russia upon Turkey, and the unsettled state of things between Austria on the one hand and Switzerland and Sardinia on the other. There have been many fears lest war might ensue. For ourselves, we have not for a moment participated in any such anticipations. Austria will not go to war with either Switzerland or Sardinia, for the simple reason that France will not allow either of them to be put in jeopardy, or even attacked, by her ancient enemy, without taking their part. Nor will either England or France allow Russia to attack Turkey, for the insufficient reasons assigned, namely, because the latter refuses to Russia a *protectorate* over the twelve millions of members of the Greek Church within her empire, and which constitute about a third part of all her subjects. Nevertheless, we are not very sorry that Russia has made such a demand, for it gives Turkey, and even all the Mohammedan world, to understand that the days of the persecution of Christians at the hands of the followers of the "Prophet of Mecca" are numbered. God be praised! It is high time that some great Christian Power should take a position which will secure protection to the poor Christian population, so long downtrodden in lands where Islamism has caused the Crescent to triumph over the Cross. Good will grow out of this movement on the part of Russia; but there will be no war at this time. This is our opinion.

May Christians in our country and in other Protestant lands be diligent in occupying every field to which God in His providence opens the way!

Miscellaneous.

RESOLUTIONS IN FAVOR OF THE SOCIETY.

The following resolution was adopted by the New-York East Annual Conference of the Methodist Episcopal Church at its meeting in May last:—

"*Resolved*—That we have heard with pleasure the address of the Rev. Dr. Fairchild, and so far as we can consistently with our other duties, we will coöperate with him in furtherance of the objects of the Society which he represents."

The General Synod of the Protestant Reformed Dutch Church, at its recent session in Philadelphia, also passed a resolution, similar to one which it adopted last year, unanimously recommending the Society to the prompt and liberal patronage of the churches under its care.

Several other Ecclesiastical bodies have done the same. This is encouraging.

THE WALDENSIAN APPEAL.

The Rev. Mr. Revel has been well received everywhere. The General Assemblies of Old and New School branches of the Presbyterians heard him with much interest, and passed with entire unanimity resolutions in favor of his mission to the Churches of this country. Two large public meetings were held in the Central Presbyterian Church in Philadelphia, in connection with the former body, at which interesting addresses were made by Drs. Smythe, Murray, Breckinridge, and Palmer, as well as by the Hon. Walter Lowrie, and the Rev. Dr. Baird. One thousand dollars were subscribed by that church towards endowing a Theological Seminary at La Tour, the chief town of the Waldenses. The General Assembly went farther: it addressed a special letter to all the churches under its care, in favor of this important enterprize, urging *prompt action.*

The Synod of the Reformed Dutch Church also adopted resolutions commendatory of the mission of Mr. Revel, and calling on the churches under its supervision to aid it.

Mr. Revel has also been heard with deep interest by many Christians in Boston, Providence, R. I., New Haven, New Brunswick, N. J., New-York, and other places. We are confident that his visit to this country, although necessarily short,—too short—will do much good.

In our last number we gave the Address of the Board to the churches in favor of Mr. Revel and his mission. We have seen another, signed by twelve ministers of the Gospel, belonging to as many different Evangelical Communions in New-York, and we would give it if we had room. It is a beautiful tribute of affection and confidence to that noble and ancient Church, which God has preserved through ages of trial and persecution for some great and good work which He has for it to do in these and subsequent times.

Lines

By the recent appeal of the Waldenses to the American Protestant Churches, for aid in disseminating the Gospel in Italy.

BY REV. EDWARD HARRIS.

Hark! from the snow-capp'd Alps, a voice
Comes floating on the summer breeze;
In mild and suppliant tones, it speaks
Of brightest days—of rest and peace.

I look—and on those rugged heights
A beauteous form in smiles appears;
Her mantle glorious as the light,
Tho' stain'd with blood and wet with tears.

It is the Martyr-Church of God,
Who, since the Gospel's earliest dawn
Has firm as ancient *Smyrna* stood,
'Mid persecution's direst storm.

Through ages dark, the trump of war
Loud echoed round her valley home,
And ghastly trophies, roll'd in gore,
Rose from its daily hecatomb.

The foe, insatiate, close pursued
His victim frail, with deadly hate,
His thirst for carnage unsubdued,
His watchword, still, "*exterminate.*'

"Till few were left to part or meet;
"The snow was made their winding-sheet,
"And every turf beneath their feet
"Became a martyr's sepulchre!"

But yet, throughout that troublous night
A remnant small, but faithful, stood;
Unconquer'd by Rome's wiles or might;
The uncorrupted Church of God.

And now the voice that lull'd to rest
The storm that lash'd Tiberias' wave,
Has quell'd the raging of "THE BEAST,"
And shown that Heaven will hear and save.

Around their blood-stain'd clefts and caves
The shield of strong defence is spread,
And Freedom's banner proudly waves
Over that land of martyr'd dead.

But not of her own rest and peace
Alone, does this fair stranger tell;
No; like her suffering Lord, she pleads
For those by whose stern hate she fell.

"Come, aid me now," she meekly cries,
"During this respite from their rage,
"To bless them with Redemption's prize,
"And thus their enmity assuage.

"That 'Word of Truth' which they despise,
"And for whose sake they tortur'd me,
"I now would spread before their eyes,
"That they may, all, its beauties see.

"For this my Lord hath spared me still,
"And granted me this calm repose,
"That I may yet perform His will,
"In acts of mercy to my foes.

"But they have left me poor and weak,
"Stripp'd of the pittance once enjoy'd;
"Compell'd from *you* that aid to seek,
"So needful in this blest employ.

"Come, join me in this work of love,
"And you shall share its triumphs sweet,
"When, in that glorious world above
"ITALIA'S ransom'd sons we meet."

O, can our hearts resist a call
So full of heavenly love and zeal?
Shall she thus yield her life—her all,
For Jesus' sake,—and we not feel?

No; as we bear the *Christian* name,
Let this same mind be in us too;
Our self-denying work the same,
The same our zeal in all we do.

Then, when we meet that blood-wash'd throng,
In robes of white before the throne;
We, too, may join their heavenly song,
The battle fought—the victory won.

Juvenile Department.

We are compelled to defer the SIXTH DIALOGUE BETWEEN A FATHER AND HIS TWO SONS to our August number.

THE STROY OF THE MADIAI.

Such is the title of a most interesting book which the Society has published within the last few weeks. In this small volume of 303 pages (the price of which by retail is 37½ cents, from which a large discount is made to the booksellers) the reader will find a full and connected account of the persecutions in Florence, commenced in 1850, and which are far from being terminated yet; the conversion and arrest of the Madiai; their first imprisonment in the Bargello; their trial, including the speeches of the prosecuting attorney and their intrepid defender, and the sentence of the Court; their imprisonment in the penitentiaries of Lucca and Volterra; the efforts made in Europe for their deliverance; the efforts made in America, including notices of the Madiai meetings in New-York, Baltimore, etc.; Speech of Dr. Bethune; Letter of Archbishop Hughes, and Replies to the same; the deliverance of the Madiai at last, and their arrival in France.

Such are the contents of this important volume. We wish most sincerely that all our readers would procure and read it. It will give them a better idea of the unchangeably Bible-hating and persecution-loving character of the Roman Catholic Church,—in other words, of the Roman Catholic Hierarchy, (for they are the Roman Catholic Church, the people being just nothing at all,) than any thing which has been written for a long time. We have sent a copy to his Grace, Archbishop Hughes, for his enlightenment on the subject of the persecution of the Madiai, and its true causes.

Notices of Books.

KITTO'S DAILY BIBLE ILLUSTRATIONS: Published by R. Carter and Brothers. We have noticed the four volumes of this excellent work, which relates to the Historical portion of the Old Testament, and constitute the morning series. We have now to call the attention of our readers to the EVENING SERIES, of which three volumes have appeared —the 1st entitled JOB AND THE POETICAL BOOKS: 2d ISAIAH AND THE PROPHETS: 3d THE LIFE AND DEATH OF OUR LORD. One volume more will complete the Evening Series. It relates to the Acts and the Epistles. The two series constitute a most valuable mine of Biblical knowledge, the like of which is nowhere to be found in a form so popular and so judicious. The Carters have gotten the work out in handsome style, and at a reasonable price. The illustrations are beautifully executed. We are sure that this work will have a wide circulation. It richly merits it.

HISTORY OF THE REFORMATION OF THE SIXTEENTH CENTURY. VOLUME FIFTH: by J. H. Merle d'Aubigné. The Messrs. Carter have recently issued this long expected volume. It will make no little sensation in England, to which country it refers. It is a most interesting book, and will be sought for with great avidity. We shall revert to it again. In the mean time we advise our readers to get it as soon as they can.

WARDLAW ON MIRACLES: This work is published by the Carters. It is a book of sterling value. Dr. Wardlaw has never written a volume which does not possess great

value. He is one of the profoundest thinkers of this age. We could wish that the same worthy publishers would give us *all* his works in a uniform edition.

MEMOIR AND SERMONS OF REV. WILLIAM J. ARMSTRONG, D. D. by Rev. Hollis Read, published by M. W. Dodd. An interesting and well deserved tribute to the memory of one of the best of men, whose sudden and most lamentable death so much afflicted the whole Christian Church in our country. He was a faithful and devoted servant of CHRIST, and his "record is on high."

THE OLD AND THE NEW: is the title of an admirable and most instructive volume, published by M. W. Dodd, of which the Rev. William Goodell is the Author. It gives a most graphic and yet perfectly authentic account of the great changes, political and moral, which have taken place in the East within the last thirty years. The style is pleasant and racy; no one can grow weary of any part of the work. It is a book which every lover of Missions should read.

THE YOUNG LADY'S GUIDE, and RACHEL KELL, are two books from the press of Mr. Dodd. The former is a work written by the Rev. Harvey Newcomb, and is indeed an excellent guide to the "harmonious development of Christian character." The latter is a work of fiction, having for its object to enlist sympathy in behalf of that unfortunate class who are the offspring of sin, and inherit infamy. It is written in a religious spirit, and the story is interesting; nor is the fiction stronger than fact.

A DEFENCE OF LUTHER AND THE REFORMATION: by the Rev. John Bachman, D. D. published by William G. Paxton, Charleston, S. C. This interesting work contains a triumphant defence of the "Great Reformer," and the Reformation, against the charges of John Bellinger, M. D. and other Romanists. The controversy took place last year, and was carried on with much spirit in the newspapers of Charleston. Dr. Bachman has done well to collect his various articles into a volume. The book treats of many incidental questions which have a connection with the Papal controversy. We can truly recommend the work to all who desire to know more about Romanism and its abettors.

BEATRICE; or THE UNKNOWN RELATIVES: by Catharine Sinclair. Published by DeWitt and Davenport, New-York. This work should be put in the hands of all our youth, for it exposes with singular skill and ability the wiles of the Jesuits. It will serve too as an antidote to the poison of Puseyism. We have much to say about this work; but a book-notice is not the place for doing it; we shall seek an early opportunity of doing so. But let all, who can, procure and read the book.

PAMPHLETS.—1. A DISCOURSE ON CHURCH EXTENSION IN CITIES. 2. ROMANISM UNMASKED: (a Review of Bishop O'Connor's Lecture, on "the late conversions to the Church,") by Rev. F. S. DeHass. 3. THE REFORMATION THE TOWER OF AMERICAN LIBERTY: by Rev. T. V. Moore, (of Richmond, Va.) 4. IMPORTANCE OF RELIGION TO PUBLIC MEN: also by Rev. T. V. Moore. 5. A TRACT FOR THE TIMES: by Rev. S. S. Schmucker, D. D. 6. DR. PALMER'S ADDRESS, and MR. STREET'S POEM: delivered before the Pittsfield Young Ladies' Institute. 7. THE SCHOOL QUESTION: being a correspondence between the Rev. J. Kelly, R. C. Priest, and Rev. A. W. McClure, a Protestant minister in Jersey City. All these pamphlets have interested us much; they deserve a wide circulation. Those of Mr. DeHass, Dr. Schmucker, and Mr. McClure, most deeply concern the antagonism of Romanism and Protestantism, in our country, and should be not only read but very seriously pondered.

PERIODICALS: Mr. Harper's Magazine sustains its wonderful popularity and great circulation; the National Magazine is as excellent as ever; the Presbyterian Magazine,

the Pulpit of the Associate Reformed Presbyterian Church, and the Moravian (Miscellany ever come to us full of good things.

LAYARD'S NINEVEH AND BABYLON. Harper and Brothers have published, in mirably executed volume, with many illustrations, Mr. Layard's recent DISCO AMONG THE RUINS OF NINEVEH AND BABYLON. This work is the appropriate se the NINEVEH AND ITS REMAINS, by the same author, which was so well received British and American Christian public three or four years ago. It is the res "second Expedition" to the vallies of the Euphrates and the Tigris—made at the and expense (in a great degree,) of the British Museum. This volume is full of t interesting and astonishing details, and is a very valuable contribution to achæ knowledge, and contains much that is confirmatory of the truth of the Sacred Scr It would not be easy to say too much in favor of this admirable work. We hop distant day to give some extracts from it.

THE COMPLETE WORKS OF SAMUEL TAYLOR COLERIDGE. To the same enter House the public are indebted for a beautiful edition of the writings of one of th remarkable English philosophers and essayists of these latter times. Five volum appeared; two more are to follow. The American editor is professor Shedd, w given an elaborate and very valuable "Introductory Essay" of his own in t volume. The American publishers deserve the thanks of all the teachers and s of Ethical Philosophy, for the admirable and "complete" (as complete as is edition of Mr. Coleridge's writings, which they are carrying through the press.

THE LIVES OF ALEXANDER AND WILLIAM HUMBOLDT is an interesting volun taining Memoirs of the lives and labors of two of the most remarkable men of thes Also published by Harper and Brothers.

THE LIFE OF NERO, by Mr. Jacob Abbott, and A. CHILD'S HISTORY OF ENGL Charles Dickens, are two valuable works for the use of our youth. They ha issued by the Harpers in a beautiful style. They will find, as they deserve readers, among whom there will be not a few who are no longer children.

LETTERS AND DIARIES OF PHILIP SAPHIR, (of Pesth, Hungary,) a Jewish c published by Robert Carter and Brothers, is a charming little volume, and wel lated to interest our churches more deeply in the salvation of the children of Al Never shall we forget our visit in 1851 to the excellent parents, and other mem the family, of this devoted Hebrew young man.

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FOR TH MONTH ENDING 6th JUNE, 1853.

MAINE.

Hallowell, 2e. Cong. Ch.	$28 00

NEW-HAMPSHIRE.

Fishersville, Richard Gage, ...	4 00
Nashua, Timothy C. Whittemore, to make himself and Mrs. Mary E. Whittemore L. Ms.	60 00

VERMONT.

East Westminster, Benev. Society,	8 60
W. Rutland, Cong. Ch. and Society, Rev A. Walker.	
Townsend, Cong. Ch. in part, to make Rev John Wood L. M.	
Berlin, Rev. Jas. Hobart, to make himself David Hobart and Timothy Dwight Ho bart, L. Ms.	

MASSACHUSETTS.

Pittsfield, Walter Tracy from a friend,	
Upton, Young Ladies Asso.	
S. Abington, Cong. Ch.	
Boston, Mt. Vernon Ch. Rev. E. N. Kirk t	

make Rev. John S. S. Stone, D. D. of Brookline, L. D. $100 00
Central Church, a bal. 5 00
Amherst, Mrs. Elizabeth Haven, . . . 20 00
Medway, Elisha T. Richardson, in full to make himself L. M. 12 00
Hopkinton, Cong. Ch. to make Dea. Moses L. Buck L. M. 30 50
Roxbury, Eliot Ch. to make Henry Hill, Henry Davenport and W. W. Davenport L. Ms. 91 21
Leominster, Cong. Ch. to make Rev. J. S. Bingham L. M. 48 13
Charlestown, First Cong. Ch. to make Dea. Henry P. Sweetser L. M. . . . 44 33
Winthrop Ch. to make Dea. Chester Adams, Dea. Simeon Flint and Dea. E. P. Macintire L. Ms. 95 17
Dudley, Cong. Ch. 11 50
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Boylston Centre, Cong. Ch. to make Oliver S. Kendall L. M. 30 00
Northboro, Cong. Ch. to make Rev. Samuel S. Ashley L. M. 30 00
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RHODE ISLAND.

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CONNECTICUT.

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Ledyard, Individuals in Cong. Ch. . . 3 00
So. Farms, Rev. D. L. Parmelee, second payment for L. M. 10 00
Hartford, Royal Wilcox, ... 25 00
Milford, First Cong. Society, ... 25 20
New London, First Cong. Society, in part Andrew M. Frink, Esq. $5; Increase Wilson, $3; Mrs. Sophia Cleaveland, $6; Misses Goddard, $15; Wm. C. Crump, Esq. Mrs. Lockwood, and Mrs. Chew, $22 50; J. C. Learned, Mrs. D. B. Hempstead and others, $8, ... 59 50
Second Cong. Society, H. P. Havens, $25; T. W. Williams, $30; Robert Coit, $10; B. Browne Sons, $10; Chas. Ross, $10; others, $3, ... 88 00
West Haven, Dea. Sydney Pardee, $5; R. Q. Brown, (by a friend,) $5; others, $21 37, ... 31 37
Simsbury, Cong. Ch. and Society, Rev. Samuel T. Richards, in part L. M. . . 15 25
Williamantic, Rev. S. G. Willard, in full of L. M. 2 00
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Court-st. Ch. 149 00
Centre Ch. Alfred Walker, $20; Mrs. Abby Salisbury, $100; Prof. Edward E. Salisbury, $100; Mrs. Augusta P. Street, to make Emily Fredricca Foote, a L. M. $30; Samuel Noyes, $10; A Lady and Daughter, $7; James Winship, $5; Miss Manuel, $5; Miss Hannah Starr, $5; Miss Lucy Starr, $5; Dea. F. Bradley, $5; H. Trowbridge, $5; Mrs. Isabella J. Martin, $5; Mrs. Dyer White, $5; H. Hotchkiss, $5; D. Alden, $5; Miss Julia Twining, $5; Mrs. Lydia Kingsley, $5; J. Ritter, $5; Mrs. D. W. Lathrop to make Rev. Samuel Hutchings L. M. $30; others, $138 59, ... 500 59

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White House, Refd. D. Ch. add. . . . 2 48
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Hillsboro, Mrs. Grand Girard. . . . 3 00
Poland, Presb. Ch. 7 00
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Ellsworth, J. H. Coult, ... 2 00
Cleveland, Wesleyan Chapel, . . . 4 39

SANDWICH ISLANDS.

Hilo, Hawaii Native Church, for Rev. Thos. Coan, to make him L. D. . . . 100 00

ERRATA.—In April No. please read Presb. Ch. Natchez, Miss. Mrs. A. M. Ogden, $20, for colportage in France, instead of Meth. Ch. $33 50.

Omitted in January No. 1853, Association of Ladies, Mrs. F. O. Byrd, Treas'r. Clark County, Va. for colportage, $27.

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THE

AMERICAN AND FOREIGN

CHRISTIAN UNION.

VOL. IV. AUGUST, 1853. No. VIII.

A GOOD LETTER.

We are sure that our readers will be pleased with the following charming letter from the Rev. John Linder, a pastor and archdeacon of the city of Basle, in Switzerland. It was addressed to "The Rev. Minister of the United Presbyterian Church in Richmond, Virginia," whose name the writer did not know. He had only seen some notices in the newspapers of the meeting, about which he desires to know more. That brother, the Rev. Charles H. Reed, has kindly furnished us the letter, and we give it here just as it is written, with the change of only two or three words to make the meaning more clear. Our readers will not be dissatisfied with the German idioms which it contains.

Who can read this letter without feeling thankful for the privileges of the day in which we live? One can hardly do any good thing, or attempt it anywhere, without waking up an influence which will be felt in far distant lands. The rail-road, the steam-boat, the electric telegraph have, in a sense, brought about the time when, as Mr. Linder says, "*there is no more sea.*" Blessed days these in which we live! May we all feel the responsibility which attaches to life at such a time!

Our readers will be pleased to learn that the documents which Pastor Linder asks for have been sent.

"DEAR SIR AND BROTHER:—The notice of the Colporteur Convention which was holden in your city in the beginning of November last year, has excited in me such a great interest, that I am very desirous of giving a circumstantial account of it to my countrymen in one or another form.

"But on this behalf I want materials of a more detailed character. The

sermon of the Rev. Baron Stow, D. D.; the most striking circumstances of the sessions; the Rev. Mr. Bliss' lecture on the Providential history of America; the statements of the personal religious history of the most distinguished colporteurs; the history of the Society; the conversion of Mr. Tappan; the kind reception on the part of the inhabitants of Richmond: and in general, all what belongs to the history of these days of the Convention, would be cheerfully welcomed by me; and I should hope that it would be possible to forward such news, reports, and perhaps manuscript accounts, to Europe without great expenses.

"Having not the advantage to know even your name, it is possible that this letter is going to a brother whose official business would hinder him from yielding to my wishes. It is also possible that the one or other of your colleagues, perhaps of another denomination, or in another town, would be more able or disposed to provide me with what I am desirous of. In this case you will, I hope, be so kind as to forward this letter for the person, clerical or lay, whom you know to be the best disposed in favor of my demand. And may the Lord bless you for your kindness.

"If rail-roads are going over every land, if steam-boats are crossing every sea, the arms of Christian and pastoral friendship ought also to embrace the members of every denomination, and *there is no more sea.* Rev. xxi. 1. We cannot remain indifferent to the blessings which the Lord has graciously poured out upon your churches, and we must necessarily make warm and strengthen our old and cold members by approaching to the fire-flues which He has kindled among you.

"We cannot say that we are forsaken of God in our town. There is not any one of our pulpits which is not served by an evangelical minister; and we may, perhaps, serve as a proof that even the *union* of Church and State, or the *separation* of both, is not a matter of so great consequence as it seems to be to a great many American Christians. But we are summoned to learn from every country, and to be highly rejoiced by all what we may hear of the coming of the kingdom of our adored Lord; and if "the last have become the first," it is our duty to take hold of your skirts, saying, 'We will go with you, for we have heard that God is with you.'

"I am, dear sir and brother, truly,

JOHN LINDER, (Archdeacon.)

AN IMPORTANT LETTER FROM FRANCE:

PROSPECT OF RELIGIOUS LIBERTY.

The situation of the Evangelical Christians in France is becoming more and more serious; week after week they encounter greater difficulties in the

prosecution of their work. They are threatened with persecution, properly so called, not with a violent persecution, such as that which is raging in Italy, but with a tearing, persevering persecution; not strong enough to agitate the public feeling, but well calculated to check all the religious movements which have not yet succeeded in gaining complete victory. That persecution will, within a very short time, result in the commitment of some Christians; meanwhile, there is abundance of fines, of annoyances of every kind, and the priesthood are exulting; these are serious and solemn times for the Christians who are intent on evangelizing. They want the sympathy and support of their brethren; for God has placed them in a perilous and trying situation. But let us state facts. They are all relating to the Evangelical Society of France, which is attacked from several quarters. In order accurately to ascertain the nature of those facts, we must promise some details concerning the question of religious liberty.

Religious liberty is one of the conquests of the revolution of 1789. It was secured by the constitution issued by our first Legislative Assembly. "Nobody is liable to protection on account of his religious opinions: everybody may perform the worship which he has chosen," such are the principles laid down, not only by our first constitution, but also by subsequent constitutions. The separation between the Church and the State made its appearance in the constitution of 1791; but it was only a promise. Napoleon I. sanctioned religious liberty in energetic language, as when he said, "If one of my successors should attempt to infringe upon that liberty, *let him be branded with the name of Nero.*" Napoleon I. endeavored to organize that liberty; but an organized liberty is a curtailed liberty. The concordate, by admitting the principle that the clergy should be in the pay of the State, became a source of serious difficulties. The constitutions of 1814 and 1830 did acknowledge religious liberty; but the government counteracted it by means of two articles of our penal code, which are weapons used to oppress the consciences. These articles (291 and 294) enact, that *meetings* and *associations* of various kinds cannot take place without special licence, which is as much as saying, that they can take place only during pleasure. By that means, religious liberty may be absolutely denied. The friends of that liberty have always endeavored to obtain an exception in favor of the liberty of religious meetings. During the reign of Louis Philippe, they exerted themselves to that effect. Sometimes they succeeded: sometimes they failed. Every thing depended on the government, according as the ministry had liberal or illiberal tendencies. The revolution of 1848 suppressed every restraint. The right of religious liberty was fully acknowledged. But owing to the Catholic reaction which followed the events of December 1851, new restraints were devised. The decree of March 21, 1852, enacted that "no meeting, whatever might be its nature, could be held without special license."

That decree was a death warrant to religious liberty: as no Catholic government will ever authorise the exertions of evangelical proselytism. On March 26, 1852, another decree enacted, that the scattered and isolated Protestants should be connected with the neighboring consistory. That decree is a new weapon against the independent Protestants. The Government therefore is possessed of a complete armory against the work of evangelization. The Government is armed also with a law concerning Public Instruction,—a law made by the Jesuitical party, a law full of snares and traps, which prevent the possibility of evangelizing by means of schools. It is from that armory that weapons are drawn to be levelled at our labors, our American brethren know, that the Jesuitical reaction has advanced at full speed; it has gained the ascendant; every placeman bows to it. The work of evangelization is particularly obnoxious to it: it is at this work that the most violent blows are levelled. But it is an anvil which has worn out several hammers.

We will not revert to what has happened to our schools in the Haute Vienne. They have been interdicted under pretence that the pastors, being not in the pay of the State, had no right to give religious instruction to the pupils. The pretensions of the Academical Council of Limoges are obvious. It is the free Protestant worship which they mean to suppress, and this is rendered still more obvious, from the legal prosecutions which are carried on against some of our agents.

First comes the prosecution carried on against the Rev. M. Trivier, for holding religious meetings at St. Maurice—aux-Riches-hommes (Yonne). Mr. Trivier, formerly a Romish priest, who has been converted to true Christianity for several years, is universally respected for his honorable character. The small commune where he announced the Gospel contains some true and sincere Christians, hungering and thirsting after the Word of God. The state of things at that village has ever been quite orderly. It is therefore only for preaching the Gospel that M. Trivier has been summoned before the Tribunal of Sens, on April 27. We could wish that all our friends had heard the language of the public prosecutor on that occasion; they could have seen how the authorities were angry with the preaching of the Gospel. The most outrageous calumnies were uttered against the Christians of St. Maurice; they were represented as disturbers of the public peace, as socialists; and when the counsel for the defence asserted that 233 persons in that vicinity had declared themselves Protestants, the public prosecutor maintained that they were bad Protestants, hypocrites, and that the schoolmaster was addicted not to *Divine* worship, but to *wine* worship.

M. Trivier being asked if he was in the pay of the State, answered that he was not. "Then you are not a pastor: we acknowledge as pastors only those who are in the pay and under the supervision of the State; you are the head of an association, you are liable to legal penalties."

Notwithstanding the able and eloquent speech of M. Trivier's counsel, M. Trivier was sentenced to pay a fine, and to abstain from preaching at St. Maurice. M. Trivier appealed to the Court of Nunerre, and the same proceedings took place at the bar of that tribunal. The public prosecutor bitterly inveighed against the inhabitants of St. Maurice. "It is a remnant," he said, "of the Saturnalia of 1848; it is a proof that the spirit of disorder is not yet extinct." It is now a fashionable topic, with the placemen, to inveigh against the Revolutionists of 1848; those who had hailed it in the most enthusiastic manner, now are very bitter against it. The public prosecutor inveighed also against M. Trivier, asserting that his change of religion was a scandal, and that, not being in the pay of the State, he could not announce the Gospel. The Court of Nunerre confirmed the decision of the Tribunal of Sens, maintaining that the religious meetings were to be placed on an equal footing with any other meeting; that the articles (291, 294) of the penal code will be applied to them, and that the four established worships had alone a right to be performed in France. M. Trivier has appealed to the Supreme Court, (*la cour de cassation,*) and if that tribunal maintains the same doctrines and absolutely denies the rights of religious liberty, then it will be proper to remember that God must be obeyed rather than men.

If these doctrines should prevail, the interdiction would not fall merely on religious meetings, but even on family worship. There is a law enacting that an association may be prohibited, even when it is divided into smaller portions. The small family meetings may be assimilated to larger meetings, and treated share-and-share alike with them. In the small villages it will be very easy to discover those small family meetings, and the people will be obliged to hold their religious meetings in the woods.

Legal prosecutions are being carried on against two agents more, at Mamers and at Fouqueure. We will give an account of them when the Court shall have pronounced sentence.

These particular facts are hurrying the general question to a conclusion. They are, like the sword of Democles, threatening the most precious of our liberties. But if the right be denied, the duty will ever subsist; that duty so strongly urged by St. Paul, when he said, "Woe is unto me, if I preach not the Gospel!" Let then our friends aid us to engage in that struggle, to wage that holy warfare. If we shall be obliged to hide ourselves in order to adore God in liberty, if we are obliged to perform our worship in the wilderness, our forefathers have pointed the way, and we shall find it again, by the help of God's grace.

IRELAND—MAYNOOTH, No. 3.

FROM REV. ALEXANDER KING.

The establishment of Maynooth College had been recommended to the Lord-Lieutenant of Ireland by the Duke of Portland while he was Secretary of Foreign Affairs; besides which, it is said that to the influence and arguments of Mr. Fox and Mr. Burke, the British public are indebted for the carrying out of the measure—that Mr. Pitt was obliged to grant it against his judgment and inclination. In order professedly to enable him to come to a right understanding of the real tenets of the Romish religion, and to see how far he might go in repealing the penal statutes against Roman Catholics, Mr. Pitt, in the year 1788, had submitted the three following queries, drawn up by a Roman Catholic barrister, to the heads of six foreign universities:—

"1st. Has the Pope or Cardinals, or any body of men, or any individual of the Church of Rome, any civil authority, power, jurisdiction, or pre-eminence whatsoever within the realm of England?

"2nd. Can the Pope or Cardinals, or any body of men, or any individual of the Church of Rome, absolve or dispense His Majesty's subjects from their oath of allegiance, upon any pretence whatsoever?

"3rd. Is there any principle in the tenets of the Catholic Faith by which Catholics are justified in not keeping faith with heretics, or other persons differing from them in religious opinions in any transaction, either of a public or private nature?"

To each of these queries, as might naturally be expected, from each and all of the universities referred to, the British minister received a direct and unqualified negative. The following is a direct synopsis of their reply.

"1st. The Pope, or Cardinals, or any body of men, or any individual of the Church of Rome has not any civil authority, power, jurisdiction or pre-eminence whatever within the realm of England.

"2nd. That the Pope, or Cardinals, or any body of men, or any individual of the Church of Rome *cannot* absolve or dispense His Majesty's subjects from their oath of allegiance upon any pretext whatever.

"3rd. That there is no principle in the Catholic faith, by which Catholics are justified in not keeping faith with heretics, or persons differing from them in religious opinions, whether of a public or a private nature."

On these replies the Prime Minister based the weight of his arguments in admitting the Romish claims. He was probably, at the time, fully aware that two of the Universities referred to had on former occasions given opinions directly the reverse of what they then stated. On the issuing of the Bull by Pope Clement VIII. against Queen Elizabeth, the Universities of Salamanca and Valladolid both decreed, "That since the Earl

of Tyrone had undertaken the war against the Queen, for the sake of religion, and with the Pope's approbation, it was as meritorious to aid him against the heretics, as to fight against the Turks, and that it was a mortal sin to aid the heretics in any way against him, and that those who do so could neither have absolution nor salvation." Also, that the University of Alcala, on the ground that faith was not to be kept with heretics, and that it was lawful to extirpate them, defended the conduct of the Council of Constance, in consigning John Huss to the flames, although he had at the time of his arrest the letter of the Emperor Sigismund, granting him safe conduct to the place to which he was travelling. The reason assigned being, that inasmuch as the civil power was subordinate to the Church, the letter of the Emperor was null and void.

Mr. Pitt had evidence on the same points nearer home.

The Roman Catholics of England in 1789 had maintained that "the Church has a right to interfere with the civil independence, the civil sovereignty, the civil constitution, and the civil government of this realm."

The Rev. Charles Plowden, a Romish Priest residing at Bristol, in a tract published in London in 1790, "On the Modern Infallibility of the Pope," stated distinctly that "the General Councils are infallible, and that all Roman Catholics must implicitly adhere to them,"—while Mr. Francis Plowden, the Roman Catholic historian, and one of their staunchest advocates, in his "Case Stated," published in London in the year 1791, reiterated the assertion, affirming such to be actually the fact; the entire being authenticated by Dr. Milner, the Romish Vicar Apostolic, in page 97 of his Ecclesiastical Democracy, also published in London in 1798. In this he tells his readers that the "Fourth Lateran Council is called the great Council." In addition to all these authorities there was also the celebrated Pastoral of the Rev. Dr. Troy, Roman Catholic Archbishop of Dublin, published in 1793, in which the same views are distinctly set forth, and mention made in particular of the Fourth Lateran Council as being infallible; in this document he also stated distinctly that "the religious opinions of Catholics being unchangeable, are applicable at all times:" and he further told the Irish people that they "were implicitly bound to adhere to the decrees of the General Councils of their Church," these decrees being held by the most eminent divines as of equal authority with the Holy Scriptures, the following are his words:

"The Church is infallible in her doctrinal decisions and canons on all points of faith and morals, and all Catholics are obliged to adhere implicitly to all decrees and canons which the Church, assembled in General Council, declares and decrees, and which the Pope has affirmed." "It is the fundamental article of faith that the Pope or Bishop of Rome is successor to St. Peter, Prince of Apostles, and that in the See he enjoys, by Divine right, a Spiritual and ecclesiastical supremacy, not only of honor and rank, but of

real jurisdiction and authority in the universal Church." "Roman Catholics," he goes on to say, "conceive this point as clearly established in the Scriptures, and by the constant tradition of the Fathers in every age, as it is by the express decrees of the General Councils."

Indeed nothing could be more strongly put than the cases given at the time by Romish writers in England and Ireland; they all agree in opinion that "nothing but the authority that has enacted, can annul" any of the decrees or canons, and that "that power never having annuled the decrees referred to, all Roman Catholics are obliged implicity to adhere to them." Mr. F. Plowden, to whom we have alluded, expressly averred, that "if any one asserts that the modern Catholics, who are the object of the late bounty of Parliament, differ in one iota from their ancestors, he either deceives himself or wishes to deceive others. *Semper eadem* is more emphatically descriptive of our religion than of our jurisprudence."

These appear to be plain and unambiguous statements; but there were counter statements.

"It is evident that the Church of Rome had all along played a double game with the British Minister. Although she led him to believe the contrary, she had never rescinded one single law against Protestants or heretics. Indeed so far did she carry this system of dissimulation, that a small prayer-book or manual was published in Dublin, in which various questions were put and answers given, from which it would appear that the Romanists of the day repudiated the persecuting tenets of former ages, as well as their belief in the infallibility of the Pope and the doctrine that faith was not to be kept with heretics; and Sir Henry (then Mr.) Purnell, to maintain his position in favor of the Roman Catholic claims, read several extracts from it in his place in Parliament. At the very moment this was done, however, and while the most solemn engagements were entered into with our Protestant Government, a rescript was sent over from Rome by the Prefect of the Propaganda, addressed to the four archbishops and seven bishops as Trustees of Maynooth, directing them to prepare for the use of the priests and students in the seminary, a code of morals and theological discipline selected from the works of St. Augustine and Thomas Aquinas, which contain ultra-montane principles, stating distinctly that every baptized man, woman, and child, is bound to obey the Pope, even in opposition to the commands of their lawful sovereign; that any one not submitting to this rule must be considered as a heretic, and deserter from the Bishop of Rome, and be punished accordingly."

These things account for the opposition which was given by many to the establishment of the college. But the contracting parties had their own views to promote. The English and Irish priests in France, in the course of the French Revolution, had lost not only all the property which they had in

the various colleges in that country, but were themselves driven from it, with little hope of being allowed to go back; and in the spirit which has ever characterized them, the Jesuits endeavored to turn the spread of revolutionary principles to their own account, and unfortunately succeeded but too well in their efforts.

From the state of public feeling, not only in France and in various parts of the Continent, but in Great Britain, with regard to the Romish religion, the Romish prelates were at that moment trembling for their own safety. Having seen the effects of the revolution in France, they greatly feared lest the contagion of these excesses should spread into Ireland, and they themselves might be the sufferers; and therefore determined, if possible, to strengthen their interest in that country by the establishment of a seminary in which priests could be trained for the future support of the Papacy, according to their own wishes and dictates, and independent of the better classes of the people; and they took advantage of the peculiar state of affairs in France and elsewhere, to obtain their object.

The Premier, believed they were sincere in their professions of loyalty and attachment to the British crown, and was prevailed upon to sanction the plan they had laid down. His dread of the introduction of revolutionary and anti-monarchial principles into the country, and the necessity which at the moment existed of keeping on good terms with the Pope, appear to have decided him upon granting the required measure. Its promoters represented to him that it was to prevent an evil influence being exerted by foreign students on the people of Ireland, they wished to be allowed to erect colleges for themselves in the country; and by these arguments they finally succeeded in placing the institution of Maynooth on the funds of the country, as a Government establishment. Here it may be proper to remark that while the priests and prelates were laboring for the establishment of this institution, petitions were sent in from a numerous portion of the more respectable classes of Roman Catholics against it. The following extract will show their spirit:—

"*A Petition of His Majesty's Catholic Subjects of Ireland, whose names are thereunto subscribed, on behalf of themselves and others.*

"That the Petitioners having in common with the rest of their brethren, the Catholics of Ireland, received as one of the most important and acceptable benefits bestowed on them by His Majesty and the legislature, the permission of having their youth educated along with the Protestant youth of the kingdom, in the University of Dublin; and experience having demonstrated the wisdom and utility of that permission, Petitioners see, with deep concern, the principle of separation and exclusion, then as they hoped for ever set aside, now likely to be revived and re-enacted.

"That the exclusion of persons professing the Protestant religion, appears to the Petitioners to be highly inexpedient, inasmuch as it tends to perpetuate

that line of separation between His Majesty's subjects of different religions, which the Petitioners do humbly conceive it is the interest of the country to obliterate; and the Petitioners submit, that if the youth of both religions were instructed together in those branches of classical education, with an examination for all, their peculiar tenets would, in all probability, be no hindrance at length to a friendly and liberal intercourse through life."

In the petition it is further observed, that "it might in future be converted into a corrupt and ruinous system of advancing private interests and supporting local connections."

Writing on this subject, in the year 1805, Mr. Theobald McKenna, a respectable Roman Catholic barrister observed:—

"It is certain that no man will think of paying for his son, if it be held out that persons who offer for the Church are to be educated gratis; neither will persons, who can afford to pay, destine their children for that condition, if they perceive that men of no peculiar recommendation are brought up free of expense, and start with equal advantage. One of the principles I endeavor to impress is, that Catholics of circumstance should be led to give their sons to the Church."

From the foregoing it is apparent that many of the Roman Catholic gentry opposed the establishment of Maynooth, as a seminary in which young men intended for the priesthood, would be educated gratis, at the public expense. It also appears that during subsequent debates on the question in Parliament, several members objected to the grant on similar grounds; Mr. Percival and others, saying, that it would prevent the sons of gentlemen being sent to Trinity College. Mr. Grattan expressed his most ardent desire, that Roman Catholics and Protestants should be educated together in Trinity College; and Mr. Wyse stated his conviction that if Trinity College were opened up to the Roman Catholic youth, there would be sufficient ground for discontinuing the grant.

LAMARTINE ON THE RELIGION OF REVOLUTIONARY MEN.

I KNOW—I sigh when I think of it—that hitherto the French people have been the least religious of all the nations of Europe. Is it because the idea of God—which arises from all the evidences of Nature, and from the depths of reflection, being the profoundest and weightiest idea of which human intelligence is capable—and the French mind being the most rapid, but the most superficial, the lightest, the most unreflective of all European races—this mind has not the force and severity necessary to carry far and long the greatest conception of the human understanding?

Is it because our governments have always taken upon themselves to

think for us, to believe for us, and to pray for us? Is it because we are and have been a military people, a soldier-nation, led by kings, heroes, ambitious men, from battle-field to battle-field, making conquests, and never keeping them, ravaging, dazzling, charming and corrupting Europe; and bringing home the manners, vices, bravery, lightness, and impiety of the camp to the fireside of the people?

I know not, but certain it is that the nation has an immense progress to make in serious thought if she wishes to remain free. If we look at the characters, compared as regards religious sentiment, of the great nations of Europe, America, even Asia, the advantages is not for us. The great men of other countries live and die on the scene of history, looking up to heaven; our great men appear to live and die, forgetting completely the only idea for which it is worth living and dying—they live and die looking at the spectator, or, at most, at posterity.

Open the history of America, the history of England, and the history of France; read the great lives, the great deaths, the great martyrdoms, the great words at the hour when the ruling thought of life reveals itself in the last words of the dying—and compare.

Washington and Franklin fought, spoke, suffered, ascended, and descended in their political life of popularity, in the ingratitude of glory, in the contempt of their fellow-citizens—always in the name of God for whom they acted; and the liberator of America died, confiding to God the liberty of the people and his own soul.

Sidney, the noble martyr of a patriotism, guilty of nothing but impatience, and who died to expiate his country's dream of liberty, said to his jailor—"I rejoice that I die innocent toward the king, but a victim, resigned to the King on high, to whom all life is due."

The Republicans of Cromwell only sought the way of God, even in the blood of battles. Their politics were their faith—their reign a prayer—their death a psalm. One hears, sees, feels, that God was in all the movements of these great people.

But cross the sea, traverse La Manche, come to our time, open our annals, and listen to the last words of the great political actors of the drama of our liberty. One would think that God was eclipsed from the soul, that his name was unknown in the language. History will have the air of an atheist when she recounts to posterity these annihilations, rather than deaths, of celebrated men in the greatest year of France! The victims only have a God; the tribunes and lictors have none.

Look at Mirabeau on the bed of death—"Crown me with flowers," said he; "intoxicate me with perfumes. Let me die to the sound of delicious music." Not a word of God, or of his soul. Sensual philosopher, he desired only supreme sensualism, a last voluptuousness in his agony. Contemplate

Madame Roland, the strong-hearted woman of the Revolution, on the cart that conveyed her to death. She looked contemptuously on the besotted people who killed their prophets and sibyls. Not a glance toward heaven! Only one word for the earth she was quitting—"O Liberty!"

Approach the dungeon door of the Girondins. Their last night is a banquet; the only hymn, the Marseillaise!

Follow Camille Desmoulins to his execution. A cool and indecent pleasantry at the trial, and a long imprecation on the road to the guillotine, were the last two thoughts of this dying man on his way to the last tribunal.

Hear Danton on the platform of the scaffold, at the distance of a line from God and eternity: "I have had a good time of it; let me go to sleep." Then to the executioner; "You will show my head to the people—it is worth the trouble!" His faith, annihilation; his last sigh, vanity. Behold the Frenchmen of this latter age!

What must one think of the religious sentiment of a free people whose great figures seem thus to march in procession to annihilation, and to whom that terrible minister—death—itself, recalls neither the threatenings nor promises of God.

The republic of these men, without a God, has quickly been stranded. The liberty, won by so much heroism and so much genius, has not found in France a conscience to shelter it, a God to avenge it, a people to defend it against that atheism which has been called glory. All ended in a soldier and some apostate republicans travestied into courtiers. An atheistic republicanism cannot be heroic. When you terrify it, it bends; when you would buy it, it sells itself. It would be very foolish to immolate itself. Who would take any heed? The people ungrateful, and God non-existent. So finish atheistic revolutions! Bien Publique.

THE NEW REFORMATION IN IRELAND.

FOR THE AMERICAN AND FOREIGN CHRISTIAN UNION.

The day of hope has dawned upon this unhappy land, with joy we record it, while we earnestly trust that the sun of prosperity and happiness is about to shine brightly over her green and fertile isle.

It is even so. Many causes are concurring to bring improvement, comfort, and prosperous enterprise to her people. But, as Protestants, we hail the still brighter sign that Ireland is returning again to her *early faith*—to the doctrine of the Apostles and Martyrs.

By thousands and tens of thousands, as we learn, her people are breaking off the yoke of Rome; and soon, we hope, will enjoy the faith, the enlightenment, and the prosperity of a Protestant nation.

With delight would we see her ardent, kind-hearted people, thus upraised; and their own green isle become, in the truest sense,

"Great, glorious, free,
"First flower of the earth, and first gem of the sea."

Already, indeed the power of Rome is weakened, and out of a population of six millions and a half, nearly *one third* is Protestant, so that Ireland can no longer be called a Roman Catholic country.

Are these interesting statements really so? perhaps some of our Roman Catholic or other fellow citizens may inquire, not aware of what has been going on, or not having inquired much into Ireland's ancient history, especially as Protestants view it:

1. Was Ireland once blessed with a purer faith?
2. How did she become Roman Catholic?
3. Is she now returning to the primitive faith?

Yes even so, we answer. Let facts and history, calmly and quietly speak, and that is the answer they give.

IRELAND'S EARLY FAITH AND LEARNING.

The first introduction of Christianity into Ireland is involved in obscurity. The labors of St. Patrick however, seem to have been greatly blessed, and to this day he is looked upon as the Apostle of Ireland.

He was born near Dunbarton, in Scotland. When a young man he was carried captive into Ireland, and there learned the language and customs of the country. Afterwards being taken to France by pirates, he thence returned to Ireland to labor among the people, and died there, in the year 460. (See Fleury 26, 13 Milner Cent. v.)

It is needless to say that Ireland was not *then* "Roman Catholic." For indeed the Church of Rome herself was not yet so. Her additions, or corruptions of the faith, as Protestants deem them, were then scarcely begun. Her creed was then the same with that of the whole Christian Church; the creed of the Nicene Fathers, as compiled in the Council of Nice, A.D. 325, confirmed by the Council of Ephesus, as also by the Council of Chalcedon, in A.D. 451, and is the creed of the Protestant churches at this day. It is the *additions* made to the creed, in after ages, by Rome, that Protestants reject as *erroneous and contrary to Scripture*, and it is in these *additions*, which may be seen in the creed of Pope Pius IV. following after the Nicene creed, that Rome now differs from Protestants and from the early Christian Church.

In the days of St. Patrick, Rome, like the church of other great cities, was counted as one of the churches, a local member of the General Church, with her own bishop.

[illegible]

[illegible]

[illegible]

his days, to suppose that they then held all the erroneous doctrines which we believe her now to hold. Gregory I. "with all his superstitions," was a pious, laborious, and devoted man; holding, amid incipient and advancing errors, much of the true spirit of the Gospel. Milner passes a high eulogium on him, as worthily named the Great, to which we refer with pleasure. Nor had Rome, then, extended her power over the nations of Europe, as she afterwards did. Gregory, indeed, so far from pretending to such dominion, denounced him who should claim the title of "UNIVERSAL BISHOP," (which John, Bishop of Constantinople, had assumed,) as the *forerunner of Anti-Christ.* "Far from Christians," said he, "be this blasphemous name, by which all honor is taken from other priests, while it is *foolishly arrogated by me.*" "I cannot," says Milner, "persuade myself to call 'Gregory' Pope. He pretended not to anything like infallibility, nor did he ever attempt anything like a secular domination."—(Cent. vi. chap. viii.)

Yet alas, his successor, Boniface III. sought and obtained this very title of "Universal Bishop" from the tyrant Emperor Phocas.—(Dowling, page 55, 253.)

When, in the year 831, the Monk Paschassus advocated the "new error" or doctrine of transubstantiation, it excited the astonishment of many; and foremost against it, the Archbishop of Mentz opposed this "error with all his might." Charles the Bald, King of France, ordered the famous Bertram and *Johannes Scotus of Ireland*, to explain the true doctrine. Scotus maintained that the bread and wine were the *signs* and *symbols* of the *absent* body of Christ.—(Dowling, 194.)

The invasion and conquest of Ireland by the Danes, in the ninth century, brought great calamities on the Irish Church. And, though the invaders were overthrown and their power confined to the sea ports, especially in the year 1014, after the famous battle of Clontarf, by the celebrated Brian Boiromhe, yet the seats of learning were destroyed and the students scattered, while the monasteries were seized by ambitious laymen.

II. HOW DID IRELAND BECOME ROMAN CATHOLIC?

The Danes in Ireland, instructed in Christianity by the Saxon clergy of England, were favorable to the Romish Church.

When the Normans, (who were descendants of Danes,) under William the Conqueror and the benediction of the Pope, invaded and conquered England, the event was hailed by the Danes of Ireland, who then also took the name of Normans. Breaking off connection from the Irish primitive Church, they received ordination from Lanfranc, the Norman Archbishop of Canterbury, and thus took the first step in Ireland's submission to the Church of Rome. For thus submitting to the jurisdiction of a foreigner, they com-

plained of having incurred the dislike of the Irish bishops.—(Taylor, p. 39.)

But in the year 1156 Pope Adrian III. was enabled still further to advance his power in Ireland. By agreement with Henry II. of England, who had applied to him, he issued a Bull in which he advised and exhorted Henry to invade and reduce Ireland; Henry, in return, began to bring that country under the dominion of Rome and compel the payment of a penny, yearly, for every house, to the Pope. This was called Peter's pence.—(See Hume's History and Taylor's, page 40.)

Thus was Ireland gifted or sold to England by the Pope, (and her independence overthrown,) under his claim to have dominion over all kingdoms and peoples, to dispose of them and their liberties at his pleasure. But the blessed Jesus declared, "My kingdom is not of this world."—(John, xviii. 36.)

From this period, and during four hundred years, till the great Reformation, every attempt of the Irish to regain their independence was placed under *ban* and *excommunication*, not only as rebellion against England, but against the authority and power of the Pope.

The people groaned also, under the claim of *tithes*, which had not existed in the early days of her piety and poverty, and often refused to pay them.—(Taylor, page 79.)

Thus was Ireland *given* to England, and brought under two-fold subjection, for Henry came over, professedly, not to conquor, but to take possession of Ireland, as the gift of the Pope.

And thus was the primitive and free *Church of Ireland* broken down, and the people brought under control of the Church of Rome.

Internal divisions and strifes, among the Irish chieftains and kings, had prevailed long before, making the conquest more easy, some even inviting it. But these fierce strifes and internal contests still continued, with rebellions also; and, for centuries, alas, Ireland's history has been a sad and painful story of conflict, war and strife, and bitterness and misery.

For four hundred years, as we have explained, the Church of Rome and the English Government supported each other. But when the latter became Protestant, the Romish Church was its bitter opponent.—(Taylor, 130, 148.)

And though, in the reign of Elizabeth, seventeen out of the nineteen Irish bishops renounced Romanism, and thus retained their sees and their livings; yet few of the inferior clergy, or the people, were either conciliated or consulted. Living on terms of familiar intercourse, they shared in each others' prejudices and sufferings, and whenever the priests were put out of their cures, and the tithes given to strangers, a warm hearted people clung to their priests.

And thus were they led, by their very sympathies, to uphold a religious system which their forefathers had strenuously resented when introduced by the English.—(Taylor, page 159, 160.)

And so, after Elizabeth's time, the people became more devoted to the Romish system than ever; and thus was fostered that intense hatred of England, which to this day astounds us by its unchristain bitterness, even while we seek not to defend the ambition and wrongs inflicted by England. And thus too they still revere the Popes, who were, to some extent, promoters of their calamities.

Believing that the domination and influence of Rome is essentially injurious to every country where it obtains sway, we cannot but count it a great misfortune for Ireland, that the very warm-heartedness and kindness of her people, should thus have led them to the support of a system which we believe to have fettered their minds, in the course of ages, and deadened and repressed much of their energies.

We look to other countries where it has had free scope for its developements, and do we not see similar results? Behold the condition of Italy and Austria, full of prisoners and dungeons. Look at Spain, Portugal, Mexico, compared with the United States, or with Protestant Holland, Switzerland, England and Scotland. In those Protestant lands, prosperity, learning, liberty, and active industry flourish. It is the same in Ulster, the Protestant portion of Ireland. But, in those nations which have submitted to the domination and influence of Rome, are not, (by general admission,) liberty and prosperity unknown? Are not the people sunk and fettered, shorn of their energies, because deprived of their civil and religious liberty?

Why else is such the result in those fine and fertile countries? Do we seek to reproach Roman Catholics for this? No, but we deeply regret to see it; and believing that we have pointed out the prominent cause, we would earnestly desire their enfranchisement and happiness.

THE NEW REFORMATION IN IRELAND.

"*The West of Ireland is deserting the ancient fold.*" "*It is true that the altars of the Catholic Church have been deserted by thousands, born and baptized in the ancient faith of Ireland.*"—Dublin Nation, Roman Catholic newspaper.

To the movement thus admitted and described by the Roman Catholic newspapers, the name of *Reformation* has been applied. Ireland has suffered long. We trust there are many blessings in store for her, and among the chief, religious blessings.*

* For much of the information of which we give a brief outline, we are indebted to the "Irish Church Missions" Reports and Sketch by their Secretary, to January, 1852, kindly shown us.

The translation of the Holy Scriptures into their own loved Irish language, by the pious and gentle Bishop Bedell, had not been without some fruits among the Irish people; and the labors of the Society for teaching the Scriptures, in the same language, had for years been blessed to their good.

The agitations of O'Connell, also, had led the people to think and reason for themselves; and the temperance movement had, in this respect, also a most beneficial effect.

But the favorable influence of these was much strengthened by the circumstances of the awful famine of 1846. "The failure of the attempted miracles of the priests in curing or arresting the potato disease, by sprinkling holy water and salt on the stalks, considerably weakened the reliance of the people upon them." Their conduct, also, in the distribution of the funds sent by the British Government for their relief, ($50,000,000 in all,) and their exacting dues frequently out of the relief money, or refusing rites in many cases, without the payment of money, (so that "hundreds died unanointed and unshrived,") "alienated the affections of the people, and turned them towards the Protestant clergy." They, supplied by English bounty, and with much self-sacrifice, in many instances reducing their own families to poverty, exerted themselves to relieve the destitute and sick in that awful calamity. A warm-hearted and grateful people appreciated the disinterested kindness, and more readily listened to the offer of Scriptural instruction.

Previous to this period, the pious and active Dallas, Rector of Woniton, in England, who had visited Ireland in 1841, and been deeply impressed with the sad darkness, error and superstition, which appeared among the people, (of which the "Sketch," page 9, gives a most deplorable account,) had been earnestly planning the means of their deliverance.

By 1845 he had arranged for the sending of messengers with Tracts, to visit the various districts of Ireland. These produced a great effect; and it was soon seen that the country was ready for greater Missionary effort, and promised much success.

In 1846 a special fund was raised for this purpose, and, by assisting the various Societies already in operation, produced much good, especially in West Galway.

But in 1849, so important and promising was the prospect, that the "Special Fund Committee" was organized into "The Society for Irish Church Missions to the Roman Catholics," the Duke of Manchester president. They resolved to maintain *Missionaries*, *Scripture readers* and teachers of their own, to organize new congregations of converts, and generally prosecute the good work for the salvation of souls.

The Reformation rapidly spread; new Missionaries were required and sent; new school-houses and churches erected.

In the district of West Galway, where in 1849 not 500 Protestants were

to be found, there were in May, 1852, nearly 6,000 converts attending church services; while 3,500 children were taught in the Bible Schools. Eight new churches were also about to be erected, in the same district, for the accommodation of the converts.

In Dublin also, in Connemara, in Galway, Carlow, Portarlington, Enniscorthy, Tuam, Kilkenny, Drogheda, and other places, the missions and schools are active and prosperous. In two years, more than 30,000 converts have been ascertained, who have cast off the errors of Rome for "the glad tidings of a full and free salvation, without money, and without price, through the finished work of Jesus our Saviour and Substitute."

"But the extent of the Lord's work," says a converted Roman Catholic priest, "cannot be judged of by the numbers who openly renounce Romanism. A good criterion is found in the numbers who now absent themselves from the confessional and mass. At the last station of confessions there were but three persons at Ballyconree, twelve at Streamstown, and about the same at others; and their chapels they acknowledged to be empty." "The thousands of children now attending the schools, are so many little missionaries, reading the Word of God to their parents and relatives." For it is the reading of the Holy Scriptures that is, under God, the great agent in this work.

"What is it to believe in Christ?" was the question put to a little girl in Barratrough school.

"*It is the Spirit of God moving the soul to lean on Jesus, and trust in him for salvation*," was her beautiful reply.

Some converts have died in Christ, refusing to the last to send for the priest, saying, "they have a Great High Priest in Heaven, able and willing to intercede for them," even Jesus, as St. Paul tells us. Heb. vii. 25, ix. 24.

"How sweetly sinks the good to rest,
"Who dies in Jesus, and is blest!"

Others, afraid to proclaim openly, their conversion in Ireland, do so when they come out to our free land, and are away from the power of the priests.

But it is not only the blessing of returning to the true faith of the Apostles that is thus gained. "The converts are intelligent, peaceable, industrious, keeping holy the Sabbath day; and instead of joining others, who after mass, drink, play, or fight, they remain at home after church, reading and learning with their families." "At Castlekaski, where a few years ago, there were not half a dozen Protestants, (but where now is a large congregation,) out of the hundreds of converts, *there has not been one* convicted of crime for three years." Happy fruits of piety and peace! May they everywhere

know the power and tyranny" of some of the priests will

need to be told how severely the converts are persecuted, and denounced and cursed from the altars. They are called "jumpers" "soupers," and other opprobrious names, and the people forbidden to speak to them, or give them food, or work. The following is attributed to a priest in Bala :—

"There are Bible readers going among you with corrupt Bibles and filthy Tracts. But don't listen to them, or allow them to enter your houses. If I find any of you send your children to their school, I will denounce you from the altar. I will go there this week with a whip, and I will flog the Catholic children to their own doors. If I find any one gives work to any one who gives Bible readers lodgings, I will curse them."

"The curse of a mother's broken heart be upon you! May Almighty God scald your heart in your dying bed, and command your soul to the lowest pit of hell." These are the concluding words of a Romish bishop in Dublin, to a young convert, formerly student for the Romish priesthood in Thurles College. But he replied, "The Apostolic precept says, 'Bless and curse not.' 'You have cursed me; I bless you.'" Sketch, p. 36.

Does the reader doubt which of them had the Spirit of Christ? Listen then to His blessed words: "Love your enemies; bless them that curse you; do good to them that hate you, and pray for them that despitefully use you and persecute you." Matthew, v. 44. And St. Peter says: "Love as brethren." "Be pitiful—be courteous—not rendering evil for evil, or railing for railing, but contrarywise blessing." I Pet. iii. 8.

But amid all these persecutions by priests and people, who thus deny to others the liberty they claim for themselves—freedom to worship God according to their conscience—the good work goes forward.

"Converts multiply," says the Irish Society's Report. "The spirit of inquiry spreads more and more among Roman Catholics. The power of the priests is declining; their curses and threats are comparatively disregarded; and countless thousands are resolved, at all cost, to read and hear the Gospel of God's Word, which has been so long kept from them. Every week brings intelligence of new openings and fresh appeals for further spiritual aid."

In Dublin the inquiry meetings are crowded, and the lectures attended to overflowing.

The streets are often placarded with hand-bills which excite attention, and awaken thought among the people. Many read them and have been blessed. Controversial lectures and schools, or controversial classes for inquiries, often crowded to excess.

The following is a specimen of the hand-bills:—

A Vital Question—"From how much sin are true believers cleansed by the blood of Christ?"

Answer—"From all Sin." For St. John saith: "The blood of Jesus Christ, God's Son, cleanseth us from all sin." I John, i. 7. Douay Bible.

"If so, what need of purgatory, penances, absolutions, indulgences, extreme unction, mass, sacrifices, &c. &c. ?"

Already, the Irish Church Mission Society have 342 agents, including missionaries, Scripture readers, teachers, &c.

The Irish Education Society, for education and religious instruction in Irish, have—

86 Missionaries.
240 Scripture Readers, &c. for Converts' children.
620 Teachers, and
30,000 Pupils under instruction.

Besides these, the Irish and Scottish Churches and others have flourishing schools and missions, blessed with most remarkable success.

For a while it was the custom of many to *deny* all this progress, or pretend that the converts were *bribed;* but now the Roman Catholic newspapers themselves admit the truth, and deplore it. Listen to them.

The Dublin Tablet of 8th November, 1851, says:—

"We repeat, it is not Tuam, nor Cashel, nor Armagh, that are the chief seats of successful proselytism, but this very city in which we live."

"We learn from unquestionable authority that the success of the proselytisers in almost every part of the country, and, as we are told, in the metropolis, is beyond all the worst misgivings we could have dreamt of."

Dublin Evening Post, 11th Nov. 1851.

The Dublin Nation says:—"There can be no longer any question that the systematized proselytism has met with immense success in Connaught and Kerry. It is true that the altars of the Catholic Church have been deserted by thousands, born and baptized in the ancient faith of Ireland." "The West of Ireland is deserting the ancient fold." (See New-York Spectator, 15th Jan. 1853.)

Thus there is no longer room for doubt or denial of the great work going on. But it will be seen from the history that the converts, instead of *deserting*, are but *returning to the ancient fold*—the primitive faith of Ireland.

Oh, that all the honest, kind-hearted sons and daughters of Erin would but read the Letters of the Apostles, in the Holy Bible, and see for themselves that these things are so—that Rome has *corrupted* the Christian Faith, by additions which *draw away the soul from God's own loving offer of free forgiveness to every repenting, returning sinner;* and teach them to buy from her—as if the "GIFT OF GOD COULD *be purchased with money.*" See Acts viii. 18, 22.

Thus discovering, they too would soon cast off her yoke and all her corruptions, returning to that liberty "wherewith Christ makes his people free," Gal. v. 1. and exulting, in the language of King David, exclaims, "Our soul

is escaped, as a bird out of the snare of the fowlers—the snare is broken and we are escaped." Psalm 121, 7.

THE ROMISH CHURCH AND THE SECOND COMMANDMENT.

FROM THE MONTREAL WITNESS.

In further corroboration of the fact, that the Second Commandment is omitted in the Catechisms issued under the authority of the Hierarchy of the Church of Rome, I have now before me a copy of Dr. James Butler's Catechism, published at New-York, by Edward Dunnigan, 151 Fulton-street, 1846. I have seen many copies of the same Catechism published by Coyne, Dublin, (Coyne is publisher to the College of Maynooth and the Romish Hierarchy;) of which the one published in New-York is only a re-print. The title page is as follows:—"The Most Rev. Dr. James Butler's Catechism, revised, enlarged, improved, and recommended by the four Roman Catholic Archbishops of Ireland, as a General Catechism." In this Catechism, published under such high sanction, at page 20, under head Lesson XIV. on the Ten Commandments, the question is put—"Say the Ten Commandments of God," and the answer is given categorically, 1, 2, 3, &c. down to 10. I give them as they are in the Catechism:—

1. I am the Lord thy God; thou shalt not have strange God's before me, &c.
2. Thou shalt not take the name of the Lord thy God in vain.
3. Remember that thou keep holy the Sabbath Day.
4. Honor thy Father and thy Mother.
5. Thou shalt not kill.
6. Thou shalt not commit adultery.
7. Thou shalt not steal.
8. Thou shalt not bear false witness against thy neighbor.
9. Thou shalt not covet thy neighbor's wife.
10. Thou shalt not covet thy neighbor's goods.

The Second Commandment is here, as in the Quebec Catechism, entirely omitted; and to make up the deficiency, the Tenth against covetousness is divided into *two*. It is remarkable, that with this glaring suppression of the positive command against the manufacture of images, "*bowing down* to them or worshipping them," this Catechism, with the most daring effrontery, gives the Scriptural authority, "Exodus xx." But it should be remembered that Rome may safely quote scripture to *her own* devotees, as they have no opportunity of testing the correctness of the quotations; for while she quotes,

she denies to her people the liberty to read and examine. Would to God all Roman Catholics read the Douay Bible, and examined for themselves the several texts quoted in this Catechism and other Romish works; and they would soon be convinced of the crafty handling of the Bible by the priests, in order to blind and misguide their infatuated followers.

POPISH PROGRESS.

"Archdeacon Wilberforce has just published a book in which he advocates 'the real presence,' maintains the Lord's Supper to be a sacrifice, and argues that this sacrifice ought to be offered daily. Here we have the Roman Mass in all its leading features. Now, in the House of Commons, the Archdeacon can find no standing-place for such a theory; but give him a Convocation, and he will try hard to bring in, bit by bit, all the points of his system."

The above given paragraph is from the London *Record*. It is just so; *Popery*, like all other forms of error, creeps in by stealth, and "bit by bit." We may depend on it however, that the fountain of all error and heresy is to be found in an *unrenewed heart*. "*Incline our hearts unto wisdom*," is a prayer to be daily made; and "*the fear of the Lord is the beginning of wisdom*," not only its beginning, but its *principal part*, as the expression means in the original.

GUARD YOUR LIBERTIES.

"*If the Liberties of the American People are ever destroyed, it will be by Roman Priests.*" GEN. LAFAYETTE.

The inquiry has been repeatedly made, on what authority is this remark of *General Lafayette* made. The following answer is given on the ninth page of the preface to the *Confessions of a French Roman Catholic Priest*, published in the year 1837 by J. S. Taylor, of New-York.

"It may not be amiss to state, that the declaration of Lafayette, in the motto in question, was repeated by him to more than one American. The very last interview which I had with Lafayette, on the morning of my departure from Paris, full of his usual concern for America, he made the same warning; and in a letter which I received from him but a few days after at Havre, he alluded to the whole subject, with the hope expressed that I would make known the real state of things in Europe to my countrymen; at the

same time, charging it upon me as a sacred duty, as an American, to acquaint them with the fears which were entertained by the friends of republican liberty, in regard to our country. If I have labored with any success to arouse the attention of my countrymen to the dangers foreseen by Lafayette, I owe it in a great degree to having acted in conformity to his often repeated injunctions." SAMUEL F. B. MORSE.

New-York University, October, 1836.

Professor Morse, who is the discoverer or inventor of the Telegraph now in use, is the authority for the motto. There can be no doubt about it having been the remark of Lafayette. Every American that came into his company in late years, could not leave him without learning his anxiety. Was he ignorant of the spirit of Roman Priests?—Was he ignorant of the desires which they had to have our liberties overthrown? He spoke from knowledge. May our countrymen remember his counsel and warning, and beware of Roman Priests as they would of men who are conspiring against their Liberties.

"Liberty is the price of ceaseless VIGILANCE."

Presbyterian Banner.

The Home Field.

From all parts of the Home Field the Reports of our missionaries, for the last month, have been encouraging.

An excellent Irish missionary, who has been stationed in the vicinity of Boston, has commenced his work among the numerous villages and towns of his district. He finds many Romanists, chiefly Irish, in those villages, and their number is constantly increasing. Having been on the ground but a few weeks, he has surveyed it with care, and commenced making his visits in a systematic manner. He is everywhere, with few exceptions, received with kindness. He details some interesting conversations held with Roman Catholics, for which we have no room.

There is one thing, however, which we are compelled to state, in regard to the Report of this brother. It is that he has found some American Protestants who have answered his inquiries about the residence of Roman Catholics whom he desired to see, somewhat in the following fashion: "Don't know; for my part I think them very good folks, and honest good workers; though they now and then, drink a little too much, still I see no harm in their way, nor in their

religion." Alas, there are too many such Protestants in our country, —who have no discriminating views on the subject of religion, and think that anything in the shape of Christianity will do, provided that those who profess it are kind neighbors, honest in their dealings, and tolerably moral in their deportment. As to heartfelt sorrow for sin and abhorrence of it, a sincere faith in Christ and his merits, as their only ground of justification and hope, and a constant striving to do the will of God, both as it relates to their duties to Him, and to their fellow men,—these are subjects about which they are profoundly ignorant. And yet these things constitute the very vitality of the Christian Religion.

The Board have two Missionaries laboring among the Irish Romanists of New Orleans. One of them reports that during the last month he visited 187 families; 108 of them for the first time. In nearly all he was permitted to read the Bible, explain the way of life, and pray with the people. In some cases, however, he was treated with rudeness, and in one or two received some personal injury. There were a few families which permitted him to speak to them on the subject of religion freely, but would not hear the reading of the Bible.

This Missionary states several things of a most encouraging nature. A sick man whom he often visited has given very pleasing evidence of having made good progress in divine knowledge. When near to death he refused to allow a priest to be sent for, or to receive extreme unction; saying that "his soul was anointed by the Spirit of God," and that he regarded the anointing of the priest as "one of the novelties of Rome." Several families bought Bibles and Tracts from the Missionary after he had conversed with them, and explained the nature of the Gospel. He had a debate with two monks, who being confounded, begged him to call upon their superior, which he did not hesitate to do, but had not succeeded in engaging that gentleman to "discuss" with him; though he hopes to do it yet. He also gives an interesting account of his "meetings," which have been held in the houses of Romanists, and well attended. He has had many interviews with an "inquiring and well-informed infidel," whom he has succeeded in inducing to read the works of Nelson, Paley, and Lardner, and of whom he has good hopes.

His colleague has been diligent in his quiet labors.

The following extracts are from the Report of an Irish Missionary in the City of New-York, who has devoted a portion of his time to the work of the Society whilst he has prosecuted his studies in the Theological Seminary. Our readers have often read notices of his labors.

"In looking over my memorandum book, I find I have made sixty-eight visits during the past month; all, excepting four, being made to Roman Catholic families, I visited fourteen families along * * * * * street, where I had not been before, and in all of which, save two, I was kindly received. The two families alluded to would neither speak a word on the subject of religion, nor take a tract out of my hands; 'Men, like me,' they said, 'should not be allowed to speak a word; we could say nothing against the holy Catholic faith,' &c. nevertheless, one woman talked on bitterly against Protestantism. One thing in particular I noticed, she said, 'she could not tell what had *got into* so many Catholics who turned Protestants after coming to this country.' She actually said, 'it was hard for this country to prosper, when so many Catholics changed their religion in it.' Towards the close I saw she took this matter exceedingly to heart, and manifested considerable feeling in regard to it.

"Finally it leaked out that her own husband was among the number of those who had bidden an eternal farewell to Popery. I attempted to put in a soft word for the poor husband, but the woman quickly silenced me, by asking me what any one could say for Protestantism, 'a religion,' said she, 'invented by Luther and Calvin.' I left, promising to call again, though not invited; but I could easily see that she had received her lesson recently from the priest.

"Visited twenty-two families along * * * * * street. Two New Testaments were taken from me by two young women; they said they were Catholics, but supposed that no Christian could object to reading the Word of God. Distributed seventy-six tracts in this street. I met several Protestant men in this street and neighborhood who were drunkards. Many of them I found opportunity of reasoning with on the wickedness of their course; they admitted the truth of all I said, but brought up the old excuses, which, you know, the drunkard has always ready at hand. Of course those men were not church members, and retain of Protestantism but the mere name, and yet, low as an American may bring himself,—vicious as his habits may be,—he never acts like even a sober-minded Papist. No, the American will quietly listen to sound reason, and not tell a man that he ought to be silenced for ever in a dungeon. I have discontinued our little prayer-meeting in * * * * * street, near the Sixth Avenue. The evenings were growing too short, and the little place itself was becoming too warm.

"Before going away, the old lady who rents the place told me I could come back and use it for the same purpose next winter. I have been enabled to get six children to attend Sabbath School, and a promise from the parents of a dozen others to let them go, so soon as they can be made ready.

"On the whole I would say, that I have met much more that was calculated to cheer than to discourage me in this work; and I fully believe that, under the Divine blessing, the end proposed by the Society will be obtained."

This young brother is spending his *vacation* of two months and more, in prosecuting the same work in some of the cities and towns of the interior.

An Irish Missionary in one of the most important of the cities in the interior of the State of New-York, reports that during the month ending on the 16th of June, he had visited 118 families, conversed with them on the subject of religion, distributed many tracts, and some copies of the Scriptures. His Sabbaths are devoted to giving instruction in a Sabbath School, established for the benefit of the children of Romanists. He is much encouraged in his work. Among other things, he reports a singular conversation which he held in the street with the Romish priest, whose signature he solicited last winter to the Memorial to Congress, on the subject of protecting Americans, when abroad, in their rights of conscience and of religious worship, and with whom he had the dialogue published in the May number of the Magazine. With the aid of some Irish compliments he succeeded in getting the priest to listen to some plain things. He intimated that his imposing German magnitude and appearance recalled to his imagination some idea of Dr. Martin Luther, the glory of the German Fatherland, but that his conduct, on the occasion referred to, had made him appreciate the Divine command to Samuel: "Look not on his countenance, nor on the height of his stature; for the Lord seeth not as man seeth." The priest said that "Luther had fire, but he had not the truth." "Not all the truth in the world," replied the Missionary, "but he had a good deal of it, and he acted up to what he knew of it. Audin, whose history your Church approves, says that if he had not gone further than attack Tetzel, and the sale of indulgences, he would have ranked with Chrysostom." The priest denied that Tetzel ever sold indulgences; but our missionary told him that it would not do to deny that, for Dr. Lingard, himself a Romish priest, had admitted the fact in his History of

England. The priest availed himself of the coming up of a lady of his acquaintance to take leave of the Missionary, and to end a conversation which was probably not very much to his taste.

Another Irish Missionary who labors in another important interior city of the State of New-York, reports that he visited seventy-five Roman Catholic families the preceding month. In many of them he was received kindly, and listened to attentively; but in many he was not well received, and in some he was received with violent abuse. He states, that a considerable number are getting their eyes open to the absurdities of Popery, and rushing into downright infidelity. Even this he thinks is better than their former bigotry and superstition. He has had some things which have greatly cheered him in his work, he found some souls who "hear the word with joy," and always bid him welcome.

The labors of our German missionaries have been attended with encouraging success.

One of them, who labors in Pittsburg and its vicinity, reports that during the preceding month he had visited forty-eight German Roman Catholic families, sold five New Testaments, and distributed thirteen copies of our German Paper among them. Whilst he met with much deplorable ignorance and superstition, he also met with some intelligent and interesting inquiries after the truth. He gives the particulars of a long debate which he had with a German priest —rather a young man—whom he was surprised to find not only ignorant of the nature of the Protestant faith, but also a believer in the ridiculous miracles which are reported as having occured in these days in France and Italy. This Missionary preaches regularly to a congregation in one of the suburbs of Pittsburgh, and has a goodly number of Romanists among his hearers.

Our German Missionary in Newark, New Jersey, reports that he made eighty visits the preceding month, sold four Bibles, and distributed some eighty tracts. He mentions many cases of encouragement, and some of decided conversion among Romanists, and says that he has three services every Sabbath in his church, another in the week, and a prayer-meeting every Friday night. Every seat in his church is occupied Sabbath morning, and the trustees have resolved

to enlarge it, by adding nineteen feet, so as to gain twenty-seven pews. The cost will be from $1000 to $1100. They are going to build a lecture-room fourteen by thirty feet. "Many strangers," he adds, "attend our public services, and among them many Roman Catholics."

The German Missionary in Buffalo reports that there is now reason to hope that his meeting-house will be completed in the course of the summer. The prospect of this exerts a good influence upon his people. The Sabbath School has 169 pupils and 22 teachers. The Missionary's visits the preceding month were about 160; many of which gave him much joy, and many of them much sorrow.

The French missionaries of the Society, eight in number, are prosecuting their work quietly and successfully in the City of New-York, in Troy and its vicinity, in Vermont, in the eastern and northern parts of the State of New-York, and in Detroit.

The Missionary in Troy says that his little congregation is steadily increasing, and that he feels much encouraged. He has already distributed a good many Bibles and Testaments. He states that Mr. Bodin (a converted Romanist) is very much encouraged. "Last Sabbath he gave us a lecture on the Roman Church, in the presence of his countrymen. He took the Bible in his hands, and said, 'here is my Bible which I rejected and abused during so many years; but now it is my guide and counsellor.'"

The Board have recently appointed a second French Missionary to labor in the City of New-York and its vicinity, where are more than 15,000 French and Swiss people, many of them arrived within a few years, and who are living "as sheep without a shepherd." Many of them may well say, that "no man hath cared for our souls!" Probably no portion of the foreign population in our country has been more completely overlooked and uncared for (until the American and Foreign Christian Union was formed) than the poor French, Swiss, and Italians. Our new Missionary in New-York is just such a man as is needed for the work of searching out these people, and carrying the Gospel to them, not only in the written page, but also by his kind and simple exhortations. He is himself a converted Romanist, and seems to be an humble and zealous Christian.

In his report for the first week (for he has just begun his work) he mentions that he searched out *fifty-nine* French families, almost all of which were Roman Catholics, if anything. Twenty-five of these families he was enabled to visit "particularly," as he says, that is, he was enabled to spend some time with them. The details which he gives respecting these families enable us to form a good idea of the spiritual state of these people, about which most of our churches have no definite knowledge at all. In a few families he found the Bible, and there he always found the people well disposed! No doubt of it. In some cases he found persons who were not only well disposed, but very desirous of knowing more about the way of salvation. He was enabled to engage several to come to the French Chapel. But in most instances, he found great ignorance and superstition, or profound indifference; in these cases, he says, he had to "fight," that is to *discuss*. He blesses the Saviour for having stood by him, and enabled him to maintain His truth. This is just *the work* which must be done, in all directions throughout our happy land, wherever there is a foreign population, before we can expect to see that "righteousness which exalteth a nation" become our portion in its fullest and noblest extent.

We close the notices of the Home Field which space permits us to give this month, with the report of the humble and excellent Italian Missionary whom the Society employs in New-York, and its vicinity.

This Missionary visited thirty-seven Italian families during the month, with twenty-three of which he was permitted to pray, as well as speak to them on the way of life. Besides this, he visited a sick man in the Hospital, and went on board five Italian ships, talked with the crews, and distributed among them religious tracts. Much of his time was spent among the exiles from Italy, victims of Austrian despotism, who were brought by the Sardinian frigate, the San Giovanni: for several of these unfortunate men he found employment, after having had them some days in his own house. He relates many interesting facts concerning these men, which, however, we may not publish.

A part of the time, our Missionary was engaged in getting subscriptions for the Italian Chapel, which Father Gavazzi and his friends have proposed to erect. In this connection we may state that he was successful in reconciling an old man, who had beaten and

driven from his house, his son, who had gone to hear Sig. Gavazzi. Our Missionary found the boy in the street, and brought him home to the poor old bigotted, but now reconciled father, who cannot read a word. In such labors as these he employs his time. Who can read this, and not feel thankful to have the privilege of sustaining such men, who are carrying the Gospel to many "strangers" and "foreigners" among us, who would otherwise not have an opportunity to hear it?

But we cannot conclude this notice of our Italian Missionary without giving an extract from his report, which we are sure will be read with interest. It is as follows:—

"I attended divine worship, (it was the Sabbath,) and in the evening was present at the lecture of Father Gavazzi, where I met, after five years' absence, a compatriot, a native of my own city. When I first declared myself a Protestant Christian, he was present. He embarked with me when I left my country, and together with two others, defended me from the ill-treatment of the sailors, who, instigated by the priests, had nearly succeeded in throwing me into the sea; the interposition of a Turkish ambassador on board the steamer, who was passing from Bosnia to Constantinople, saved me from further acts of violence. This fellow countryman was then a Papist, and of course opposed to my religious belief, but believing me to be an honest though mistaken man, he defended me. I now asked him if he was still a Roman Catholic, and he answered, 'no, I am a Protestant. The words you spoke to me five years ago were words of truth and salvation! At the time I could not understand them, but afterwards reflecting thereupon, as you had exhorted me to do, I found Catholicism to be a perverted and false religion; and at last obtained peace and life in the Gospel of Jesus Christ, as you truly told me, which is the only way of salvation for all. More than this, the two others who were with me became also converted, and often in our religious conversations have we remembered you.' I wept with tender emotion at this recital, blessing the eternal God, who had used me for the conversion of these three souls."

Foreign Field.

BRAZIL.

In a recent letter, the Rev. J. C. Fletcher, our Missionary at Rio de Janeiro, states that he has reason to believe that his labors have

been blessed to the conversion of several people, some of whom remain to glorify God, and some have been called to the blessedness of the heavenly world. The yellow fever has not ceased from its ravages in that beautiful city for more than three years, and our Missionary has been living amid the dying and the dead ever since his arrival at it.

CHILI.

Our Missionary at Valparaiso, in a late letter, gives an interesting account of his labors to benefit the Americans, and other foreigners, residents or visiters, at that place. His church consists of nineteen members at this moment, among whom are not only Americans, but also natives of several countries in Europe, belonging by birth and profession to almost all the branches of the one true Church of Christ. One or two are expecting to join soon on profession, and several by certificate. He gives an account of the various attempts which have been recently made by the friends, on the spot, to procure a permanent place of worship. The sum of seven thousand dollars has been pledged and mostly paid, (and placed at interest,) for this object. Up to this time it has not been possible to find a suitable spot on which to build; but hopes are entertained that something will soon be done. In our next we shall give a communication, full of interest, in relation to the moral and political prospects of this part of South America.

HAYTI.

The Rev. Arthur Waring, our Missionary in Hayti, speaks of the gradual and decided prevalence of Protestant sentiments in the minds of the more intelligent classes of people in Don Don, and its vicinity. He is much encouraged in his labors. He baptized a lady of influence in May last, and expects to baptize eight other individuals before long. "We have preaching (he says) every Sabbath afternoon and night, a Bible-class all the forenoon, and a prayer-meeting on Friday night. I intend to establish a service on Tuesday night."

CANADA.

The following letter from the Rev. Dr. Wilkes, one of the Secretaries of the French Canadian Missionary Society, will be read with interest. It relates to one of those institutions in that country which are, (under God,) its best hope.

"My last, which is published in your journal for this month, contained a general sketch of the work God had enabled us to do. I purpose that this communication shall furnish you with a sketch of the present state of our Institute, at Point aux Trembles, as unfolded in our annual communication which occurred three weeks since. It should be premised that there were during a large part of the winter 65 male and 55 female pupils at the Institute, though, on account of sickness and temporary absence, only 98 were present at the Examination: namely, 57 male pupils, all except 3 French Canadians, and 41 girls, all except 1, French Canadians. Let it be also remembered that when they entered the Institution nearly all these young persons were destitute of the primary elements of education. Brought up in country parishes, without schools, and under the unmixed and unmodified influence of Romanism, they were not only ignorant of letters, but of those common ideas, and that general elementary knowledge of the things of earth, and of things religious, with which even the uninstructed, amid a population of Protestants, are acquainted.

"Our venerable President, Colonel Welgress, Royal Engineer, took the chair; and though ten miles from the city, a large audience was assembled, connected with the several evangelical churches of the city, of different denominations. After devotional exercises, of which the singing of a hymn of praise by all the pupils, in a plaintive tune often used by the churches in Switzerland, was a part of the service peculiarly touching, the examination commenced.

"A class of 13 elder boys and young men displayed a creditable acquaintance with the elements of Natural Philosophy. They explained the nature and use of the thermometer and barometer, illustrating their descriptions by drawing diagrams on the black board. They were prepared to answer questions on the properties of bodies, on the theories of heat, light, and magnetism; and on the principles of the steam engine. They went into exercises on points in higher arithmetic, and exhibited a fair acquaintance with geometry and algebra. Their examination on the sphere was satisfactory. Several of these young men are truly pious, members of the Missionary Church. Nearly all of them bid fair to become useful as schoolmasters, catechists, and perhaps ministers of the Gospel, to their benighted countrymen. Those who may not enter any of these departments will, we hope, be a blessing to their compatriots in other walks of life.

"The next class examined was the higher one of girls. When it is remembered that none of them had been in the Institution more than three years, and most of them only two, and that when they entered they were utterly ignorant of letters, their progress is amazing. This class, *eight* in number, went through very creditable exercises in arithmetic, and on the sphere. All the female pupils were now called up to read, and to answer

questions indicating their knowledge of Scripture. Their appearance was fresh and healthy; their clothing plain but neat, (thanks to some ladies working Associations in the United States, for this,) and their faces bore indications of intelligence and enjoyment. They seemed a cheerful and happy group, numbering nearly 40. In their own language they mostly read with distinction, and 19 of them read in English, with different degrees of accuracy. The questions were asked partly by the Rev. J. E. Tanner, the Director, and partly by other clergymen and gentlemen present. The following may be regarded as a specimen. The start point was the parable of the prodigal son. 'Are we all like the prodigal? Yes, as wanderers and sinners. Can you give Scripture proof? (texts were quoted.) How then can we be saved? By Christ, who died for us. Will *all* be saved by Christ? No, only those who believe on him. Are men depraved? They are altogether become filthy, there is none that doeth good, no, not one! When men are converted do they remain depraved? Yes, though changed, they are still depraved. Can men enter Heaven depraved? No, the heart is changed by the Holy Spirit, and they are thus fitted for Heaven. (On all these points, they quoted scripture proofs.) Is there any other way of salvation? (Negative proof quoted.) Will all unbelievers be lost? Yes, conscience condemns them, and God condemns them. Is it just that men who never heard of Christ, should be lost? Yes! for their consciences condemn them for sins which they have done, and they could not go to Heaven with unchanged hearts. Is any one too wicked to be saved? No, the worst sinners may come to Christ. 'The blood of Jesus Christ cleanseth from *all sin*.' 'It is a faithful saying and worthy of all acceptation,' etc. Must those who are very wicked wait before coming to Christ, that they may prepare themselves for coming? No! we are commanded to come now, without money, and without price. No one is better *until* he comes. Shall the saints be applied to? No, only God can save us. May saints on earth pray acceptably to God for us? Yes, and we may ask them to pray for us. The Apostle so asked them. Then why not the saints in Heaven? Because the Bible says nothing of saints praying in Heaven. God only hears prayer. We are not informed that the saints in Heaven know what we do on earth. Did Christ ever teach his disciples to pray to saints? No; always to Himself or to the Father, 'come unto ME all ye who labor and are heavy laden.' Is the religion of which you are giving this account, the *new* or the *old* religion? The old. Did they pray in primitive times to the Virgin or to saints? No, never. Did Mary use chaplets? No, she did not pray to herself, but to God. The old religion worships none other but God. These other things are new, are not found in Scripture, and were invented by men since Scripture was finished.' They explained what is meant by '*Gospel*,' and of what the 'good-news,' consisted. The question was asked, 'Does Christ deliver believers from the conse-

quences of sin only? No, from sin itself also. Is it necessary to be very learned to be a Christian? No; the scholar and the ignorant alike need the Saviour. What cases does the Bible give of salvation of the very wicked by faith in Christ? The Samaritan woman, Mary Magdalene, Paul, the Jailer, etc. Do the Scriptures contain all we require to know in order to salvation? (They proved the affirmative.) Can you understand and receive the truths of the Bible into your hearts of yourselves. No; we need the grace of God. What do you mean by that? The Holy Spirit. Is he given to all men? To all who ask. (The proof texts were cited.)

"After a short recess all the male pupils (between fifty and sixty) stood up to read and be examined in the Scriptures. They mostly read their own language with fluency; more than half of them read English with different measures of propriety. One little Irish orphan boy who in the Autumn did not know a letter, nor could he speak a word in French, really read and spoke French very prettily. He seems a bright promising little fellow. Before the Scripture examination commenced, several of the senior pupils read short original compositions on the proof of the existence of God from his works; they were highly creditable essays, indicative of such talent and culture as will qualify their writers for usefulness. Others afforded creditable oratorical displays, pronouncing passages from French orators and poets with correctness, taste, and energy. The following is but a specimen of an hour's questioning in Scripture.

"'Who was Jesus Christ? He was God, and He was man! (proved from Scripture.) Was He man, like us? Yes, sin excepted. He was weary, hungry and thirsty, sorrowful and joyful, manifesting all the attributes of a man! What difference was there between the miracles of Jesus, and those of the prophets and apostles? Christ performed them in *His own name*, and by *His own power*.' They proved from Scripture the priesthood of Christ, especially his continued intercession, giving reasons why He should be regarded as the only mediator between God and man, to the entire exclusion of the Virgin Mary and the saints. 'Jesus Christ,' they said, '*can gain our cause* as intercessor. Why? Because He can plead His own merits! But would not the Virgin and the saints succeed as well as Christ? No! for they need salvation for themselves. As sinners they must go to Him as we do. Can the Sacraments do anything to justify and save us? No, we are justified by faith alone in Christ's finished work! Have Sacraments any importance? O yes, God commands them, and they are means of grace.' They proved in language of Scripture the sacrifice of Christ as 'the Lamb of God, and that our redemption is by His precious blood.' 'Where do souls go to after death? To heaven or to hell! What proof have you? The thief was promised Paradise on that very day. Lazarus was conveyed immediately by angels into Abraham's bosom. Paul says 'absent from the body, present with the

Lord.' What do the priests of the Church of Rome teach on this point? They say there is a purgatory! On what Scripture do they found this statement? On what Paul says concerning 'being baptized for the dead.' on what Jesus says about the debtor not coming out of prison, 'until he has paid the last farthing,' and on the Apostle's statement that some would be 'saved so as by fire.' The pupils explained the meaning of these passages in order to show that they contained no idea of purgatory. They were asked to state the evidences of a real faith in Christ. They replied 'Works.' What work? Those of love or charity, love of the things of God, love of souls; indeed their idea of Christianity seemed to be that it was holy love.

"The next exercise was in Geography. There were thirty males in the class. It may be proper to remark that a large portion of the people in the rural parishes, French Canadians, have no idea of the size of our globe or of its form, or of the countries or nations upon its surface. Their education has been so greviously neglected as to leave their minds unexcited upon matters of general information. Comparatively few of them read a newspaper; indeed a large portion of them can neither read nor write. Matters perhaps are becoming a little better now, as, for the last few years, public schools have been established throughout the country; but in most instances among this people they are practically in the hands of the priesthood, and the training supplied is only such as suits them. It was hence suggestive of happy reflections, in regard to the enlargement and elevation of the minds of these youths, to hear them describe accurately the countries on the four maps before them, and trace so readily the path of ships and travellers from any given point to another, however distant. They offered also a fair account of the political institutions of some countries, and of the staple products of their own. The class of girls exhibited fair proficiency for the stage they had reached in the same department.

"The Director, Rev. J. E. Tanner, in his verbal report, stated the encouraging fact, that since last examination (fourteen months since) *fifteen* of the young persons in the Establishment had been, he hoped, savingly converted to the faith of Christ, including one young lady boarder, who, had she been sent to a nunnery to learn French, would almost certainly have been perverted to Romanism. In addition to these, they had intelligence concerning *three* of the former pupils, now in different places, that during the year they had received the Truth in love, and either had united with churches of Christ, or were about to make profession of religion by doing so.

"In moving a resolution on the importance of such an institution, the Rev. N. Cyr, a Protestant French Canadian, said very happily, 'if we, French Canadians, are not to sink down and become nobody as a people, we must be educated. We have minds as well as other people, and are as capable of being trained; and we have energy to, so that, if we are educated we shall

appear among the people like others, who now, because of education, have the advantage. And then, in a religious point of view, the scholars in this Institution learn more of the Bible in one or two years than any Romish priest will learn in all his education, and all his pastoral life besides; unless it be one specially trained for controversy. By preparing these one hundred youths to go forth among their people, educated and instructed in the Bible, you prepare one hundred missionaries.' In supporting the resolution, Hugh Taylor, Esq. of Elm Wood, Advocate, and Deputy Commissary General Robinson, expressed their high gratification with all they had seen and heard. Short addresses were delivered by several of the City clergy of some three or four denominations. Rev. Dr. Church, late of Boston, U. S. remarked that these youths were 'the epistles' of the society, 'known and read of all men.' 'They are your letters of commendation,' give me the forming of the minds of the youth of a country, and I care not who makes the laws. You are forming and moulding posterity.'

"The company requested Rev. Mr. Cyr to convey to the pupils, in their own language, an expression of the deep interest felt in their progress, and the delight with which their exercises had been listened to. This was done by that gentleman in a very interesting and solemn manner; and, with devotional exercises the services closed.

"I do not offer any comments upon the scene I have endeavoured to sketch, for not only is my letter too long already, but were it not so, your Christian readers will readily, without my feeble aid, deduce valuable practical lessons from the recital. Let it not be forgotten that this work is being carried forward upon your own borders, and is, in fact, in all important and social aspects, a work upon your own soil. You will pray for us and help us.

"I remain, dear Brethren,

"Faithfully Your's,

"HENRY WILKES, *Secretary.*"

IRELAND.

We are sorry to have to record the death of a missionary-colporteur whom the Rev. Alexander King employed for us. Mr. King speaks of him as an excellent man. In addition to sustaining our brother King, in his general work of lecturing and making the press speak out in favor of the Truth, our Board have the prospect of aiding in the support of an excellent Missionary in Drogheda.

FRANCE.

A communication in the former part of the present number of our Magazine will inform the reader respecting the position of things

in France, so far as regards Religious Liberty. We will only add that the Report of the Evangelical Society of France, through which our Society mainly operates in that country, shows that the difficulties which lie in the way of the Gospel are not insurmountable. The receipts of that Society last year were 161,110 francs, or about $32,000, and its expenditures 172,682 francs, or $34,000. It employed last year 20 ministers of the Gospel, 8 evangelists, and 48 school-teachers. It also had 30 pupils in its Normal School.

It was our intention to speak in the present number of a remarkable religious movement which has occurred in France, (Department of Drome,) but we are compelled to defer our remarks till our next.

Such are the notices which we are enabled to give of the work, at home and abroad, in which the Society is engaged. Surely we have reason to be encouraged, and to redouble our efforts in this glorious cause.

Movements of Rome.

In our last number we referred to the bill which Mr. Taber had introduced into the Senate of the State of New-York. As this subject has arrested much attention, and is withal one of the greatest importance, we give the bill as it was submitted, together with its title:

An Act to authorise the incorporation of Roman Catholic Congregations or Societies.

Sec. 1. Any officer or officers, person or persons, being citizens of this State, who, according to the usage and discipline of the Roman Catholic Church, may be designated to represent any Roman Catholic congregation or society in holding and managing the temporalities thereof, may become incorporated as the trustee or trustees of such congregation or society in the mode prescribed in the second section of the act entitled "An act to provide for the incorporation of religious societies," passed April 5, 1813, as a corporation, sole or aggregate, as the case may be, and as such shall possess the same powers and rights, and be subject to the same restrictions, liabilities and conditions, in all respects, as the trustees of any Protestant Church or congregation incorporated under said section.

On this bill there has been a good deal of discussion in the Senate; and it has been matter of the profoundest astonishment that men, who have been supposed to possess some degree of astuteness, and reputed to be *Protestants*, could be so misled by a bill of such a nature. For it requires a very small amount of penetration to perceive that *whilst it seems to protect the Roman Catholic people*, it will, on the contrary, inevitably lead to the possession of all the "temporalities" or material properties of the Roman Catholic Church in this State, by the Bishops of the several dioceses. Who does not see that by this bill the Bishop of the diocese, or even the Archbishop, though not residing in the diocese in which the congregation is situated, may be chosen to be the "trustee," and become incorporated as such, of the property in question? And who does not know that this is the very thing which Archbishop Hughes has for years been striving to bring about? He, and his fellow bishops of Albany and Buffalo, have for years brought all the spiritual machinery of the Church to bear on reluctant congregations, in order to induce them to vest the property of the congregation or church in the hands of the Bishop of the diocese. By this bill, not only will the Bishop be aided in acquiring the control of a vast amount of property, but will be enabled to hold it under sanction of law.

It is strange that men who profess to be Protestants, and Republicans, cannot see that this allowing of one man to acquire the control of such a vast amount of property is contrary to the genius of our institutions, contrary to what is done in other cases. Every incorporated institution among the Protestants, so far as we know, is limited by law in regard to the amount of permanent property which it may acquire and hold. And why give to a Roman Catholic Bishop such a vast power? Does the history of Roman Catholic countries not show the danger of allowing such an accumulation of property in the hands of a few men, who have ever claimed, and are sustained in their claims by the Canon Law,—the law which Rome emphatically considers to be *her law*, and to be in force wherever her influence is felt,—to be superior to all civil government? In Scotland, in England, in Denmark, in Sweden and other countries, which are now Protestant, Rome possessed through her Bishops, her Archbishops, her Canons, and the Superiors of her Orders, at the epoch of the Reformation, an immense amount of property. In some cases, one-third part, if not the half, of all the lands which were worth owning, were hers! What a state of things! And with such a law

as Mr. Taber's bill, there is nothing to hinder Rome from gaining an immense amount of landed and other property in the state of New-York; in the lapse of time. "That which hath been may be" again.

If Mr. Taber and other friends of this bill are sincere in their professions of a desire *to protect the people* in their rights, why, in the name of common sense and of common justice, do they not propose a law which shall compel the "temporalities," of every Roman Catholic congregation (and Protestant also) to be held by five, or at least three, trustees, chosen once a year, or once in three or five years, by the members of the congregation, at a meeting of the same, properly convened! This would effectually protect the people, and would be infinitely more worthy of the professions of these gentlemen, than the bill which they advocate—than which no Jesuit could prepare a better for the purpose of Rome. As might be expected, earnest memorials have been addressed, especially to the House of Representatives, under the impression, we infer, that the Senate would pass the bill; an impression which we sincerely hope will prove to be erroneous.

Although Mr. Taber's bill will unquestionably fail, and of course, for the present, the subject cannot come again before the Legislature of New-York, yet we have thought it proper to occupy a good deal of space with it, for the sake of our readers who reside in other States. On this question, just as on that relating to the Public Schools, Rome is determined, we apprehend, to try what she can do in every State in this Union. We deem the present time eminently propitious for thorough inquiry and deliberate action on this great subject. It is high time that laws were made in every Commonwealth, which shall render it impossible to have a *monied Hierarchy* in this land. Christianity needs no such help; on the contrary, it is repugnant to her genius and spirit. Of all the enemies whom either Christianity or Humanity has ever had, an ambitious, powerful, corrupt, ungodly Hierarchy, has been the most unscrupulous, implacable, unrelenting, cruel, and infernal! Let us beware of creating any such power here. The first step towards it would be to clothe the Roman Catholic Hierarchy or any other with vast temporal possessions.

We conclude these remarks by calling the attention of our readers to the fact, that so long as any Roman Catholic congregation have in their own hands, (through trustees of their own body,) the key of their church-edifice, they have some hold upon the Bishop, and need

not be forced to receive an unworthy or incapable priest from his hands, and support him from their pockets. But let the Bishop own their church, their priest's house or parsonage, and their cemeteries, and then they will be completely in his power, and must hear whom he chooses to send to be a priest among them, and even depend upon his will and word for Christian burial! Was there ever despotism to be compared with this? We are utterly opposed to a union of Church and State, but we do believe that the State has the right, and that it is its *duty*, to protect the people in their rights by ordaining that their church-edifices shall be held by themselves, through trustees of their own appointing. This plan suffices for Protestants; why should it not suffice for the Roman Catholics?

We are sincerely grieved to see the spirit which the *Freeman's Journal* breathes in relation to Father Gavazzi. It would really seem as if the editor of that paper *desires* to see the riots of Quebec and Montreal reënacted in the streets of New-York! The man must be deranged! Can he not see that all this must react most unfavorably upon the Roman Catholic cause? *Freedom of speech must be maintained*, and the American is a traitor to the Constitution and laws of his country who does anything to infringe or destroy it. Let those stay away from his lectures who do not approve of what Gavazzi says about Romanism; let those hear him who desire; and let them answer him, through the press, or in oral debate, who believe that they can. But let freedom of speech be held sacred. Protestants will make no *rows* at Brownson's lectures, or at those of Mr. McMaster, or at those of Archbishop Hughes. They have too much sense of justice to do such a thing.

View of Public Affairs.

In our own country we have to record, and we do it with pleasure, that the principle of what is called the "Maine Liquor Law" has triumphed in Michigan. We regret that it has failed to be embodied in the laws of Connecticut.

It is believed that the attention of our government is at the time of this writing earnestly engaged on what is called the "Fishery Question." Our prayer to God is that this vexed question may be speedily and amicably settled. It is believed that the best dispositions exist in the breasts of the men in both England and our own

country who are charged with the administration of government. The subject, however, (we are free to confess it,) is not an easy one to adjust.

Although fewer accidents occurred on the Fourth of July this year than usual, still our journals nearly every week bring to us intelligence of calamities that have occurred on the rail-roads and in the steamboats. Probably no human foresight and care can guard against all such things; yet the most culpable *recklessness* is generally the cause of these disasters. There is but one remedy for all this: it is the employment of more competent and reliable men—whom adequate remuneration and proper care will certainly secure.

We are happy to record that the most recent intelligence from Mexico is calculated to allay the apprehensions of war from the alleged hostility of Santa Anna, the President of that country.

The state of things at Buenos Ayres is truly deplorable.

The difficulty between Russia and Turkey has proved to be more serious, and more difficult to adjust, than was at first apprehended. The decided ground taken by England and France, added to the noble determination of the Divan to grant by a *Hatti-Sheriff*, or Proclamation, in favor of the Christian population of the empire, all that Russia or any other Christian power has a right to ask for, has rendered a war, at this time, between these two great representatives of Islamism and Christianity impossible. The armies of Russia may enter the Danubian provinces, (Wallachia and Moldavia,) and the fleets of England and France may enter the Dardanelles; but there will be no war. Such is our opinion.

Except in relation to the "Eastern Question," there is no agitation worthy of mention throughout all Europe. With few exceptions (Portugal, portions of Italy, Turkey,) there is steady prosperity and progress in material interests at least, in all Europe. Even Spain seems to have reached her *apogee*. We cannot but hope that whilst rail-roads, steam-boats, and lines of electric telegraphs are increasing in almost all countries in Europe, *the Kingdom of God* is also making progress, silently but surely, in many portions of that important part of the world. The best pledge for peace in the world is to be found in the zeal, activity, and prayers of a Living Church. May the day soon come when there will be such a church in all countries of Christendom, and at many points outside of Christendom!

Juvenile Department.

DIALOGUE No. 6.

BETWEEN A FATHER AND HIS TWO SONS, EDWARD AND WILLIAM.

Willie. Now dear Father, I hope that you are ready to have another talk with Eddie and me about the religious state of the world; it is a long time since our last one.

Father. Yes, my dear boy, I am going now to resume these conversations, and I hope that we may be able to continue them hereafter without interruption. But I really forget where we left off.

Eddie. You terminated, in our last, the *General Remarks* which you said that you intended to make about Christendom. You had spoken about the extent of Christendom, its power, its influence in the world, the great phases of Christianity, and the relative influence of the Roman Catholic, Protestant, and Oriental Churches, and the great preparation which exists in Christendom, and the world outside of it, for the spread of the Gospel. You informed us that you would next enter upon a notice, more or less particular, of the several countries in the world, and would begin with Europe. I hope that you will pursue this course, for I wish very much to hear you speak of the different countries of the old world, which I know that you have seen with your own eyes.

Father. That is what I now purpose to set about doing.

Willie. But dear Father, I wish you would say something to us about the occasion of your going to Europe, and the number of times you have visited that part of the world.

Father. *That*, my child, would hardly be proper. At all events, it is not necessary that I should say much on that subject, inasmuch as it is not essential to the subject in hand. Nevertheless, I will say a few words in answer to your inquiries,—enough to open the way a little for our conversations on the moral and religious state of the different countries over which we propose to travel.

Willie. That is queer enough. Are we going to make the *Tour of Europe*?

Eddie. Father means that we will travel over Europe in imagination.

Father. Just so. But let me answer Willie's inquiry. I first went to Europe in the year 1835, then again in 1839, 1841, 1843, 1846, and 1851; in all, six times; you know, dear children, that Paris, and Geneva, were our homes, for seven years, and that they are the places of your birth.

Willie. But how did you go?

Father. Twice in sailing vessels, or Packets, as they are often called, and four times in steam ships.

Eddie. There were no Ocean Steamers in 1835, I think.

Father. There were none running on the Atlantic, nor indeed on any other ocean, so far as I can recollect. There were a few Steamers on such "inland seas" as the Mediterranean, the Baltic, and the Black Seas. But no Steamers had begun to run regularly between Europe and America before the Summer of 1838, when the "Sirius," and the "Great Western" arrived at New-York from Liverpool, the former a few hours before the latter.

Willie. It was not as easy to go to Europe when you first went, dear Father, as it is now.

Father. No, my child, it was a much longer voyage, as to time, at that period than it is now. There has been a great change since that day. The "Packet ships," or Sailing ships, which run between New-York, and several ports in Europe, such as Liverpool, Glasgow, London, Havre, etc. are far larger and finer ships now than they were then, and make quicker passages. There has been a wonderful progress in ship-building, especially in this country, where the best ships in the world, both as to model and swiftness, are now built. And there has been an astonishing improvement in the steamers. The beautiful "Collins' steamers" make the voyage in from a fourth to a third less time than did the "Cunard steamers" of 1843, so great a progress has been made in vessels propelled by steam within the last ten years. A voyage of ten days is as certain *now* as one of fifteen days was *then*.

Eddie. Which do you prefer, dear Father, the sailing vessels, or the steamers?

Father. Having crossed the Atlantic Ocean four times in sailing ships, and eight times in steam ships, besides having been many times in steamers on the Baltic, the Mediterranean, the German Seas, I have no hesitation in saying that, all things considered, I much prefer the steamers.

Willie. Have you ever been in any dreadful storms, dear Father?

Father. Yes, dear Willie, in both sailing vessels and in steamers; but the *worst* storms I have encountered when in steamers.

Eddie. I think I have heard you give an account of some of them, and of the dreadful injuries which some of the sailors received.

Father. Yes, dear Eddie, I have seen some men much injured, and some nearly lost; and one man entirely so. It is indeed an awful thing to be present when a fellow-man, perhaps a good sailor, falls into the sea, in circumstances in which it is impossible to make the slightest available effort to save him.

Eddie. I have a very distinct remembrance of crossing the ocean, when I was six years old. I remember well that we had some very severe weather; but the most of the voyage was exceedingly pleasant.

Father. When the weather is fine, and you have a good ship (well commanded,) and agreeable fellow-passengers, and are not troubled with *sea-sick-*

ness, then indeed it is pleasant enough. But let us talk about other things of more importance at this time.

Willie. Tell us, dear Father, why you went to Europe the first time?

Father. I went out, at the request of a number of Christian gentlemen, who resided in New-York, Boston, Philadelphia, and other places, to see what was the state of Religion in France, and other countries in Europe, especially those which are Roman Catholic; and to learn what the American Churches could do to aid the Protestant Christians in those countries, (where there are any,) to promote the knowledge of a true Christianity, such a Christianity as prevails so extensively in our own happy land.

Willie. That is very remarkable.

Father. Yes, but so it was. These gentlemen thought that it was high time that the American Christians should take an interest in the moral and religious state of Europe, inasmuch as that part of the world is affecting us so much, by its literature, by its morals and manners, by its irreligion and infidelity in too many instances, and this especially through the vast and constantly increasing emigration, from all the western nations of Europe, to our shores.

Willie. But the nations of Europe are almost all called Christians, and civilized, are they not?

Eddie. But what of that, Willie? Men may be Christian in name, as we see in innumerable cases around us, and yet not Christian. And as for *civilization*, it is certainly not Christianity. The Greeks and Romans were civilized, but knew nothing of the true God and salvation by Jesus Christ. There are nations now which are in a good degree civilized, and yet are, as to religion, ignorant idolaters, and very wicked people.

Father. That is very true, dear Eddie, as you will see in the course of our conversations.

Willie. Which countries have you seen in Europe, dear Father?

Father. All of them, Willie; but some I have seen more of than others. And now we will stop here. In our next conversation we will begin with France, the first country in the old world in which I resided and travelled.

Eddie. We shall be very glad to hear something about that great country, which *American* though I am, is the land of my birth. You will certainly have much to tell us about that country, of which I remember something, but not much, for I was too young when I left it.

Father. Let France then be the subject of our next conversation. And now good night, my dear boys.

REV. DR. REVEL'S DEPARTURE.

Just as these pages are passing through the press the Rev. Dr. Revel and his lady take leave of us in the *Baltic*, (July 9th,) for

their home in the vallies of Piedmont. In our next number we shall speak fully of his mission to the Churches of this country, its success, and its happy effects. Want of room forbids our attempting it now. We will only say that he was every where received with kindness, and leaves us with the good wishes and prayers of all who had the happiness to make his acquaintance, and very many others. The Board of the American and Foreign Christian Union had a most interesting season of prayer and fraternal conference with him just before he left us.

Notices of Books.

THE RIGHT AND LEFT HAND BLESSINGS OF GOD; POPERY AGAINST COMMON SCHOOL-EDUCATION, (by Professor Jacobus;) and LETTERS TO A RECENT CONVERT, (by a Pastor,) are three excellent little works, from the press of the Presbyterian Board of Publication. Respecting the second we shall have something to say in our next magazine.

THE MESSIAH IN MOSES AND THE PROPHETS, by Eleazor Lord, Esq. and published by Charles Scribner. This is a book of great value. It is refreshing to see a work which seems to revive among us, in these days, a spirit of inquiry into the rich mines of evangelical instruction which exist in the Old Testament, and which John Owen, and others in his day, both in England and Holland, knew so well how to explore and appreciate. We can most cordially recommend this important work, which comes from the pen of a gifted layman, formerly a merchant in New-York.

COLERIDGE'S WORKS: Harper & Brothers have issued the sixth volume of their admirable edition of the works of this remarkable man. This volume contains his Essays on the Church, and his Table Talk.

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FOR THE MONTH ENDING 6th JULY, 1853.

MAINE.

Dennysville, Peter E. Vose,	$10 00

NEW-HAMPSHIRE.

Henniker, A. D. L. F. Connor,	2 00

VERMONT.

St. Johnsbury, E. & T. Fairbanks & Co.	100 00
Tunbridge Ch. and Society,	5 00
Randolph Henry Willard,	2 00
Royalston Cong. Society, balance,	10 50
White River Cong. Ch. in part,	17 85

MASSACHUSETTS.

Templeton, a friend, per Lewis Sabine,	10 00
So. Weymouth Female Charitable Society to make Mrs. Eliza Howe, L. M.	36 00
Harrison Square, J. Grove,	1 00
Topsfield, a Female friend,	20 00
Boston, Bowdoin-st. Ch. Philip R. Woodford to make himself a L. M.	30 00
General Collection	171 70
Milbury, 2d Cong. Ch. a balance,	4 00
Dorchester, Village Ch. in part, to make Rev. Dan. T. Noyes, L. M.	11 74
Milton, Evang. Cong. Ch. in full to make Rev. Albert K. Teele, L. M.	19 63
Hingham, Evang. Cong. Ch. in part to make Rev. E. Porter Dyer, L. M.	9 00
Salem, Crombie-st. Ch.	22 63
South Ch. to make Dea. W. Goodhue & John Chapman, L. M.	71 22
So. Abington, in full, to make Rev. Alfred Goldsmith, L. M.	11 00
Medford, 2d Cong. Ch. in full, to make Rev. E. P. Marvin, L. M.	2 76
Taunton, Baptist Ch.	13 76
Spring-st. Cong.	16 75

Andover, Old South Ch. to make W. Peirce L. M. $30 89
Theol. Seminary Ch. Samuel Farrar to make himself L. M. $30. Others to make Rev. Elijah P. Barrows, L. M. $45 75 00
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Athol, Cong. Ch. 25 76
Ware, Cong. Ch. 10 00
So. Deerfield, 1st Cong. Ch. 12 00
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W. C. Chapin & Mrs. Chapin 62 00

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New Britain, C. W. Baldwin, 1 00
New Haven, Howe-st. Cong. Ch. 24 00
College-st. Cong. Ch. 52 06
College-st. Cong. Ch. Sab. School, 33 68
Bristol, Cong. Ch. and Society 40 45
Wethersfield. Mrs. Emily Wells to make Romanta Wells L. M. 30 00
Cong. Society, 40 00
West Hartford, Cong. Society, 21 09
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Kingsboro', add 3 50
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A Collection in Yonkers, N. Y. . 67 80
A Friend, by Rev. Dr. Baird, . . 5 00
Wm. R. Lawrence, Esq. (in Boston,) 80 00
Three Friends in Boston, . . 4 50
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The Ladies' Committee of Foreign Missions, by Rev. Dr. Prestley, of Allegheny city. 100 00
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N. N. Nourse, Esq. Washington city, D. C. 5 00
Rev. Hugh H. Blair, as additional contribution from Charles-st. Asso. Pres. Ch. to the General Fund of the Waldenses, ... 22 50

ERRATA.—In the last July Number please read Mrs. W. F. Pettett for Mrs. W. P. Pollett, of Louisville, Ky. and the Collection $59 20, in the Presb. Ch. Danville, is erroniously reported there, it being included in a previous report of Mr. Rossiter.

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A WORD TO OUR PATRONS.

In the June number of the Magazine we announced the presence, ı this country, of the Rev. J. P. Revel, the Moderator of the Synod f the Waldenses, and commended him and the object of his mis- on to the sympathies and patronage of friends of Evangelical Reli- ion, and of religious freedom. We were happy to perform that ser- ice for a people with whose name and history there are, to Chris- ans of all denominations, so many things of the deepest interest ssociated. It was our wish to add our influence to that of others to cure the funds necessary in order to enable the Table to go on ith the work which they had projected, and which, if the present isposition of the Sardinian Government toward them continues, ıey may prosecute to very great advantages to the cause of Christ ı central Europe. But it was not our wish that the effort which ıould be made in their behalf should contravene, or in any wise ıterfere with, the regular and even increased contributions for the eneral objects of our Society. This we distinctly stated, and sought) do it so as to be clearly understood.—For,

1st. The coming of the Rev. Dr. Revel, to America, on his mis- on, was unexpected till a very short period before it was determin- l upon by the body which sent him. Neither himself nor the peo- le he represents are Romanists, and the circumstances of the case ıake it peculiar, and justify special and extra measures in respect) it.

2nd. The marked prosperity which has distinguished this coun- y for a few years past, has abundantly enabled the churches to do, ı addition to their usual contributions, without feeling any em- arrassment, all that the interests of the Waldenses now require.

3rd. It was believed that the churches would regard it in the ght of a privilege, (not of a burden,) to bestow on that feeble and orthy people, *through an extra effort*, all that they now needed. ut especially,

4thly. The quickened activity of the Roman hierarchy in all arts of the world, and particularly in our own country, together ith that of many others here, who strive to press the peculiarities f the Papacy upon the people, and to embarrass and destroy our ıstitutions, allows of no abatement in our usual and regular work.

Instead of abatement, as a moment's reflection will show, it imposes upon the Board an obligation to project, and if possible to accomplish, a correspondingly increased amount of service. The activity of the defence must be equal to that of the enemy, if safety is maintained. At this moment calls from crowded cities, and manufacturing districts, from all quarters, East, West, North and South, and of much more than ordinary urgency for Missionary aid, beyond what can be supplied, are made upon the Board.

The Treasury is much overdrawn. The ordinary resources to a considerable extent, for two or three months, have been diverted from their usual course, and therefore, unless things are soon changed, we shall be forced to the alternative of reducing the amount of missionary labor now rendered, or of incurring a debt for its performance; to either of which we shall submit with very great reluctance. We sincerely hope to be saved from any such necessity—but if saved from it, help must come soon.

We have heretofore forborne to speak of this, from the hope that the churches, without remark from us, would remember the situation and responsibility of the Board, and promptly forward contributions, which would not only save them from embarrassment, but give them the power to answer favorably all the calls made on them. But our hopes have been disappointed, and the circumstances above named constrain us thus to speak.

Do not understand us as declining in our regards for the Waldenses. Do for them what you can, but do not do it by sacrificing the life, or the power of our Society, for good elsewhere. Do not abridge our ability to labor at ALL of our out stations in Papal lands, and especially to multiply our Missionaries, and other means of counteracting the spirit of formalism, and the devices and doings of the thousand Jesuit Priests, and of the vast body of Romanists of other types, now in our own land. Let us hope that from the Pastors, the churches, and from individuals to whom God has entrusted a portion of this world's goods, we shall soon hear, and that the deficiency of the treasury will be supplied, and additional means be furnished for the accomplishment of the work to which Providence is now most urgently calling us.

R. BAIRD,
E. R. FAIRCHILD. } Corresponding Secretaries.

THE

AMERICAN AND FOREIGN

CHRISTIAN UNION.

VOL. IV. SEPTEMBER, 1853. No. IX.

A WORD OR TWO TO THE FRIENDS OF THE AMERICAN AND FOREIGN CHRISTIAN UNION.

We are sure that the friends and patrons of this Society will be pleased to learn that its prospects were never more encouraging than at this moment. At a great many points in our country where the Roman Catholic population is accumulating, there seems to be a remarkable preparation for receiving with kindness, judicious attempts to impart to the Romanists, whence so ever they have come, the knowledge of the truth. We are happy to say, also, that the number of suitable laborers is increasing. God is raising them up and sending them to us. This is in the highest degree encouraging. Still the Supply is far, very far, from being equal to the Demand. From all quarters the call is for more Missionaries, devoted men, prudent men, pious men—men well acquainted with the Scriptures, and with the errors of Rome, and possessing great love for the souls of men,—men of zeal, faith, perseverance. We earnestly entreat all our friends to pray daily and earnestly that God would raise up many such laborers, and send them forth into the harvest.

Nor is the prospect less cheering in relation to the Foreign Field. The Saviour is blessing the work of the Society, and of kindred associations, with which it is more or less intimately allied. It is cheering to see what progress the Truth has made within a few years in Canada, Ireland, France, Belgium, Italy, and how the door is opening in other Papal lands despite all the opposition which Rome is making. Let us pray that this good work, which has only just begun, as it were, may advance rapidly, till these countries shall be blessed with the glorious light of the true Gospel.

But the growth of the work demands at the hands of our friends

an increase of exertion in its behalf. The Board are enlarging their plans; they hope to do much more than they did last year. *They must advance!* But how can this be done unless the friends of this great Cause, so vitally connected with the best interests of the kingdom of our Lord, and even with those of our own Heaven-favored and Heaven-protected Country, will agree to sustain them in all their efforts? We greatly want both their prayers and their pecuniary aid. Friends of the Society, friends of the poor benighted Romanists, who are coming in such vast numbers to our shores, friends to the best interests of man in all Papal countries, will you not give us your help promptly? The Summer is gone; the Autumn with all its blessings is at hand. May we not ask you to sustain us with energy? Let as many pastors as are confident that the claims of the Society cannot be presented to their people by an Officer or Agent of the Society, present them themselves; for this they shall have our sincere thanks, and we doubt not the approval of our blessed Master. Let all who read this little appeal consider whether they cannot help us, and that without delay. The Autumn is a good time for giving, it is good time for *laboring* also for the extension of the kingdom of Christ—after the heat and enervation of Summer, and before the discouraging chills of Winter. Do not wait, dear friends, to be called on. Send us, *by the Mail*, what aid you can; for we have great need, in the increase of our work, of every dollar we can receive.

POPERY vs. COMMON SCHOOLS.

From New-York Independent.

"From a well-timed and vigorous article in the *Journal of Commerce* under this head, we take the following paragraphs:

"Twenty years ago the common schools of this city were under the charge of an association of benevolent men, denominated, 'The Public School Society.' The Bible was read in all the schools, and in other respects a moral and religious influence was exerted upon the pupils. Care, however, was taken, that no sectarian influence should be exerted, and the vigilance of different denominations of Christians insured the faithful observance of this rule. In process of time immigration increased, more especially from Ireland, and the Catholic (viz. Romish) population became numerous. Then the cry was raised by the priests, that the schools were *sectarian:* not because any sectarian doctrine was taught in them, but because the Bible was read to or by

the pupils. As it would not sound well to say that the Bible is inconsistent with the Catholic (viz. Romish) religion, the plea was that a Protestant version of it was used. Well, to remove this objection the Protestants consented, though with reluctance, that the Bible, and all direct religious teaching, should be withdrawn from the schools. They further consented that the text-books used in the schools should be submitted to the inspection of leading Catholics, (viz. Romanists,) and that any offensive phrases which might be discovered, should be thrown out. And as if all this were not enough, a system of Ward Schools was established, entirely exempt from the control of the Public School Society, and placed under the direction of persons chosen by the people of the Ward, subject to such general regulations adopted, by the Board of Education, as might be necessary to exclude sectarianism. Within the last year or two ALL the common schools in the city have become Ward Schools, and the Public School Society has been disbanded. These successive modifications of one of the best systems of common school education that ever existed, were deemed a less evil, on the whole, than the growing up of a large body of children in ignorance and degradation.

"Did it have the desired effect? Did it bring in the Catholic (viz. Romish) children? To some extent it did. But now a new cry is raised by the same parties who raised the first, viz. that the schools are '*atheistical*.' The meaning is, we suppose, that religion is not taught there; the Bible is not read there; prayer is not offered there. And why not? Because the Catholics (viz. Romanists) demanded that these things should be excluded. The very changes made in compliance with their demands form the subject of a new complaint more grievous than the first."

"Now the question is, Are our Public Schools still to be tampered with at the instigation of Romish priests? And how far is this pusillanimous compliance with their demands, on the part of our School Commissioners, to be carried? Shall the whole school system be first sacrificed, and then Romanized? The object of this crusade against our Public Schools is first, to bring them into contempt and suspicion, as irreligious and ungodly, and next, to build up Romish schools on their ruin. When the Romanists have once succeeded in proscribing the Bible, and causing it to be banished, and have also put the ban of anathema and exclusion even on the Lord's Prayer, they have some plausible ground for the outcry to be raised, and now commencing, that the schools are atheistical and dangerous. In some cases, they will succeed in getting Protestants and Christians to join with them in this cry; and so far as they do, their object will have been accomplished in bringing our public school system into odium and neglect.

"An almost irreparable injury has already been done in yielding to their machinations. The Bible once excluded, it will be difficult to bring it back. With even the Lord's Prayer proscribed and forbidden, it will be difficult

for any, the least, religious instruction to be communicated, or influence exerted. And what a system of education, what a lesson of freedom for the young, in which even Christian teachers dare not repeat, in the hearing of their pupils, a passage from the Scriptures, nor offer the Lord's Prayer, for fear that, at the instigation of Romish priests, they forthwith lose their places! When our school Commissioners, as in Flushing, proceed so far as to forbid the Lord's Prayer, out of fear of Romish objurgations, we do in fact set an example of intolerance worthy of the Duke of Tuscany himself. It would need but little additional power to say, as in the case of the persecuted Madiai, you shall not read the Bible to your servants, nor say the Lord's Prayer at any service of instruction, where there might be Romanists to object to it.

"This truckling to Romish demands, and this courting of Romish favor, has reached a point in our country quite disgraceful. Some of our editors, who would fain be thought very bold and independent, (and bold they are as respects Protestantism, which they are ready to decry without fear,) tell us that nothing must be done, on any account, which shall seem to reproach, even in appearance, the Romish faith. They are very strong for agitation and free inquiry in regard to the most sacred opinions and institutions maintained by the Protestant Christian Church, but very tender and careful as to any and every thing held dear by Romanists. The Romanists may attack the Evangelical Church of Christ, and the Bible and the ministry, with the fiercest rancor and invective; but the moment any one speaks out plainly in regard to Romanism, describing the Papacy as it is, then at once these gentlemen raise the reproach of sectarianism and intolerance. Witness what has been said in regard to Gavazzi's noble freedom and boldness in unveiling the abominations of the Papacy. Face both ways if you please, gentlemen, for yourselves, and consult your god—Expediency; but pray let one, man speak (if he dares) without regard to the Romish subscribers and votes, and let him tell, in an honest open way, what he has seen and known and felt, in regard to the incurable wickedness of the Papal system. Such an orator is a phenomenon, in our day, far more wonderful than an unbribed alderman, or a clean street in New-York City. Do not persist in stuffing the wood, hay and stubble of your political expediencies down his throat. Do not endeavor to throw dust in his eyes, by such transparent pretences as that you seriously fear lest his exposures of the iniquities of Romanism, and his fearless onsets against the system, may injure the dear cause of human liberty! Speak as decidedly against the intolerance of Romish priests, as you do against the freedom of those who unveil and set forth the abominations of the Papal system, and then we may believe in the depth of your anxieties against the increase of sectarianism.

"The instinctive hatred and jealousy of Romanism against the Bible

teaches us very clearly the power of an education in which Scriptural truth is an element and a fixture. It shows on what we should rely in the conflict against the papal system. Especially in this country is it important that the Word of God, the vital power, conservative of all good and destructive of all error, the safeguard of popular liberty, and protection at the same time against licentiousness, should enter into the whole process of common school education. 'Expel the Bible from our schools?' exclaimed Mr. Choate. 'Never, so long as a piece of Plymouth Rock remains big enough to make a gun-flint out of!'

We hope that our readers will ponder well these remarks. They place the subject clearly before the Protestant public. It is one about which we cannot afford to be ignorant. Rome hates the Bible, she abhors all education which is not under her auspices and control. On this ground a battle must be fought every where.

FRENCH ARMY AT ROME.

The French Correspondent of the *Evangelical Christendom*, in a letter to that Journal, bearing the date of June last, uses the following language respecting the French Army at Rome.

"Our political papers dare not tell the truth with regard to the state of the French army which occupies the city of Rome. They content themselves with relating, from time to time, that our soldiers maintain an exemplary discipline, that they engage with much devotion in religious fêtes, and lose no opportunity of testifying to the *Holy Father* their respectful homage. All this is very incomplete or erroneous. I have lately met with an intelligent and serious man, who has resided at Rome for some time; the information which he has collected is very different from that which is published in the Government journals.

"In the first place, the French military—officers and common soldiers—far from becoming more faithful Papists, while more closely contemplating the Romish pontiff and his clergy, find there an inexhaustible subject of raillery and disgust. They are present at the ceremonies of that religion, because they are ordered; but their minds revolt, their hearts are disgusted with all that they see and hear. They turn to derision, without restraint, the mummeries of Popery, the grossness and ignorance of the monks, the immorality of the priests, the canonisation of saints, and the superstition of the populace. 'If the entire French people could go to Rome, and there spend three months,' said this traveller, 'faith in Romanism would be lost in France.'

"The middle classes at Rome are also opposed, as much as ever, to the Papal yoke. They detest and abhor the execrable Government which presses so heavily upon them. They feel, more and more, that agriculture, industry, commerce, justice in the laws, order in finances, education, in one word, that all progress is impossible, so long as they have priests at the head of civil society. As regards religion, they believe in nothing; shocking atheism reigns in Rome amongst men of a certain intellectual culture. 'If the French soldiers,' added this traveller, 'left Rome by one gate, the Pope and the cardinals would be constrained to fly by another; they cannot remain on their seats, but by the aid of foreign bayonets.'

"As for poor Pius IX, he seems to be annulled and extinguished. He is but the shadow of himself. At the commencement of his reign he conceived bright hopes; but since they have disappeared he has lost all energy and originates nothing. His face is sad and mournful. The cardinals, especially *Antonelli*, treat him as the servile instrument of their designs. Pius IX is a Pope *nominally;* he has the appearance of power; in reality, he does nothing, orders nothing, and appears resigned to live as an inert monk, practising, day and night, puerile acts of bigotry.

"This is the true state of Rome, and of the French at Rome. Can it last? Not at all. It is a factitious tranquility; it is an edifice built in the air. When a grand crisis happens in Europe you will see the Pope and his cardinals fall like old trees torn from their roots."

This statement agrees perfectly with all that we have learned, from various reliable sources, in regard to the officers and soldiers of the portion of the French army which is at Rome. Many years ago, on our first visit to Italy, we learned (and the same facts have been repeated to us at every subsequent visit) that a sojourn of seven years in Italy was exceedingly injurious to the morals of both the Roman Catholic and Protestant Swiss soldiers in the service of the Pope and the King of Naples,—leading many of them to downright Infidelity. The former were to the latter in the six thousand men whom each government employed, as two to one. But the King of Naples was more just (and is so still) than the Pope, for he allowed the Protestant portion of his Swiss mercenaries to have Protestant chaplains, and bears the expense; but the Pope will on no account allow his Protestant Swiss soldiers to have chaplains of their own faith.

BIBLICAL EXPOSITION OF THE PRINCIPAL ERRORS OF THE ROMAN CATHOLIC DOCTRINE.*

BY THE REV. JOHN G. HEINRICH, PASTOR OF LANGERFIELD, BARMEN.

The following sermon gives a very clear view of some of the great errors of Rome. On this account we submit it to our readers, and would express the hope that they will peruse it with attention.

We have another reason for publishing this discourse. It is the sermon for publishing which the author was condemned by the Court of Hagen (in Westphalia) to two weeks imprisonment, and the printer to one week; and all this happened in the Protestant kingdom of PRUSSIA. It is due to truth to say that it was in the *Rhenish Provinces* that this took place, where there is less enlightment than in the Eastern portion of the kingdom, for the inhabitants are almost wholly Romanists, and the Protestants among them are for the most part very indifferent to the great doctrines of Protestantism which separate it so widely from Romanism. Only a few copies of the Sermon have escaped destruction, the Court having ordered the edition to be recalled. One of these copies was sent to England, where it was translated, and published in the *Evangelical Christendom* for July.

Our readers will be happy to learn that Chevalier Bunsen, the distinguished Prussian Ambassador at London, declared to a deputation that was sent to him by the PROTESTANT ALLIANCE, that the Statute under which Pastor H. was condemned is an ancient one, (like that under which our Baptist brethren have been persecuted in Prussia,) which had been inadvertently introduced into the new code of the kingdom, but that it will certainly be abolished by the States-General, or Parliament, at its next session. We have no doubt this will be so. It is certainly contrary to the feelings of the monarch and of the most enlightened portion of the people of Prussia, that any man should be persecuted for preaching such a discourse. This remnant of intolerance will soon cease to disgrace that nation, and to impede the progress of Religious Liberty in that kingdom. But let us look at the Sermon.

"Dearly beloved in the Lord,—The Epistle for this day Ephes. vi. 10–17, which ye have just heard, is, as it were, a spiritual arsenal, wherein are

* A Sermon preached on the Anniversary of the Reformation, October 31st, (21st Sunday after Trinity,) 1852. The proceeds to be devoted to the purchase of a new organ for the church.

stored all kinds of armour and weapons against the wily assaults of the devil, and which are freely offered to all Christian people for their holy, earnest use in their state of continued conflict. We may now find them of most signal service; for the present, more than any former period, is a time of warfare, when, upon every domain, the spirits come into direct collision, and testify that we are on the eve of mighty events. All sorts of evil spirits, too, are now busily engaged in carrying out their dark designs; an evil day has dawned upon the boundaries of the church, calling forth strife and variance within the very walls of our holy Evangelical Church, while, from without, the most strenuous assaults of Romanism—that evil adversary—threaten to shake the sacred building. We have, therefore, great need to 'stand fast,' in order to 'quench all the fiery darts of the wicked.'

"It is of the utmost importance that all Evengelical Protestant Christians should have a clear understanding of the confession of their own holy Church. The road to heaven does not, indeed, lie by way of Wittenberg or Geneva, any more than by Rome, but by Golgotha; and each individual Christian will be saved, neither by the confession of Nice, nor of Augsburg, nor yet of Trent, but solely by a living, heartfelt faith in Jesus Christ; yet the Church, as a community, requires a common Confession of Faith. Such a confession our Evangelical Church possesses—clear, explicit, and protesting against all falsehood. And it is easy for us to prove it, as it is laid down in sundry writings of confession, and to defend it victoriously against all assaults, whether from within or without.

"Whence, however, shall we prove our evangelical faith? Which is the real source from whence our evangelical confession flows, and wherein evangelical hearts continue to strengthen and refresh themselves? What arms us with the 'preparation of the Gospel of peace?' What supplies us with 'the shield of faith,' 'the helmet of salvation,' and 'the sword of the Spirit?' Solely and alone, as the epistle sums up in its close, and gives the only answer to all these questions—THE WORD OF GOD; the same of which the Apostle St. Peter says—'We have a sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place.' 2 Peter i. 19. This sure word of prophecy we can confidently oppose to all antichristian and papistic errors, and all fanatics of ancient and modern date. To-day, however, on this anniversary of the Reformation, we will stand forth, with the Word of God in our hand, to deal with Romanism, which styles itself Catholicism—that is, universal belief—and is now making resolute attempts to entangle the whole world in its net. We shall begin, therefore, with the golden alphabet of the Christian, as we read, Psalm cxix. 105, 'Thy Word is a lamp unto my feet, and a light unto my path.'

"This is, and ever shall and must continue our motto; it is the watchword of the Protestant church, even amid the darkness and confusion of the greater

d lesser conflicts of our own times. The word of God is our lamp. This y, three hundred and thirty-five years ago, the Lord, by the mouth of his rvant Luther, called, in the thick darkness, 'Let there be light,' and there as light. On this day of our commemoration, we will take the lamp of od in our hand, and throw its light upon some of the dark corners of the oman Church, that our gratitude for the blessings of the Reformation, and ir love for our Evangelical Protestant Confession, may be revived and rengthened. And there is no surer way to appreciate the light, than by early discerning the darkness, which by the grace of God, we have escaped. ie brief limits of a sermon will not allow us to place before you a complete rcumstantial view, embracing all the various differing doctrines; but we ill give what will, however, answer our purpose, and that is,—a Biblical position of the principal errors of the Roman Catholic doctrine, which are pudiated by the Evangelical church.

"1. The fundamental error of the Romish church consists in this,—that e does not, like the Evangelical Protestant Church, profess to derive her owledge of Divine revelation wholly and solely from the Holy Scriptures, it further also from tradition, which she alleges to have received unadulrated from the Apostles, but which too often flatly contradicts the plain, vious declaration of the Holy Scriptures. Hence have arisen the many onstrous 'commandments and doctrines of men,' by which the Church of e Pope has placed itself under the severe condemnation which St. Paul was bliged to pronounce against the Christian Church in Galatia,—'I marvel at ye are so soon removed from Him that called you into the grace of hrist unto another Gospel: which is not another; but there be some that ouble you, and would pervert the Gospel of Christ. But though we, or an ngel from heaven, preach any other Gospel unto you than that which we ve preached unto you, let him be accursed.' Gal. i. 6–8.

"2. Where men pay Divine reverence to such motley human traditions, ereby robbing the true Word of God—the Holy Scriptures—of the homage hich is due to it alone, how is it possible for them to render, even to the ord himself, the honor which belongs to Him? Our Saviour once dismissed ie father of lies, who sought to tempt Him, with these words: 'Thou shalt orship the Lord thy God, and Him only shalt thou serve.' Matt. iv. 10. he church of Rome, which is covered with a tissue of falsehood, has forotten this. She says, indeed, that worship is due to God alone; yet she onsiders it *wholesome* and *expedient* to call upon the Virgin Mary, the angels nd deceased saints, as mediators with God; while the Evangelical Church, 'ith the Apostle St. John, has but one 'Advocate with the Father, Jesus hrist the righteous.' 1 John, ii. 1. The Papists look for help in their arious needs from angels and deceased saints, even as from God himself; ey adore their images and reliques, and ascribe to them—as, for instance,

the many miracle-working images of the Virgin—all sorts of benefits, deliverances from evil, and other extraordinary interferences. The Holy Scriptures are altogether opposed to such worship of angels, saints, images, and reliques, but very specially against such monstrous idolatory as is carried on with the Virgin Mary. While the Word of God only recognises her as the 'highly favored of the Lord,' the Church of Rome designates her as the 'Queen of Heaven,' conceived and born without sin, and never guilty of a single sin during her life. She is styled the "Mother of Mercy," and invoked as a helper and a mediatrix with God. We find invocations such as these in the Roman Mass-book:—'Mediatrix of men, cleanse misdeeds,—awake the dead,—remit sins!' Is not this to ascribe omnipotence to a creature?

"3. While Rome thus sets aside the alone majesty of Almighty God, it is not surprising that she should, on the other hand, be unable to disarm the great misery of the human race. The Word of God has been so obscured and distorted by the countless innovations of man, that her view of original sin is altogether clouded; and hence, as in every other, so also in the work of redemption, the Church of Rome robs God of the honor which is due to Him, and attributes it in a great measure to the creature—to the poor sinner who himself stands in the need of redemption. The Romish Church altogether ignores the existence as of the Divine image, so also of the original sin, of the first man. Of the former it affirms, making a distinction unknown alike to the Holy Scriptures and the Evangelical Church, that the first man, on coming from the hands of the Creator, not only possessed a naturally good and innocent nature, but, over and above, independent of his own essential being, he passed—by a supernatural gift of God's grace—an original likeness of God, holiness, righteousness, and immortality. By the sin and fall of Adam these supernatural and extraordinary gifts were indeed lost to Adam and his posterity, but the whole natural character of man remained intact; only he became affected by a certain infirmity of will, especially to what is good. Our own Evangelical Church, on the other hand, recognises in this original righteousness and immortality, not some extraneous adjunct, but the aboriginal nature of man, well pleasing to God before the fall; and it maintains, upon the authority of the Word of God, that the original righteousness of man was not only entirely lost by the fall, but was succeeded in its place by a *total* corruption of our nature. She exclaims with Job, 'Who can bring a clean thing out of an unclean?' xiv. 4; and is ready to confess, with St. Paul, however unpalatable it may sound, 'The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them.' 1 Cor. ii. 14.

"These and many similar texts have no existence for the Church of Rome: in its sweet dreams of human goodness, it does not make so much account of that evil concupiscence which is naturally engendered in all the children of

dam; it does not by any means designate it as sin, but at the most as an ccasion to sin; and yet the Lord, to express the deep, total corruption of an, exclaims, on the cessation of the deluge,—'The imagination (or incli-ation) of man's heart is evil from his youth.' Gen. viii. 21. And St. aul, giving a mighty blow to all such Romish errors, says, 'They are all one out of the way; they are together become unprofitable; there is none at doeth good; no, not one.' Nor does he recognise any difference. All have sinned, and come short of the glory of God.' Rom. iii. 21, 23.

"4. Nothing, therefore, but the grace of God can redeem the poor fallen uman Race from its misery; and to effect this, God employs two means of race:—the Word of God, and the sacraments. Of the former we have al-eady spoken. We now come to the second. Here, in the forefront we ncounter Romish error in the multiplication of seven sacraments, she hav-ng added to the two, baptism and the Lord's supper, which Christ instituted nly and solely as such, five others,—namely, confirmation, marriage, orders, enance, and extreme unction.

"We will pass over the one true sacrament of baptism, and the five false-r so called, and proceed to show how Roman presumption has dealt with the nly sacrament of the altar, and converted it into a means for exalting the riesthood. By priestly consecration, according to Roman doctrine, the bread nd wine lose their original nature, and are changed into Christ himself; so at in the holy sacrament there is nothing present but the body and blood of hrist, and though they have the appearance of bread and wine, these elements o longer exist as such. Our evangelical Lutheran Church, on the contrary, in ose conformity with the words of the institution, as given by St. Matthew, xvi. 26. 28, teaches that in, with, and under the bread and wine, there is dministered also the very body and blood of Christ.* In total contradic-on to this Romish error, St. Paul calls the 'cup which we bless, the com-union of the blood of Christ;' 'the bread which we break, the communion f the body of Christ;' and declares that, 'we are all partakers of that one read,' 1 Cor. x. 16, 17, plainly showing that in the Lord's supper, not nly the body and blood of Christ, but also bread and wine are present, so at no transubstantiation can have taken place. The same truth appears lso in another text from the same Apostle, 'For as often as ye eat this read, and drink this cup, ye do show the Lord's death till he come.' Cor. xi. 26.

"In the Roman Church, moreover, only the priests, properly so called,

"* It may not be improper, though perhaps scarcely necessary, for us to remark, that e Lutheran Church differs from the Calvinistic or Reformed Church, and from other vangelical churches, in holding what is called the doctrine of consubstantiation—a doc-ine which other Protestants consider as incapable of proof, either from the Word of od, or the evidence of our senses, as transubstantiation itself—ED.

receive the bread and wine—while the laity, or the rest of the people, need only to receive the bread; a denial which is in direct violation of the express command of Christ, 'Drink ye *all* of this,' which strips this sacrilege of all semblance of right. Matt. xxvi. 27, compared with Mark, xiv. 23.

"While guilty of such disobedience to the Divine Author of this holy supper, and to His blessed will, we cannot be surprised that the Romish Church should have converted the Lord's supper into something further and altogether different from the intention of Christ. While it is in truth nothing more than an appropriation of the sacrificial death of Christ, the Church of the Pope has changed the Lord's supper into a sin-offering, the priest offering anew, as a perpetual unbloody sacrifice, that same body of Christ which was once offered as a bloody sacrifice upon the cross. And this pretended sacrifice of Christ is stated to be for the benefit of the living and the dead.

"The Holy Scriptures, however, know nothing whatever of such an unbloody sacrifice; it is a contradiction in itself, for 'Without shedding of blood is no remission of sin.' Heb. ix. 22. It is, besides, an anti-Christian doctrine (which again robs God of the honor which is His due, in order to confer it upon human priests,) that the sacrifice of Christ must be repeated; for according to the same chapter in the epistle to the Hebrews, 'Christ was *once* offered to bear the sins of many,' verse 28. It is also expressly asserted in the twelfth verse, 'By his own blood he entered in *once* into the holy place, having obtained eternal redemption for us;' and again, 'By *one* offering he hath perfected for ever them that are sanctified,' x. 14. Christ needs no such help from human priests, no such repetition and confirmation of his *one* eternal, perfect, and complete sacrifice. Yet the Church of Rome thinks differently; nay, she has so entirely distorted it that she has turned the blessed supper of our Lord into a formal, idolatrous worship. The consecrated host is worshipped; it has its own special festival—the feast of Corpus Christi, the most pompous in the whole Roman Catholic world—is lifted up, and carried in solemn procession, &c. &c. And they think they do honor to the sacrament by reading mass for the commonest occurrences of every-day life; for instance, for a successful chase, for the recovery of something that is lost, &c. Thus much for the abuse of the Lord's supper by the Church of Rome!

"5. In order, however, to become partakers of the benefit of the one true sacrifice of Christ for the remission of our sins, it is further necessary to perform *penance*. This, which, as we have already said, Rome has turned into a sacrament, consists, according to her teaching, not merely in sincere repentance, but further, also, in *auricular confession*, wherein all the sins of which a man is conscious are to be confessed to a priest, and, lastly, in the performance of *penances* and *satisfactions* imposed by the confession. Such auricular confession, which, at the best, is only made by proud people, who

may accuse themselves of certain sins lying in the very forefront of their memory, but are willing otherwise to pass as pure, is quite opposed to the declaration of holy writ, as expressed by David. 'Who can understand his errors? cleanse thou me from secret faults.' Psalm xix. 12. Such penances, however, are made null and void by Christ's own words, 'What can a man give in exchange for his soul?' Matt. xvi. 26.

"The Pope and his Church, however, entertain a higher opinion of man than our blessed Lord and Saviour. While He says to His disciples, 'When ye shall have done all those things that are commanded you, say, we are unprofitable servants; we have done that which was our duty to do,' Luke, xvii. 10—the former maintain that when a man is reconciled to God, he may even *do more* than the commands of God require, and thus obtain *superfluous merits*. And although one of the greatest of all saints, the blessed Apostle Paul, speaks of himself, 'Not as though I had already attained, either were already perfect, but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus,' Phil. iii. 12—the saints must yield to the Romish priests, who have invented a fabulous 'treasury of the superfluous merits of good works of Christ and the saints,' which is in the Pope's keeping, and from which he grants dispensations or exemptions from penances, nay, even from punishments in the next world, to whoever is willing to buy them. Such are the *indulgences*—that monstrous, money-getting traffic, which, just 335 years ago, impelled our venerated Luther to publish his most important ninety-five theses. We need only to quote the words which St. Peter himself once addressed to Simon Magus. 'Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Repent, therefore, of this thy wickedness, and pray God, if, perhaps, the thought of thine heart may be forgiven thee.' Acts, viii. 20, 22.

"Rome has yet another fond invention in connexion with this error, namely, *Purgatory*. She teaches that a man dying without performing such penances and satisfactions shall, if he was in other respects a pious Christian, and as such not doomed to hell, be placed in purgatory, where, before he can be admitted into heaven, he must undergo the *pains of purgation;* it being, however, possible to shorten the time of suffering by indulgences, masses for the soul, &c. *We can only laugh at the horrors with which this temporary hell of the faithful is represented.* If we believe truly in the Lord Jesus Christ, we need no such cleansing, for 'the blood of Jesus Christ cleanseth from all sin. 1 John, i. 7. And if we hold our faith steadfast unto the end, our blessed Lord will say to each one of us in the hour of death, as he once said to the thief on the cross, without bidding him wait in an ante-room, or ante-hell, 'Verily, I say unto thee, to-day shalt thou be with me in Paradise.' Luke, xxiii. 43. And this 'verily' of Him who

is 'the Truth' itself, shall stand, let the Church of Rome gainsay it as long as she may.

"6. The Church,—this is the word which has the loudest sound in the papacy,—the Church—not that of our Lord Jesus Christ, of whom St. Paul says, 'God hath put all things under his feet, and gave Him to be the head over all things to the Church,' Eph. i. 22—but the Church of the Bishop of Rome, or the Pope, who, in the true anti-Christian style, designates himself the *visible head* of Christendom, as if we had not a sufficient headship in the invisible and ever-present Lord God of heaven and earth; the Church of that man who calls himself 'the successor of St. Peter,' *from which venerable Apostle he has inherited, not indeed the bold faith, but only the momentary denial of his Master*, Matt. xxvi. 69, 74; not his consequent bitter tears verse, 75 and ardent love, John, xxi. 15, 17, *but the dissimulation of which, upon one occasion, he was afterwards guilty*, and for which St. Paul so severely blamed him. Gal. ii. 11, 13. The Church, in short, of *that blinded and blinding man*, who, although he has heard the earnest prohibition of the Lord Jesus Christ, 'Call no man your father upon the earth; for one is your Father, which is in heaven,' Matt. xxiii. 9, nevertheless suffers himself to be saluted by the whole world as Father, nay, as Most Holy Father. The *church* which assumes to be the alone saving one, albeit she *leads souls from* and not *to* Christ and His word. The *Church*, which altogether denies the Scriptural doctrine of the universal priesthood of believers Pet. ii. 9; and Rev. i. 6, although she boasts loudly of her fully-arrayed swarms of priests, who, by their consecration, form an essentially distinct order from other Christians; who bind themselves to celibacy, which they consider a special mark of sanctity, although St. Peter himself was a married man 1 Cor. ix. 5; Matt. viii. 14, and St. Paul held it to be necessary that a bishop should be the 'husband of one wife,' 1 Tim. iii. 2, and elsewhere denounces as 'seducing spirits and teachers of doctrines of devils' those who 'forbid to marry.' 1 Tim. iv. 13. The Church of Rome, then, that *gigantic and wondrously constructed edifice of Papal cunning*—what shall we say further of her and of her much-lauded good works, whereby the believer is to merit eternal salvation?

"We have, my dear brethren, for the present, explored, with the lamp of God's Word, enough of this thick darkness and shadow of death; we will not enter the labyrinth of its merit of works, but hold with St. Paul that 'a man is justified by faith without the deeds of the law.' Rom. iii. 28. By faith, indeed, Rome understands holding to be true what is taught by the Roman priesthood; and the assent which is given to the teaching of Jesus is, with them, only an affair of the head and understanding; that true vital faith which resides in the heart, and gives new life to the whole man, Rome neither knows nor desires. Her faith is dead.

"Oh that we could cry to her with that irresistible power that all

hearts should be moved by it, 'Repent and believe the Gospel.' Oh, that she might learn, even now, to cling to the alone saving grace of the Redeemer!

"Repentance and faith are equally needful for us—may the Lord, therefore, have mercy upon the Church of Evangelical Protestant Christendom, and heal her infirmities!"

We hope that when the Government of Prussia comes to know the facts connected with the infamous imprisonment of this excellent pastor, prompt justice will be done him. Not only so; we hope that all intolerant laws will soon be effaced from the Code of Prussia. Such acts as that of the Court of Hagen, already referred to, are well calculated to hasten that consummation, so devoutly to be desired.

CANADA AND FREEDOM OF SPEECH.

(From the Montreal Witness.)

The Rev. Dr. Bethune, who exercises episcopal functions for the diocese of Montreal, in the absence of the Protestant Bishop, has published, and widely circulated, a letter to his parishioners in reference to the late riots, in which he reflects strongly upon Gavazzi for having lectured in this City, and upon those who countenanced him.—Amongst other things he says:—

"What right had Mr. Gavazzi to come here at all for the purpose of lecturing on a subject so exciting to the minds of two distinct and great religious classes in our city? Or was it right, on the part of others, to bring him here for such a purpose? It may, nay, it has been said, he had as good a right as Mr. Brownson—granted. But neither the one nor the other had any *right* to come here to lecture, without the direct permission of the local civil authorities; because, as aliens, they had no civil rights here, except those of hospitality and protection; and those only so long as they did nothing tending to disturb the peace of the city."

"The Rev. A. Digby Campbell, incumbent of Trinity Church, one of those who countenanced the lecture of Father Gavazzi by his presence and otherwise, has felt called upon to justify himself and the cause of religious liberty from the opprobrium thus cast upon them, and has published a letter in which, with great propriety, he says:"

"I am glad the Rector has admitted that there was an 'aggressive party,'

and further that those who have influence over 'their misguided people' did not 'effectually exert' it! And herein a cordial response is given by every good subject and loyal citizen.—When the Rector, however, speaks of Gavazzi's right, 'to come here at all' to lecture on those subjects he did—when he speaks of Mr. Brownson's right, I think he has sadly forgotten that deep love, that jealous regard, of their liberties which peculiarly marked his national ancestors, and, for none did they contend more earnestly than this very right now in jeopardy, 'the freedom of discussion;' for this in reality is '*the question*:' it is not one as regards *any alien*—Mr. Gavazzi or Mr. Brownson, or any other of the numerous lecturers who come here, *and who have a perfect right to come here*, and to lecture on any subject they please, if it be not disloyal, or contrary to good morals.

"Mr. Brownson had a right to come here, and may come here as often as he pleases, and none will ask to molest or disturb him, even though, as he has already done, he should again repeat the insults and falsehoods he has uttered, not against Protestantism, but against Protestants. This with him is a question of *taste* and not of 'right.' Let him (to use the Rector's very significant expression) have not only his 'full' but an overflowing 'swing' of invective and abuse, and I promise him he will have no sign or demonstration of molestation; but he has '*the right*,' although 'an alien;' he has the right, not only of hospitality and protection, but he has 'the right' of speech equally with the worthy Rector.

"But the Rector has forgotten that in Great Britain and Ireland—the immediate British dominions, the United Kingdom,—none of all the able Christian and accomplished constitutional statesmen and lawyers among her sons have ever questioned Kossuth's or Gavazzi's right to lecture on these topics, be they political or religious, in the Metropolis, or in any of the cities of the Kingdom. I would, with all that respect which I sincerely entertain for the kind and benevolent disposition of the venerable Rector, I would ask him, does he mean to tell us in Canada, that constitutional rights *here are not the same* as in our Fatherland? I would ask him, why did he forbear giving his high authority on this 'deeply important matter' when Mr. Brownson came here two or three years ago, and assumed, according to the Rector's constitutional doctrine, a right which he did not possess? Why did he not then instruct us, and teach magistrates and the other authorities to 'forbid and prevent such exhibitions from taking place?' or why is all this reserved to restrain (I hesitate not to call him such) a Distinguished Orator and Illustrious Patriot from giving to us, if we desired it, his bitter experience as to the evils which the Papacy is still inflicting on his beloved Italy, and the dangers to our own liberties, *at this very moment*, from this cruel, crafty and despotic power? Why is it that, by this ill-judged course, the impression should be extensively engendered that there is something in the Protestant Episco-

pal Church inimical to that 'freedom of discussion' which, as part of our deliverance from Romish bondage, was, at the cost of our ancestors' blood, secured to us finally at the glorious Revolution of 1688?

"The expediency view of the question taken by the Rector, on Scriptural grounds, entirely hangs on the importance or indifference of the point in question. If he regards 'freedom of discussion' as of the latter kind, we cannot be surprised at, however we may deplore, such a declension from the spirit and zeal of our Martyred Forefathers! As, however, you, my Protestant Brethren, view this as your noblest birthright—the blood-bought inheritance, bequeathed to you as a sacred deposit, to be handed down intact to your children,—I need use no argument to exhibit to you the fallacy of such a plea in this matter, nor to urge upon you *the greater necessity*, from these sad developments, of narrowly examining every influence that may beguile you, however unintentionally, into a false peace and spurious expediency, at the expense of Truth and a compromise of 'Civil and Religious Liberty.'

"We ask not for ourselves what we do not willingly and cheerfully concede to our Roman Catholic fellow-subjects; but what we thus concede to them *we must have for ourselves* as our mutual and common Right. If Rome, however, is not satisfied with EQUALITY in Canada, but aims at AN ASCENDENCY, *and if the only alternative is an Ascendency*, it will be for United Canada to declare, whether we shall retrograde to the cruel ascendency of the 16th century, or maintain the pure and tolerant and enlightened Ascendency of Protestant Catholicity!"

THE STORY OF THE MADIAI.

LETTER TO ARCHBISHOP HUGHES.

The following letter to Archbishop Hughes will we trust be perused with interest by our readers.

New-York, July 6th, 1853.

To the Rev. JOHN HUGHES, D. D. Archbishop of New-York.

REV. AND DEAR SIR:—The undersigned beg leave to say that they send you herewith a copy of a small work, entitled "THE STORY OF THE MADIAI," which has been recently published by the Society of which they are the corresponding Secretaries.

This volume contains a brief and entirely authentic account of the first imprisonment of Francesco Madiai, and his wife Rosa, their trial, the speeches of their accuser and defender, the decision of the Court, (three judges against two,) their second imprisonment in the penitentiaries of Volterra and Lucca,

the efforts made in Europe and America in their behalf, the meeting at Metropolitan Hall, your celebrated letter in relation to that meeting, and replies to the same, etc. etc.

The undersigned beg leave to express the hope that you may be able to find time to read this small volume. They feel very confident that you will find in it abundant evidence that these humble, but worthy people, were not condemned for any political offence, nor for immoral conduct, but for reading the Bible in their house, to their friends and neighbors, and endeavoring to impart to them their convictions on the momentous subject of religion—a right which all true-hearted Americans deem to be an inalienable one, which the Saviour recognised and sanctioned when He said to the Jews, "SEARCH THE SCRIPTURES," and which no human government has the right to infringe. The undersigned think that it will not do for either Roman Catholics or Protestants to maintain in this age—at least not in these United States,—that *Proselytism* is a crime worthy of punishment at the hands of the Civil Government.

But it is not the purpose of the undersigned to argue this point, or any other, on the present occasion. They fulfil their duty in transmitting to you the volume referred to, with the hope that it may be found both interesting and acceptable.

With much respect, the undersigned are your obedient and humble servants.

ROBERT BAIRD,
E. R. FAIRCHILD.

To this letter we subjoin an admirable "ADDRESS TO THE ROMAN CATHOLICS IN IRELAND," (from the pen of our excellent Missionary in that country, the Rev. Alexander King,) which was unanimously adopted at a great meeting held in Dublin in relation to the Madiai. It will do our Roman Catholic friends of this country no harm to read it, and reflect upon its truth, so earnestly and so properly expressed. We have not seen it in any of our papers. Mr. King made an eloquent speech on the occasion.

"Fellow Countrymen—Deeds that have outraged Christianity and shocked the civilized world have recently been committed in the name of your religious faith. Peaceable and benevolent persons, not charged with any political crime or social misdemeanor, have been committed to prison, as felons, under the government of the Grand Duke of Tuscany, for exercising what we all in this country profess to regard as but a limited measure of the sacred rights of conscience.

"We beg to call your attention to a single case:—Francesco and Rosa

Madiai were arraigned and condemned, and are now in prison, on a charge of impiety, when their only offence was that of reading and teaching the Bible in their own household! This was their sole offence. Their conduct, in all respects, is admitted by their prosecutors to have been unimpeachable. These excellent persons, who are now suffering persecution for Christ's sake, and whose names are thus placed, by the hands of tyranny, in the roll of the noble army of martyrs, have been most considerate and liberal in regard to the consciences of others, from whom they conscientiously differ. By abundant and conclusive testimony, freely given by respectable Roman Catholics, including an abbess and a bishop, it has been shown that Francesco and Rosa Madiai frequently exerted themselves to procure for Roman Catholics the full enjoyment of religious liberty; and that they never did anything to injure or annoy others in attempts to propagate their own religious belief.

"Such has been the conduct of our fellow Protestants, who have been cruelly deprived of their social rights and domestic happiness, separated from each other, and cast into prison as criminals, in the name of the religion you profess.

"It is avowedly for the purpose of honoring and upholding the Roman Catholic faith, the Grand Duke of Tuscany is proceeding to such acts of violence against his Protestant subjects.

"We ask you, is not such honor a disgrace? Is not this protection an injury and an insult?

"We offer no arguments to prove that this conduct is wrong; we simply appeal to conscience and common sense for a verdict on this issue. All persecution for conscience' sake is contrary to Christianity, and any religion that requires it cannot have come from God. Will you not adopt some course to rid yourselves of all participation in this atrocity? Will you not do something to prove to the world that you are opposed to religious persecution?

"You cannot wonder if your fellow-subjects expect an honorable and explicit avowal of your real sentiments on this subject. You enjoy liberty of conscience, liberty of worship, liberty to profess and propagate religious opinions, as fully as we do. If you appreciate this liberty, and regard it as a right, ought not Roman Catholic rulers to grant it to their subjects?—and are you not bound to use your influence to secure this blessing for your fellow men, even though they differ from you in religious faith?

"You may be told that Protestant governments sometimes act unjustly; but is that any excuse for such iniquitous proceedings as those to which we now direct your attention?

"We pledge ourselves and our Society to exert our influence in behalf of Roman Catholics in any similar case. We are members of several Protestant communities, in some things conscientiously differing from each other, but cordially agreed in all the great principles of Christianity. We hold in

common, that conscience should be free from all human coercion or restraint, because it is accountable to God alone; and we unite in protesting against all persecution and intolerance in the name of the Gospel of Christ.

"Look over all the world, and you will find that wherever Evangelical Protestantism is permitted to exert its influence, there liberty and social justice are most fully enjoyed; and you are aware that the equal administration of the laws for the security of civil and religious rights to all classes and to all creeds is the glory of the United Kingdom, in which, by the good providence of God, it is our privilege to live.

"Arise then, as becomes British subjects, and, in the spirit of generous, warm-hearted Irishmen, proclaim to the world your love of liberty, and your abhorrence of every species of persecution perpetrated in the name of your religion.

"If you cannot honestly do this—if you find that the rules and rulers of your church countenance violence and oppression—if you find the very acts concerning which we now address you have been instigated and defended by Roman Catholic clergymen and by their organs in the public press—if you find that in the city of Rome, under the Pope's temporal government, and in Roman Catholic countries, where his authority is most fully recognised, Protestants are denied the rights of conscience and the privileges of citizenship—if, in one word, you cannot, as Roman Catholics, raise your voice for liberty and justice, then we solemnly and affectionately ask you to consider, Can the Roman Catholic system be the religion of that Divine and merciful Redeemer who commanded his followers to 'love one another,' and instituted the golden rule of social equity—'All things whatsoever ye would that men should do to you, do ye even so to them?'

"Fellow countrymen, we beseech you, in the language of inspiration—'Remember them that are in bonds, as bound with them,'—Heb. xiii. 3—and adopt the noble sentiment of 'Peter and the other Apostles,' who, when required to surrender religious convictions at the bidding of human authority, answered, 'We ought to obey God rather than men!'"—Acts. v. 29.

ARCHBISHOP HUGHES AT THE FOUNDING OF THE

CHURCH OF ST. MARY, IN BROOKLYN, NEW-YORK.

At the hour of five o'clock, P. M. on the 17th of July, (the Sabbath,) Archbishop Hughes laid the corner-stone of a new Roman Catholic church in Brooklyn, which is to bear the name of ST. MARY. According to the report in the *New-York Tribune*, there was a large assemblage of people present, not less than 10,000 in number, on the

occasion. The Archbishop, surrounded by a large staff of priests, after having gone through the usual ceremonies, and laid the corner-stone, delivered an address to the multitude, from which we select all that we suppose to be of such a nature as to interest our readers.

"We have just laid the corner-stone of a Church—not a temple—for Pagans had temples: we have none. We have a Church, comprising many buildings, but still only one Church, and therefore this is not laying the corner-stone of a mere temple. It is part of the universal and everlasting Church that Jesus Christ founded on the earth, which is called the Catholic Church. The worshippers in that one Church being of various languages, climates, and even colors and complexion if you please, but still the people of one Divine, universal and eternal Church. If there could be an edifice in the world fit to hold them all they would find themselves perfectly in harmony as to every rite of worship and every article of faith, and a second church would not be necessary. There is this to be said on this occasion, that every thing seems to coöperate to make this one of the most striking instances of Catholic zeal—not merely in the City of Brooklyn, but in the Arch-Diocese of New-York. For although I have been present at many similar ceremonies, I confess that I have seen nothing before that has approached to the solemnity of such a ceremony to be compared to what I now witness. What is the meaning of all this? I infer from it a glorious meaning. That no change of skies—no transition from one place to another—can diminish or destroy in the Catholic's heart the feeling of love which he has for his God. The feeling of zeal which he has in his religion. The more his religion is persecuted on the earth the dearer it is to him. Sometimes the attempt has been made to explain Catholic zeal, where Protestant governments attempt to persecute it. Here we are free; as free as the Mormons, the Presbyterians, the Methodists, or any people who call themselves by any name whatsoever; and in the absence of all persecution, why is it that such congregations assemble together?—that such a sea of upturned faces should now be before me? The instinct of the Catholic faith communicated in its germ in baptism lies in the hearts of those who have been baptised, and although you and I are but the beings of a day, we do not separate ourselves from our ancestors in the faith, for the last 1800 years, nor from our successors in the future—how can I limit the period, aye, for 18,000 years to come, in which your successors and mine will preach the truth as Christ and his Apostles preached it, and as it is still preached to the Christian world. I regard this as a most auspicious and consoling occasion. It seems as if everything had conspired to make this a bright and glorious day for the Catholics of Brooklyn—for the Catholics of New-York—for the Catholics of the United States, and for the Catholics of Europe if they should ever know of

it. And why is it thus? Because of the evidence of such zeal—because of the smiling countenance of God himself; for do you not see how beautifully God has adapted the season and the time to such an occasion. The sun shines in the West, and the moon is there borrowing her milder light to reflect it back on a scene where all contributes to sustain the zeal and forward the faith that has brought you all here. We all live, my Catholic brethren, in an age in which there is a tendency abroad to dispute everything, from the existence of God himself downward. Those who would not recognize the communion of Saints are becoming the stupid dupes of spiritual knockers, and you must preserve the faith for them and their posterity. And although they yield to all these astonishing delusions, let them see by the steadiness of the mind that is influenced by Catholic faith, that *it* they cannot shake. They are strong-minded people. They are philosophers. And what kind of philosophers are they? The only circumstance entitling them to notice is, that their's is the most recent of thousands of similar delusions. They would not believe in the intercession of the Saints of God who dwell in His kingdom for their friends on death, but they believe in 'tap, tap, tap.' [Here the Archbishop suited the action to the word, by striking the platform with the end of his crozier.] They believe in *that*, and they say when they see you, 'Oh, poor people, what a superstitious multitude.' Have you ever been guilty of such absurdities? Have any Catholics been found under the tent of the Second Coming Man, whose name was Miller? You are to be the depositaries of an eternal and divine faith, which must become at last the landmark for the guidance of the human mind, of a great portion of the American people who are ready to go either to the right or to the left, just as the most recent deceiver may have abused their credulity. God himself, this day, bestows on you the grace to discharge this duty as time may advance and opportunity serve. It is not the ardor you display, nor the multitude around this platform on either side and behind this tent as it is called, but it is in that abiding principle of truth recognised and believed, not by caprice, but by faith. Oh, that faith of the Catholic Church! Oh, that glorious faith, from the presence of which opinions shrink like the mists of morning before the rising sun! Oh that faith of everlasting truth, one and the same, universal, everywhere and at all times, because it is the emanation and declaration from the lips of God himself, and cannot be a deception! This may explain the reason why you have assembled here to-day to raise, not a temple, but one wing, as it were, of the universal Church of God, a mere little sacristy, an outlet and enlargement of but one Edifice, which constitutes the universal Church. There is one circumstance which I will refer to, as calculated to inspire your zeal to the completion of this great work. And oh! why may I not require that an angel should touch and purify my lips before I refer to it, that in this country and elsewhere, the Divinity of Jesus Christ is denied; and in proportion as the

enemies of faith multiply their blasphemies against God and against His Christ, does the Catholic Church stand forward more strongly against the success of such a consummation. We know Jesus Christ to be God and man, the second person of the Holy Trinity, and as man conceived by the power of the Holy Ghost in the womb of a virgin, whom we call Mary; and the Catholic Church has ever held that Mary, although in one sense, Eve's daughter, yet as the mother of the Eternal Savior, that God preserved her immaculate, untouched by the defilement of original sin; and Catholics have always been accustomed to regard Mary as conceived without sin; and now, so far as I know, these rude foundations are the first that have ever been laid on this continent in attestation of this conviction of the Catholic Church; and this Church is to be dedicated, when completed, to the ever-blessed Virgin Mary, under the title of one who, though a human creature, yet as the mother of Jesus Christ, claims our respect. Surely the title of this Church will not be a hindrance to your zeal. I have no doubt that wherever the Catholic faith is strong, the idea of laying a testimony to this ancient conviction of the Catholic Church will be an encouragement."

On all this we have a few words to say.

1. As to the boasted uniformity of belief in the Papal Church, how many ages passed away before the system she teaches received the last completing stroke at the Council of Trent? How many errors did Rome cherish in her bosom before that event? And how does she maintain her *specious* uniformity now, but by having destroyed among her people all religious liberty—all freedom of inquiry, even, in regard to religion,—and keeping the Bible from the masses?

2. As to the *absurdities* of which the Archbishop speaks, we beg leave to ask whether there is anything more absurd in *Millerism* or *Spirit-rappings*, or more impious in *Mormonism*, than Rome teaches in her *mass* and *purgatory*, in her *wonder-working pictures*, *images* and *relics*, and exhibits in the conduct and intolerance of her priesthood?

3. Yes, Rome holds to the *Divinity of Christ*, and yet turns her back on the "Crucified," and prays more to the Virgin Mary, (to whose *immaculate conception* the Church whose corner-stone was laid on the occasion is designed to bear testimony,) the mother of our Lord, as to his human nature, than to Him who is the only mediator between God and man. Yes, Rome believes in the Divinity of Christ; but instead of offering to Him the love and homage which He demands, falls into the base idolatry of worshipping a woman, who although

the most favored of all her sex, was but a sinful creature, and like any other, that needed salvation, which comes through the blood of the Lamb.

ROME SHOWING THE CLOVEN FOOT.

The Rev. C. H. Norton, who is pastor of the Congregational church in *North Becket*, Berkshire Co. Mass. has written the subjoined letter to the *New-York Evangelist*, under the date of June 29th. We commend this interesting epistle to the serious consideration of our readers. The Rev. Mr. Caddily is a "true son of the Church" of Rome; of this there can be no mistake. He is, however, no Jesuit; for in all that celebrated Order there is not so great a fool. No, no, he is no Jesuit, but a straightforward, ignorant, blundering Irishman, that has not sense enough to know that he has got into the wrong country for such doings. *Perhaps* he has thought that because he had gone to a town which bears the name of "*Becket*," he must display to the "natives" something of the haughtiness of the famous *Thomas A. Becket*, the half-Englishman, half-Arabian, who gave Henry II. so much trouble, and gained in the calendar of Rome the honor of *martyrdom* for so doing. Here is the letter:

"Popery is seen so often in one form and another in your midst, that a small exhibition of it would not probably cause much excitement. But when seen in the pure atmosphere which floats over the hills of Berkshire, and by eyes not accustomed to see it as you do in New-York, even a small exhibition of its cloven foot looks hideous and excites alarm.

"A few days since a Rev. Mr. Caddily, Roman Catholic priest at Pittsfield, came to our village, entered the school-room in the morning without permission from the Prudential Committee, who have charge of the house, to say mass to the Romanists who reside here. At nine o'clock the teacher of the school came to her room as usual, and found it occupied. After remaining ten minutes at the door, with her pupils, she entered the house and respectfully asked the priest if he had engaged the room, as she wished to know what to do with her scholars.

"The priest in the most violent manner ordered her to shut her mouth or he would put her out of the house. After she left, he poured forth a tirade of abusive words concerning her, for interrupting him.

"When questioned by some of our influential citizens as to the liberties he had taken, he haughtily and insolently refused to talk with them on the

subject, giving them to understand that he was a priest of the Holy Catholic Church, and not to be questioned by them in regard to his conduct. The whole tone of his proceedings here created a feeling which will not soon wear away."

MORE PORTUGUESE EXILES FROM MADEIRA.

The following letter will inform our readers that another detachment of exiles from Madeira, converts from the errors of Romanism, may soon be expected among us. These excellent people, like the thousand who were compelled to leave that island in 1846, and take refuge in the West India Islands, whence more than five hundred came to New-York in 1849 and subsequently, and are happily settled in Illinois, have been brought to the knowledge of the truth by the reading of the sacred Scriptures. The letter was addressed to the Rev. Dr. Hall, of Trenton, New Jersey;—Some of the members of whose church passed last winter in Madeira for their health,—and by him it has kindly been sent to us.

Madeira, June 1st. 1853.

Rev. and dear Sir:—Knowing the kind and ready interest you have always taken in the state of matters here, particularly as affecting the welfare of the native Protestants, I wish to send you a few lines to prepare you for another accession to the little Portuguese colony already settled in your borders.

The warm and affectionate reception which the first refugees met with from the American Churches made a deep impression on their brethren who were left behind. Their native land, fair and fruitful as it is, has been to them since they were called to the glorious liberty of the Gospel, a house of bondage. They have learned to worship the God of their fathers in a way which their kindred and countrymen call heresy, and they have long been wistfully looking across the ocean to your hospitable shores, knowing that if they could but touch them, they would be both spiritually and politically free. Many of them would have left Madeira in straggling parties long ago, but on many accounts it was thought advisable to discourage this kind of emigration so long as the brute force of persecution was not in movement to crush them. There has been, however, a recent change in the public law of Portugal, which, by a series of iniquitous enactments, has made their situation most precarious. Nothing remains but to assist as many of them as we

can possibly provide for, to hasten their escape from the windy storm and tempest which is gathering. In another fortnight we hope that about sixty will leave in a vessel for New-York, and among them the flower and strength of the remaining Protestantism of Madeira, tried and true men, some of them heads of houses who have brought up their children in the good ways of the Lord, leaders of the people, who have kept the scattered flock together, and held fast the name of Christ and not denied His name in troublous times. They are men well reported of even by their adversaries for their godly example, their high principle and Christian living, of whom it is often said that though *Calvinists*, and therefore of the straitest sect of heresy, they walk and act in the fear of God. I am sure such men as these need no letter of commendation to the Christians of America. Let them be regarded as the contribution of Madeira, to an older temple rising among you than any crystal edifice which man can build, the Household of faith. They are specimens of its native Protestantism—or shall I say Puritanism? rough hewn, but sound to the core, like the basalt of its iron bound coasts.

Some subscriptions have been already made to enable more to emigrate. Those who are now leaving were most of them possessed of some little property; but the great majority are very poor, and the failure of the vintage last year, to be followed up, there can now be no doubt, by another nearly as extensive in the coming autumn, has reduced many of them to great distress.

If any of your religious journals would give publicity to these details, I have no doubt some contributions would be cheerfully made. I should be most happy to take charge of them and apply them to the best of my ability. America has already been forward in the matter of providing for the temporal wants of the people of Madeira. But this is a call to the American Churches, to take the suffering witnesses for Christ, these fellow Protestants, driven from their own land, to their sheltering bosom.

I may quote a few clauses from the recent penal code of Portugal which directly bear on the Protestants of Madeira. This Code was primarily enacted by Royal decree of 10th December, 1852. It has since passed the Cortes. It is therefore at this moment the law of the land.

"Crimes against the Religion of the Kingdom.

"Article 130. Whosoever offends in respect to the religion of the kingdom—the Catholic, Apostolic and Roman—will be condemned to imprisonment from one to three years, and to a fine, proportioned to his income, from three months to three years, in each of the following cases.

"1. Injuring the said religion publicly in any dogma, act or object of its worship, by deeds, or words, or published writings, or any means of publication whatever.

"2. Attempting by the same means to propagate doctrines contrary to the Catholic dogmas declared by the Church.

"3. Attempting, by whatever means, to make proselytes or conversions to a different religion or sect condemned by the Church.

"4. Celebrating public acts of any worship which is not that of the said Catholic religion."

Article 135. "Any *Portuguese* who, professing, the religion of the kingdom, offends in respect to the said religion, apostatising from it, or publicly renouncing it, will be condemned to the loss of his political rights."

This loss of political rights is no empty threat. By another article it is defined to imply "degradation from all honors and distinctions of rank; a forfeiture of the right of teaching or directing or coöperating in any educational establishment; incapacity to act as guardian or executor, or *member of any family council, or witness in any solemn and authentic act.*"

Ex pede Herculem. I need make no comment on laws that disgrace the sacred name of justice—laws "that make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of naught." Blessed be God! the spirit that breathes in every line of these intolerant enactments stamps them with unmitigated odium to all the sentiments of freedom and fair dealing which American and British Christians inherit, as their proudest birthright.

Simultaneously with this penal code, (which, be it remembered, is in flagrant violation of the Constitutional Charter of Portugal,) a Royal Decree has been promulgated for the reëstablishment of Ecclesiastical Courts. The old tribunal of the Papal nuncio has been resuscitated, with all its effective privileges and powers of evil. The next step will be to scour the rust off the racks and screws of the Inquisition, and pile up fire-wood for a series of *autos-da-fe.*

But before this can happen, I trust and pray that our brethren in the faith may be safe within the walls of that city of refuge where the avenger's arm is powerless. Once there, the Pope may be left to exhibit the graphic picture of himself which is given by honest John Bunyan, and sit in his cave's mouth, grinning at pilgrims as they go by, and biting his nails because he cannot come at them.

With every kind wish for your personal and ministerial comfort and welfare,

I am, Rev. and Dear Sir,
very truly yours,
JAMES D. BURNS.

Minister of the Presbyterian Church, Madeira.

REV. JOHN HALL, D. D. Trenton, New Jersey.

ECCLESIASTICAL RECOMMENDATIONS

OF THE AMERICAN AND FOREIGN CHRISTIAN UNION.

I.—THE GENERAL ASSEMBLY OF THE CUMBERLAND PRESBYTERIAN CHURCH.

At the late meeting of the General Assembly of the Cumberland Presbyterian Church at Princeton, Kentucky, the Rev. Mr. Rosseter, the efficient District Secretary of the Society for the West, delivered an able Address on the principles, objects, operations and success of the American and Foreign Christian Union, which was heard with great attention, and responded to with much cordiality by the Moderator. A committee of three members of the body was appointed to prepare an expression of the Assembly relative to the Society, and commendatory of its principles and its work. That committee reported an excellent series of resolutions, which were unanimously adopted. It was our purpose to give these resolutions in our present number, but are unable to do so, owing to having mislaid them.

II.—RESOLUTIONS OF THE

MILWAUKIE CONVENTION,

ADOPTED AT ITS MEETING LAST JUNE.

Resolved, 1st. "That we have heard with interest and pleasure from the Rev. James Thomson, statements respecting the objects and prospects of the American and Foreign Christian Union.

2d. "That we heartily sympathise with that Society in its efforts to save our own country from the power of Romanism, and to diffuse the light of a pure Christianity in Papal countries.

3d. "That we commend the objects of this Society to the prayers, and sympathies, and contributions of the churches in Wisconsin."

III.—PREAMBLE AND RESOLUTION OF THE

VIRGINIA METHODIST EPISCOPAL CONFERENCE.

ADOPTED AT ITS RECENT MEETING.

Whereas it is the duty of the Methodist Episcopal Church to furnish her just proportion of men and means for every Evangelical enterprise, and whereas the Board of Managers of the American and Foreign Christian Union have appointed the Rev. F. S. De Hass as one of their agents for this section of the country; therefore,

Resolved, "That should brother De Hass accept the appointment made by the aforesaid Board, we will welcome him to our respective fields of labors when he may find it convenient to visit us, and will coöperate with him in accomplishing the great object of his mission.

THE WALDENSIAN CHURCH—REV. DR. REVEL'S MISSION.

[In our last number of this Magazine we stated that the Rev. Dr. Revel, after having spent nearly three months in this country, left us on the 9th of July, to return to his home in the Valleys of Piedmont. It was our intention to give in that number, if space had permitted, the following appropriate Appeal, which was published in some of the papers. We give it because it is a beautiful specimen of that Christian union that is presented to the world in our Society, which literally receives more or less support from some of the Churches of the twelve Denominations represented in this interesting act, and also from some others. Our readers will be pleased to see this Appeal, although it contains nothing important which was not in the "Address to the Christian Public," which may be found in our number for June.]

"At a recent meeting of the ministers of the Gospel and others, belonging to various Protestant Churches, held in the Reformed Church in Ninth-street, (Rev. Dr. Knox in the chair, and Dr. Baird acting as secretary,) the undersigned were appointed a committee to assist by their counsels, and in other ways, the Rev. Mr. Revel, who has been sent to this country by the Synod of the Waldensian Church, to ask for the help of our churches, in behalf of the enterprise which that body is prosecuting for the spread of the Gospel in Italy. In accordance with their appointment, the undersigned beg leave to present to the Protestant Churches of their country, of every name, the following statement and appeal:—

"No portion of the Christian Church inspires so deep an interest, in retracing its character and history, as that of the Waldenses in the mountains and valleys of Piedmont. For a course of centuries before the Reformation, they were witnesses for the "truth as it is in Christ Jesus," against the corruptions and assumptions of Popery, exemplifying the Christian character in its simplicity and consistency, and sealing their testimony in martyrdom under repeated, continued, severe and crushing persecutions. But they were "a bush on fire, and not consumed," for the "good will of Him who dwelleth in the bush" was with them. It is needless to make further reference to the Church of the Waldenses in order to excite the attention, and the tenderest and strongest sympathy, of American Christians of different denominations in their behalf. Of late years, the communications and efforts of British and American Christians, who have visited them, have made the public acquainted with their present condition.

"Very recent events in the kingdom of Sardinia have led to the attainment and security of greater privileges and immunities, and a way is opening for their labors in diffusing evangelical truth in Italy. They feel themselves to be a missionary church, and already an auspicious commencement has been

made at several points in the missionary work. Has not the great Head of the Church wonderfully preserved this excellent and devoted body of Christians to render them in time the principal instruments in the evangelization of Italy? They are anxious to found a theological seminary in their own home, with the leading view of thoroughly training young men for the ministry and the missionary service.

"In the great scantiness of their own resources they appeal for aid in founding the proposed seminary, and advancing their missionary work, to their Christian brethren of the different Protestant Churches. They have delegated the Moderator of their ancient Synod, the Rev. Jean Pierre Revel, to visit our American Churches and present their appeal. He comes to us commended very highly, not merely by the official station which he occupies, but also for the excellence of his personal character. We feel peculiar pleasure in receiving and welcoming him among us. The reminiscences connected with the past, in the history of the Waldenses, and the associations of the present, combine to give an interest and importance to his mission rarely found, which every branch of the Protestant Church will, doubtless, cordially estimate and respond to.

"Brother Revel purposes to return to his home before the autumn. He will, of course, however diligently employed, be able to visit only a few leading points in our country. It is desirable that the churches should, without waiting for a personal visit from him, take measures for making their contributions to this object. It is his purpose, as far as practicable, by a judicious distribution of his time, to become acquainted with the churches, and make a personal appeal in various principal cities. We most earnestly and affectionately commend him, and the object which he is commissioned to present, to our ministerial brethren, to the churches of our respective denominations, and to private Christians. Contributions may be forwarded to Mr. Anson G. Phelps, Jun. Treasurer, or Edward Vernon, Assistant Treasurer, at the office of the American and Foreign Christian Union, No. 17 Beekman-street, New-York.

"The objects for which our Waldensian brethren need our aid, are:

1. "The establishment of a Theological Seminary, in connection with their college at La Tour, (their principal village,) where their young men may be trained for preaching the Gospel in Italian, instead of being sent to Geneva and Lausanne, where they must be taught through the medium of the French. The sum of $20,000 will suffice to endow this Seminary, with its 3 professors.

2. "The completion of a church at Turin, the building of one in Pignerol, and the opening of several chapels in Casale, Genoa, Nice, &c.

3. "The support of missionaries in many places in Piedmont, where their labors are now demanded.

4. "The education of young men—not only natives, but also converted Italians—for the work of making known the Gospel in Italy.

THOMAS DE WITT, of the Reformed Dutch Church.

WILLIAM ADAMS, of the Presbyterian Church.

G. THURSTON BEDELL, of the Protestant Episcopal Church.

GARDINER SPRING, of the Presbyterian Church.

M. B. ANDERSON, of the Baptist Church, (and Editor of the New-York Recorder.)

THOMAS E. BOND, of the Methodist Episcopal Church, (and Senior Editor of the Christian Advocate.)

CHARLES F. E. STOLHMAN, of the Lutheran Church.

DAVID BIGLER, of the Moravian Church.

HUGH H. BLAIR, of the Associate Church.

ALEX. H. WRIGHT, of the Associate Reformed Church.

JOHN N. MCLEOD, of the Reformed Presbyterian Church.

GEO. B. CHEEVER, of the Congregational Church."

May this appeal be generously and promptly responded to from all quarters. We would have, if we could effect it, *every Protestant in our land contribute something, be it what it may, to aid this important mission.* Blessed be God, we are receiving some beautiful replies to the appeal put forth in our June number. Here is a specimen:

"BALTIMORE, June 13th, 1853.

"Fifty dollars from three Baptist friends, who admire the uncompromising spirit of opposition which the Waldenses have always shown to the errors of Rome—to aid the Waldensian Synod in the objects stated in the June number of the American and Foreign Christian Union."

We give a few more: A gentleman in Memphis, Tennessee, sent us $10 for Dr. Revel's mission; it was the first donation. A young gentleman of New-York called at the office and left $50, but declined to give his name! A worthy Methodist minister of Georgetown, S. C. sent $10. A young Presbyterian minister of Cleveland, Ohio, sent $100. But we need not say more, save that from all parts of our country donations have been sent—even from California.

A good *beginning* has been made. Much more must yet be done. Dr. Revel has carried back with him $4,000 for the construction of the Church at Pignerol. We expect that a similar sum will shortly be ready to be sent for the same object. The sums contributed for the endowment of the Theological Seminary at La Tour will be funded in this country, and the interest sent from year to year.

We are happy to inform our readers that they may expect to receive often, through the pages of this Magazine, intelligence of the progress of the

good work in Italy, in connection with our Waldensian brethren. The Saviour has set before His Church in their Vallies "an open door" of usefulness in Piedmont.

The Home Field.

The Reports from our Missionaries in the Home Field last month were of the same interesting character which they always possess. Everywhere, the same encouragements, trials and hopes, are experienced to a greater or less degree. Everywhere, ignorant, and bigoted, and deluded men and women—especially among the "children of Erin"—are to be encountered, whose prejudices are almost invincible, and whose hostility is scarcely restrainable. But everywhere, also, there are those to be found who are disposed to hear what is kindly said to them on the subject of religion. Often those are to be met with who seem to be in an inquiring state of mind that is exceedingly encouraging. Our Missionaries among the Romanists in Boston and its vicinity, in Connecticut, in New-York city, in Albany and Troy, in Vermont, in Northern New-York, Rochester, Buffalo, Detroit, Newark, Philadelphia, Pittsburgh, New-Orleans, and other places, report many encouraging facts.

We are happy to say that the Missionary appointed for Savannah has commenced his operations in that city under favorable auspices.

The Missionary appointed for Louisville, Kentucky, will soon be on the ground, to commence his labors among the large Romanist population of that important city.

We have been much interested in the reports of the French missionary-colporteur whom the Committee appointed for the city of New-York a few weeks since. How important that there should be *such* men at work in *all* our large cities, to search out the *foreigners*—French, Swiss, Germans, Spaniards, Italians, Portuguese, and others—who are *not* reached by the ordinary instrumentalities for giving religious instruction. There are many thousands of such in our large cities, for whose salvation there has been but little effective effort. Nor indeed was it possible to do much till very recently, *for want of the right men.* It is one of the felicities of the work of the American and Foreign Christian Union, that its Home and Foreign Fields sustain such relations to each other, that success in one (especially in the latter) secures an increase of laborers in the other.

The Board have had the subject of establishing a *French School* for the benefit of the numerous French, Swiss, and Canadian children in New-York,

at which they may receive a truly religious training as well as secular instruction.

One of the most interesting incidents in the history of the Society for the last month has been an experiment which the Board has made in what is a new method in this country of reaching the Romanists, namely, by *public lectures*, carried on for their special benefit. This mode of doing good has been found to be eminently useful in Ireland, and has of late years grown into practice in Scotland and England, and to some extent in France and Belgium. The work requires much tact and wisdom, as well as much knowledge of the errors of Rome, unaffected benevolence, and heartfelt concern for the salvation of souls. The Board have long contemplated instituting a series of such lectures in our principal cities, and hope to attempt something of the sort next winter. In the meanwhile, a young Irish brother, of peculiar qualifications, has made a beginning in some of the large interior cities of New England where many of his fellow-countrymen have colonized; and we are happy to say that his success has been very cheering. By means of large *hand-bills*, extensively posted up, he draws many people to hear him. Thus far he has been heard with deep attention, and not a few have come to see him in private, to inquire more fully into those things about which he speaks publicly. At a fashionable Watering Place he found Archbishop Hughes and some two or three distinguished priests enjoying a season of repose. But not all that these dignitaries could do, in conjunction with the priest who labors among the Irish of the place, could prevent the people from going to the lectures. But more of this at another time.

During the last month we have received an earnest appeal from California, especially for a French preacher for San Francisco, where there is, it is computed, ten thousand French and Swiss. The Board feel deeply the importance of this field; and they have long sought for a suitable man, or rather for suitable men, for it, but up to this time without success. Still, we are not without hope of being able to find *one* good man to go before long. An excellent man in Belgium is ready to go, and yet his labors are greatly needed in that kingdom, where, as well as in Holland and Germany, he has long labored and most successfully, as a Bible agent.

It will be seen from the Rev. Mr. Burns' letter (given in another part of this number) that a new company of converted Portuguese from the Island of Madeira may be soon expected, on their way from their native land, where Popish intolerance will not permit them longer to live. They wish to go to Illinois, where several hundred people of like origin and like faith, were placed at the expense of the Society, a few years ago, and where they are doing well.

Foreign Field.

We have received letters from several portions of the Foreign Field since our last number was issued. But we shall not speak of what is doing in more than two or three countries.

BELGIUM.

The following extracts from a letter from the Rev. Mr. Van Maasdyk, who preaches in *Flemish* in Brussels and places in its vicinity, will be read with interest. It was written upon the receipt of the sum of $150, which was lately sent to him by the Board.

Brussels, May 26th, 1853.

"DEARLY BELOVED BRETHREN IN OUR LORD AND SAVIOUR, JESUS CHRIST,

"I have just received a short note from the Pastor Anet, in which he tells me the good tidings that he has received from your Society (the American and Foreign Christian Union) the bounteous gift of 766 francs and 50 centimes, with which to prosecute the work which the Saviour has confided to me. He tells me, moreover, that you wish a prompt response, as well as a narrative of that which is passing in the field of labor which the Chief of the Church has assigned to me. I will now comply, as far as I am able, with your just request. I thank you from the bottom of my heart, in my name, as well as in the name of the church, for this new proof of your Christian sympathy for us. I thank you for this generous gift, by which we are entirely relieved from embarrassment. I see at the same time a proof of the paternal solicitude and fidelity of our God and Saviour. May God, dear brethren, according to his great goodness and immeasurable wisdom, satisfy all your wants with glory. As regards our church, (which in 1842 did not contain 20 members,) it now numbers 1000 souls, the majority of whom have been rescued from the Church of Rome. And as to the field of labor, which contains the city and suburbs of Brussels, having 150,000 inhabitants, we endeavor to sow good seed among this mass; 1st, by holding religious worship or religious instruction in our church almost every day. 2nd, by holding religious meetings in densly inhabited quarters.

"We have some brethren who reside at some distance from Brussels, and we try to form them into groups and nuclei, as it were. My time is very much taken up, being the only Flemish pastor among them. From time to time I visit these Flemish stations, which belong to the *Belgian Evangelical Society*, and although they are a portion of the National Church, yet I perform the functions of a pastor. So much regards *the field* of labor among the Flemish population. As for the field among the French, I would refer you to the pastors Anet and Panchaud.

"Of conversions, I could tell you much, but, though always willing and ready to write more when you wish it, as time and space now forbid, I will give a few instances which must suffice for the present."

The writer then proceeds to narrate the conversions of several families, whose names he gives. This portion of his letter, although highly interesting, we cannot give, for want of room. In the conclu-

sion of his letter he speaks of the conversion of a monk in the following language.

"*Egbertus Spierings*, (Capuchin priest, confessor and preacher,) has had for two and a half years, many doubts as to the Infallibility of the Church of Rome. Aged only 26 years, and possessing a truly humble spirit, he is, nevertheless, firm in the faith. He has been staying for the last three months at my house. He is continually harassed by the numerous efforts which his former friends are making to compel him to change his religious views. But he has remained unmoved. At this moment he has withstood the most painful attack that could have been made upon his sensibilities. His father, uncle, and cousin have just visited him. They have come from Holland for the express purpose of leading him back to the Church which he has just quitted. Upon seeing him, his father threw himself upon the floor, weeping like a child, and saying in the most agonizing tones: '*Your mother is dying, and you are the cause of it all.*' Our friend remained firm and unmoved. We hope in a little while to send him to the Seminary in Amsterdam which the Free Church of Scotland has established there.

"Again thanking you, I am, dear brethren, your humble and obedient servant.

"VAN MAASDYK."

FRANCE.

During the last month we had the great pleasure of learning much respecting the work in France, not only through the public journals and correspondence, but also from one of the most eminent of the Evangelical Protestant ministers of Paris, the Rev. Dr. Grand Pierre, who was on a visit to the relatives of his wife, (Professor Guyot, his mother and sisters, who reside at Cambridge Massachusetts,) and passed a few weeks in our country. Dr. Grand Pierre attended a meeting of the Board, and gave a most interesting account, with considerable detail, of the good work which is going on in France, as well as of the obstacles which it encounters—not in all places, blessed be God,—and of the success with which it is crowned in many localities.

Dr. Grand Pierre has for many years been the Corresponding Secretary of the French Protestant Society for Evangelical Missions among the Heathen, the best supported, in a pecuniary point of view, of all the Religious Societies of that country. For many years he was the "Director" or President of the Missionary Seminary at Paris, and trained up, under his own roof, nearly all the twenty excellent men now laboring in the south-eastern part of Africa, and many others who did not go on foreign missions. At present the Society is educating its candidates for the missionary life, not in a *Mission School*, but in different institutions of learning, as is done with us. Dr. Grand Pierre is not only the Secretary of the Society and editor of its excellent "Journal of Missions,"—a monthly magazine,—but is also one of the

pastors of the three or four reformed churches in Paris which are sustained by the State.

Like the Rev. Adolphus Monod, and many other excellent men, he could not see his way clear to quit that branch of the Established Protestant Church (called the Reformed Church) of which he is a member. Far from deeming the union of Church and State the *normal* state for either, nevertheless he did not believe that in the actual state of things in France it was wise to make a *secession*, as has been done by a noble little band that felt it to be *their* duty to quit the established Church. He thought the movement was premature.

As the Evangelical Society of France is now in the hands of the "Free Church" of that country, Dr. Grand Pierre, Rev. Adolphus Monod, and many others who remain in the Establishment, believed it to be their duty to form a new Society, which is sustained entirely by the pious members of the Reformed and Lutheran Churches connected with the State This Society is, however, completely a voluntary one, and in no way the organ of the National Churches as such. In this respect it stands on the same footing with the Evangelical Society of France. Both are operating in the same way; both employ none but evangelical and (as far as they can judge) pious men; but they derive their support from different portions of the one body of evangelical Christians in that country.

The receipts of this "Central Protestant Society for Evangelization" were last year about 55,000 francs, which sum was expended most judiciously in promoting the knowledge of the Gospel in France in many ways, and at many different points. One of the most interesting of all its operations has been the commencement of a Theological School, (with ten students,) at Paris, for the training up of suitable missionaries and ministers for the work of God in France.

Our limits do not permit us to say more on the present occasion respecting this Society. Our readers will be happy, we are sure, to know that there is such an association among the good men who remain in the Established Church in France, (and their number is decidedly increasing,) which bids fair to do so much good. The field is vast, and the work is great enough to task the energies of all the children of God in that country. Our Society operates in France mainly through the "Evangelical Society of France;" yet we bid *God-speed* to all good enterprizes in that land for the up-building of Christ's Kingdom,—the diffusion of a true Christianity,—for it is the great want of the French Nation.

Movements of Rome.

Our country has been honored with the visit of a distinguished Ecclesiastical Envoy from his Holiness, a Monsignor Bedini, who is on his way to Brazil (it is said) as the Papal Nuncio, and has been charged to spend a few months in the United States, and visit the several dioceses of the Roman Catholic Church, and report the state of the same to the Pope. How far he is authorized to *regulate* matters we know not. We are quite sure, however, that there are some things which need to be regulated. The Italian patriots among us say hard things respecting Monsignor Bedini and his conduct during the struggle for liberty in 1849. Father Gavazzi has inflicted upon him a most withering chastisement in one of his lectures, and exposed his infamous conduct in lending his influence and aid in their invasion of the Legations, or Eastern portions of the Papal kingdom, and especially at Bologna.

We hope that our government will ever adhere to the request of President Polk to the Papal government, (when he sent the talented and lamented *Martin* to Rome, as our first *Chargé d'Affaires*, in 1847,) which was that it should send a *layman*, and not an *ecclesiastic*, to this government in the capacity of a Diplomatic agent. There was true wisdom in this. We want no cardinal, or archbishop, or bishop here as an ambassador, to meddle with our political affairs, as would certainly be the case if *such* an envoy came to us.

One of the members of the New-York Legislature informs us that the "Taber Bill," or the "Roman Catholic Church Property Bill," is "*stone dead!*" yet the subject was referred in the House to the Committee on the Judiciary, from which an able report was expected. The following memorial was sent up from this city to the House in relation to Mr. Taber's bill. We give it, because it contains arguments which may be useful hereafter:—

To the Honorable the House of Representatives of the Legislature of the State of New-York.

The Undersigned, inhabitants of the City of New-York, and Citizens of the Commonwealth of New-York, beg leave to state to your Honorable Body that they have read with astonishment the Bill which has been introduced into the Senate under the title of "AN ACT TO AUTHORIZE THE INCORPORATION OF ROMAN CATHOLIC CONGREGATIONS OR SOCIETIES," the EFFECT of which (if not the DESIGN) will be to vest, sooner or later, in the Roman Catholic Bishops of the State, and their successors in office, the right and title to manage and control an immense amount of property, consisting of not only Theological Seminaries, Convents and Nunneries, but also of Schools and Colleges, and even church-edifices and cemeteries; a measure which your Memorialists believe to be unwise, unnecessary, unrepublican, unjust

and eminently dangerous, for the following, out of many reasons which may be assigned:

1. It will inevitably accumulate in the hands of three men (an Archbishop and two Bishops) a vast amount of power, (for *property* is *power*, especially such property as the Bill contemplates—a power of overwhelming influence,) which may be, and, in the opinion of your Memorialists is certain to be, abused, if we may judge from the experience of other countries where precisely this same power has been enjoyed by the Papal Hierarchy.

2. There is no necessity for any such measure. All such Property in the Roman Catholic Church can be held, as it now is held in the Protestant Churches, by Trustees, chosen from among the people, and not by the Hierarchy of the Church. If it be said that the Bishops in this State already hold a very large portion of such property lying in the State, we have to say that we think the Legislature should not legalize and protect any such acquisition of power, and so render the State partaker of such a monstrous usurpation. If they can, by the employment of their ecclesiastical and spiritual influence, persuade, cajole, or compel the people to commit all power into their hands, this is no reason why the State should become *particeps criminis.*

3. This measure will be eminently unrepublican in its operation. It will create a vast "*one-man-power*" in the midst of us, which can be, and will be wielded over a large portion of the people—than which nothing can be more contrary to the genius and feelings of this nation.

4. It is unjust, for it will have the effect to deprive the people of their rights and influence,—which no government ought to lend its legislation to bring about:—on the contrary, it ought, as far as possible, to strengthen and protect the people in the possession of such rights. Let this Bill pass, and no Roman Catholic church in this commonwealth will have any power whatever to prevent the obtrusion upon them of a priest, by the Bishop; or even the power to bury their dead in their own cemetery, if the Bishop, or his agent, the priest, chooses to oppose. In fact, this Bill will put everything into the hands of the Hierarchy of the Roman Catholic church. In New-Granada, a Roman Catholic Country, the Government has recently decided that every parish in that Republic shall not only hold its own church property, but choose its own priest! This is putting things on the right footing, and effectually protects the people against the domination of a Hierarchy. Why should it not be so here?

5. Finally, this measure is eminently dangerous. It will enable the Roman Catholic Bishops to exert an unlimited control over their people; for it will put, sooner or latter, under the sanction of law, the key of every Roman Catholic church, school, academy, college and burying-ground into the hands of the Bishops! It will break down the noble resistance to encroachment on their rights which has been made by certain churches in

Rochester and Buffalo, and it will create a vast *monied hierarchy*, should the plan become universal in our country, as it is feared that it may—which will probably be at no distant day wielded by a CARDINAL, and he amenable only to the Pope! Who can assure us, judging from the history of the Roman Catholic Church in other countries, that such an immense power may not be employed in a way dangerous to our political institutions, and our civil and religious liberties? Your Memorialists beg leave to call the attention of your Honorable Body to the fact that very few, probably not five, of the thirty-two bishops and archbishops of the Roman Catholic Church in these United States, are Americans by birth. How many are *naturalized Americans*, your Memorialists know not, nor do they see how the oath of allegiance to our Country and its Constitution is consistent with the oath of a Roman Catholic Bishop—copies of which will be forwarded herewith.

It is an aggravation of the case, that this Bill has been brought forward under circumstances which have given rise to serious fears respecting the means which has been employed and the motives which have impelled; for it has not been brought forward in answer to numerous petitions, or any petitions, of Roman Catholics themselves, so far as your Memorialists can learn. On the contrary, the authors of it must have known that this Bill would not only be in the highest degree unacceptable to the Protestants of the State, who constitute four-fifths of the population of the State, and who ask for no such provision for themselves, but also that a similar bill was earnestly protested against by thousands of Roman Catholics when it was before the Legislature eighteen months ago. Whilst your Memorialists sincerely desire that their Roman Catholic fellow-citizens should enjoy equal rights and privileges with themselves, they avow that they owe it to their own Faith, and to the best interest of our common country, to oppose the creation among us, and that by the aid of the Legislature, of a monied hierarchy which may, and certainly will, one day exercise an influence which will be disastrous to the best interests of our country, and of the Christian Religion.

For these reasons, the undersigned do most respectfully and earnestly pray your Honorable Body to reject Mr. Taber's Bill, (should it pass in the Senate,) and prevent the evils which it would bring upon the Commonwealth. And your Memorialists will ever pray, &c.

We cannot dismiss the subject without calling the attention of our readers to the admirable speech which the Hon. Mr. Babcock made in the Senate against Mr. Taber's Bill on the 24th of June. We learn that it has been published in pamphlet form in Albany, and widely circulated, and that it has been translated into German for the benefit of the German population of the State. This is right. It richly merits a wide circulation, for it is a most able performance.

View of Public Affairs.

In our own country everything has gone on prosperously and tranquilly The season, thus far, has been a healthy one throughout almost all our borders. It has been one of surpassing fruitfulness in nearly all parts of our land. These things call for devout gratitude and appropriate thanksgiving. "*O that men would praise the Lord for His* GOODNESS TO THE CHILDREN OF MEN!" Our political and religious blessings are equal to our temporal mercies. "*He hath not dealt so with any* [*other*] *nation*," we may say, as well as Israel of old.

Amid all our prosperity we have been called to mourn over several dreadful calamities that have occurred on our rail-roads and steam-boats. Must we despair of ever seeing recklessness put down by the efforts of the civil authorities, who alone have the legal power to do it?

The opening of the Crystal Palace on the 14th of July was a splendid affair. Whilst we could not but regret that the building is not twice or three times larger than it is, we were compelled to admire the surpassing taste and beauty which its construction displays. The services at the opening were appropriate and well performed,—the prayer of Bishop Wainright, the speeches of Mr. Sedgwick and the President of the United States, the music,—all was excellent. The military display, throughout the line of the President's march, from Castle Garden to the Crystal Palace, was remarkably fine and imposing. Taking it all in all, it far surpassed all our hopes.

We cannot forbear to say that the deportment of President Pierce, during his entire visit to the city, was eminently honorable to himself and to the country. The very ready and happy addresses which he everywhere made, even when greatly exhausted by fatigue, demonstrated that he possesses no ordinary powers of mind, and no ordinary gifts of oratory. He certainly won the favorable opinion, so far as we could learn, of all who came in contact with him, as did also the members of the Cabinet who accompanied him.

At the time of this writing (July 20th) the difficulty between Russia and Turkey remains unadjusted, or rather, it is unknown here that it has been adjusted. Russia has advanced her army into the trans-Danubian principalities of Moldavia and Wallachia, and the Emperor has issued a "Manifesto" in defence of his conduct. It is altogether a very extraordinary document. Neither that paper

nor the long letter signed by Nesselrode, will exalt either the reputation or the diplomacy of Russia. It will all depend now (under God) upon the moderation of Turkey, which has been so beautifully shown in the Reply of Reschid Pacha, whether war will follow this unwarrantable step of Russia. We cannot but believe that Turkey will be guided by the wise advice of England, France and Austria, the powers she must rely on, if it comes to the worst.

The whole affair develops in the clearest manner the feeling which exists in Russia—not only on the part of the Emperor and Court, but among the *people*—and which has been gaining ground for a long time, namely, that God has raised up that nation for the destruction of all Mohammedan dominion! In other words, that it is the mission of Russia to avenge the insults which Christianity so long endured from Saracen, Moor, Tartar and Turk. This belief pervades the bosom of every man in Russia—especially the priests and the serfs.

But God rules over all, and He will accomplish His own great purposes. Nations, as well as individuals, are but instruments in His hands.

Miscellaneous.

UN JEU D'ESPRIT.

The following *jeu d'esprit* was printed in a very neat form, and placed on the table of every member of the Legislature of New-York, (whilst the discussion of Mr. Taber's Bill was going on,) to the great astonishment of the Conscript Fathers. We have no doubt that it will be read with interest. The truth may sometimes be conveyed in the humorous burlesque and the amusing jest. *Quid vetat decipere in loco?*

To the Honorable the Legislature of the State of New-York.

The humble petition of † John, Archbishop of New-York, regularly appointed and inducted by his Holiness the Pope, respectfully showeth,

That he has experienced, and doth now experience, very great difficulty and embarrassment in enforcing the Canon Law, in and upon congregations of Roman Catholics in this State, in consequence of the prevalence of a damnable spirit of independence, and of private thinking among them, which spirit is almost wholly unknown in Italy and Spain, where the benefits and blessings of the Canon Law are most fully experienced.

My paternal soul is deeply pained at this state of things, and I am led to crave the assistance of your honorable body. My friends have prepared a little bill, it has only one section, but it is believed that, by the assistance of the Blessed Virgin and

the Saints, the passage of it will give to me and my successors, many legal powers and advantages which we do not now possess, and enable us to keep our flocks in due subjection, and to crush the aforesaid damnable spirit of independence and inquiry now existing among them: And your petitioner will ever pray.

POETICAL ADDRESS.

AIR—*Vicar of Bray.*

Sweet Protestants, attend to me,
Dear goose, and gull, and pigeon,
We want to have equality
In matters of religion;
But what that means let me expound,
And don't suppose we hate you;
I'll tell you how—should we get ground—
We mean to tolerate you;

Chorus. { Yes, when we once have gained our end; and that is Domination,
We'll tolerate you with a tol—derolderolderation.

Between us, whilst the people are
In equal parts divided,
The Law's Protection we will share
In no respect one-sided;
But free to teach, and preach, and pray,
As pleases your volition,
And unmolested go your way
Serenely to perdition;

Chorus. { And when we once have gained our end; and that is Domination,
We'll tolerate you with a tol—derolderolderation.

Object to relic or to saint,
Our wonders treat as fable,
We'll put you under no restraint
One hour before we're able.
Your tongues against our tenets wag,
And we will grin and bear it,
Nor ever put on you the gag
Till we can make you wear it,

Chorus. { Then when at last we've gained our end; and that is Domination,
We'll tolerate you with a tol—derolderolderation.

But when—the blessed day, we hope,
Is not extremely distant—
The States at large shall own the POPE,
We must be more consistent.
To wretch that from our faith secedes
Due justice shall be meted;
For heretics are baneful weeds,
And should as such be treated:

Chorus. { So when at length we have gained our end; and that is Domination,
We'll tolerate you with a tol—derolderolderation.

And thus we've made it plain and clear
As daylight, Mr. SPEAKER,
That you from us have nought to fear,
As long as we'er the weaker;
Our liberal professions you
Will not look as a shame on,
But rest assured that they are true;
And no delusive gammon;

Chorus. { Aware that when we've gained our end; and that is Domination,
We'll tolerate you with a tol—derolderolderation.

So when we rise to ask full swing
And scope for our persuasion,
The MADIAI of course you'll bring
Not up on that occasion:
Nor, now our sentiments are known,
And you see what we are after,
Receive our eloquence with groan,
And hiss, and scornful laughter;

Chorus. { Assured that when we've gained our end: the which is Denomination,
We'll tolerate you with a tol—derolderolderation!

Juvenile Department.

DIALOGUE No. 7.

BETWEEN A FATHER AND HIS TWO SONS, EDWARD AND WILLIAM.

Of France: (*First Conversation.*)

Eddie. I am glad that we are going to talk about France to night. Be so good, dear Father, as to tell us something about its appearance, for I have learned from my geography that it is a large country. I have some remem-

brance of portions of it over which I travelled when but six years old, especially the country around Paris; but my ideas are rather indistinct.

Father. France is a large country in comparison with most countries of Europe, there being scarcely any greater on that Continent,—excepting Russia. But France would be considered a small country by the side of our United States; France has less than 210,000 square miles, but it has nearly 36,000,000 inhabitants; which is a great many, when you consider how small the country is,—not being as great as our States of New-York, New Jersey, Pennsylvania, Delaware, Maryland Virginia, and North Carolina.

Willie. It must be a very beautiful country, for I have often heard it called "LA BELLE FRANCE."

Father. It is very natural that our French friends should consider it a beautiful country. The French have great love for their country, and are very unwilling to quit it. And if they do leave it, they generally entertain the hope that they will one day see it again.

Eddie. I believe that but few French emigrate to foreign lands; at least but few come to our country in comparison with the Irish and Germans.

Father. That is true, and perhaps there are reasons for their not emigrating besides the *love of country*, which is, however, a very strong feeling in a Frenchman's heart. In the course of my remarks about that country, I shall probably be able to explain this matter to you. But let us go on.

Willie. But, dear Father, tell us what sort of a looking country France is?

Father. The greater part of all the western side of France is very level, or at most *rolling* or *undulating*, as it is called. This is the case with the country around Paris, and to the South of Paris, and also to the North of it. All the western side of France is watered by the three rivers,—the Garonne, Loire, and the Seine,—and their branches, and is generally level and fertile. There is some hilly and poor country in the extreme western part, often called Brittainy. The eastern side of France may be said to include the western ranges, or skirts, of the Alps, through which flow the Rhone and the Rhine. This part of France is mountainous, sub-mountainous, and hilly,—yet beautiful, and in the vallies and small plains very fertile. The southern part of France lies along the Pyrenees, and embraces the northern ranges of that system of mountains.

Eddie. France then has a great variety of surface,—plains, hills, and mountains.

Father. Just so. And it has one of the finest climates in Europe. Like all the countries on the western side of Europe—owing to the influence of the Atlantic Ocean,—there is a great deal of rainy and cloudy weather during the Autumn, Winter, and early Spring. But there is not much snow in France, excepting in the parts which lie in the Alps and Pyrenees.

Eddie. France produces a great many things, if my geography tells the truth.

Father. Yes, it is one of the finest countries for grain of all sorts, and for fruits; such as the apple, peach, pear, plum, apricot, fig, pomegranate, grape, etc. as well as for vegetables; the pumkin, melon, turnip, beet, onion, etc. It is rich in all these things. And it is rich in manufactures, especially in those of the finer qualities. Many of our most beautiful things come from France. The French have much taste, and greatly excell in those manufactures which demand much taste. They are not so advanced in the more common arts, as their agricultural implements,—their ploughs, harrows, carts and waggons, and even their harness, etc.—clearly show.

Willie. This is very strange, indeed, and I do not understand how it can be.

Father. Nevertheless it is so. Yet I must say that the French are improving in their agriculture, and every thing that relates to it; this has been very noticeable within the last few years. They have several lines of rail-roads, running from Paris to distant points,—to Havre, Calais, Lille, Strasburg, Lyons, Bordeaux, etc. These roads are inducing the French to travel more; both in their own country and in foreign lands. It is nothing now to go from Paris to England, Belgium, Germany, Switzerland, Italy, and even Spain. When I first went to France (in 1835) there were only two or three short rail-roads in the country; but now the rail-roads that are finished would make a continuous line of 2200 miles, and those which are making will increase that extent to 3000 or 4000. One can leave Paris at six o'clock in the morning and be in London by eight or ten o'clock at night! You can go from Paris to Brussels, (210 miles,) from ten or eleven o'clock in the forenoon to six or seven in the evening.

Eddie. All this must make a wonderful change in France.

Father. Yes, it is making the people travel a hundred fold more than they did a few years ago; and in this way they will learn much of other countries.

Willie. I have heard that in many things the French live very differently from what we do.

Father. Oh yes, Willie. The people live chiefly in cities, towns and villages, there is but little *country* population; the farmers live in villages and hamlets; these villages are old, and not very agreeable, the streets are badly paved, the houses are covered with *tiles*, and altogether they look *antiquated.* Then there are no fences, or hedges, or stone-walls, (excepting around the gardens of the villagers,) in most parts of the country; and there are no trees, excepting those planted along the roads, or on the steep hill-sides, in many places.

Willie. That is very queer. What do the people do with the cattle, horses, hogs and sheep?

Father. The horses, cattle and hogs, are commonly kept shut up; the sheep in the autumn, summer, and spring, are in the fields during the day, guarded by a shepherd and his two dogs,—so that they are not allowed to injure the wheat, and other things growing in the adjoining fields.

Eddie. But, Father will you not tell us something about the cities of France, especially Paris?

Father. There are many large cities in that country, such as Paris, Lyons, Marseilles, Bordeaux, Toulouse, Nantes, Rouen, Lille, Strasbourg; and many smaller ones, such as Orleans, Tours, Bayonne, Nismes, Montpellier, Bourges, Valence, all in the South; and Havre, Boulogne, Ameins, Rheims, Nancy, Troyes, Dijon, Besancon, and others in the North. But I can only speak of Paris at present, my children.

Willie. How large is Paris?

Father. Paris is a great city, five miles long I suppose, and about four wide. It is nearly of an *oval* shape, and is surrounded by a stone wall about twenty or twenty-five feet high; and outside of all, at the distance of a mile or so, there is a strong rampart which surrounds the whole. The river Seine runs through Paris, (from east to west,) but the larger part of the city lies on the north side of the river. The city stands in a wide valley, which looks like a great basin. It is 140 miles from the sea; very small steamers can come up to it from Havre, but the larger ones must stop several miles below. The houses are all of stone, very high, and covered with slate. The streets are mostly very narrow, destitute of side-walks, and many of them have a gloomy aspect in cloudy or sombre weather.

Eddie. Yet I have been told that Paris is a very gay city. Certainly some parts of it are pleasant. I can remember the great street called the *Boulevard*, the Place Vendôme, the Gardens of the Tuilieres, the Champs Elysées, and a few other places.

Father. That is true. Paris is a very attractive city. It is a great city, for it has a million of inhabitants, and is the third, if not the second city in Europe. But now we will stop here. In our next conversation we shall talk about the *people* of France,—a subject of more importance. It was not amiss however to say something about the country.

Willie. Come, Eddie, let us go to bed, for I am tired and sleepy.

Notices of Books.

PARDON OF SIN; (by the Rev. Professor Harsha; and Published by M. W. Dodd,) is a valuable little book, and treats in a very clear manner the most momentous of subjects.

THE IRISH SCHOLAR. Published by the New England Sabbath School Union, is an exceedingly interesting book, and should be read, not only by children, but by many grown

people, for it gives much information respecting scenes of Ireland's miseries, and the true nature of Romanism.

THE INQUISITION. Under this title the Rev. Joseph G. Wilson, of Milwaukie, has published a pamphlet containing two excellent discourses, which ought to receive an extensive circulation. We are glad to see that Rome finds such an able antagonist in the "Far West."

OPEN COMMUNION, or THE PRINCIPLES OF RESTRICTED COMMUNION; by S. W. Whitney. Published by M. W. Dodd, an interesting little volume on a very interesting subject.

SUMMER HOURS; by Charles Lanman, published by Mr. Dodd, a very pleasant and readable book.

JUSTIFICATION BY FAITH; an excellent sermon by the Rev. J. F. Stearns, D. D.—also published by M. W. Dodd, in a very neat form.

THE LIFE AND LETTERS OF STEPHEN OLIN, D. D., L. L. D.: the Harpers have published in two beautiful volumes, 12mo. the Life and Letters of Dr. Olin, one of the most distinguished preachers of the Gospel which our country has produced. It was our happiness to see much of him during his sojourn at Paris, on his way to the East. We saw much also of him after his return to the United States, and can testify that the Memoir is worthy of the man.

HOME PICTURES: published by the Harpers. This is a very interesting book by Mrs. Mary Andrews Denison, who is better known by the name of Fanny Fern. We can recommend this book with pleasure.

MEMORIALS OF THE ENGLISH MARTYRS: also published by the Harpers. It is an admirable book, and was written by the Rev. C. B. Taylor, of England, who has produced a work which is worthy of a place in every family library.

A SECOND BOOK IN LATIN is the title of a capital work from the pen of the Rev. Dr. M'Clintock, lately Professor of Ancient Languages in Dickinson College. It is an excellent school book.

THE TRANSLATORS REVIVED. Under this title Mr. Scribner has published a valuable work from the pen of the Rev. A. W. Mc Clare, which contains biographical memoirs of the authors of our admirable English version of the Bible. These sketches are just what has been long wanted.

THE WAY OF PEACE is the title of a delightful little volume of 280 pages from the pen of the Rev. Henry A. Rowland. It is a fit companion and sequel to the PATH OF LIFE, by the same author.

JACOBUS' HARMONY OF THE GOSPEL, and NOTES ON THE EVANGELISTS, have been published by R. Carter & Brothers. These two volumes are very valuable helps in the study of the Gospels.

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FOR THE MONTH ENDING 10th AUGUST, 1853.

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THE

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THE PRESENT POSITION OF THE SOCIETY.

We would most earnestly, but respectfully, entreat our patrons and friends to exert themselves kindly and promptly in behalf of the Society. We are enlarging our operations—prudently and gradually. Our Treasury is exhausted to a degree that is inconvenient. The Autumn has set in. The times demand increased effort, on the part of the Society, to extend its labors at home and abroad, and on the part of the churches, to sustain it in so doing.

We have to beg our friends not to let what they do for the Waldensian Mission, nor for the Portuguese Exiles, nor any other extraordinary, but in some cases, (as in that of the Portuguese,) *incidental* appeals for their aid, prevent them from aiding THE AMERICAN AND FOREIGN CHRISTIAN UNION in its appropriate and great work, which is *to promote the salvation of the deluded followers of Rome.* This is a great work, and needs to be prosecuted with all vigour. Now is not the time to relax our efforts.

THE MAGAZINE. We would request our friends to take measures in advance to increase in their respective neighborhoods the circulation of the MAGAZINE, at the beginning of the incoming year. We wish to see a large increase.

STATE OF CHILE.

We lay before our readers the following interesting letter from Chile, giving an account of the general state of things in that country. It was written by a gentleman who has long resided there, and looks on things as an American, or an Englishman would do.

"As to the people of the country, there are discouragements and there are also signs of promise.

"Holy Week has just passed. On Thursday and Friday of that occasion, every token of grief was assumed publicly. The flags were at half-mast, the public offices closed, all stores shut, only the market, drug and cigar shops, were allowed to be open. Not a man was permitted to mount a horse or mule, nor to ride in any vehicle. The churches were opened all the time and at some hours crowded.

"I went to some of them on Thursday evening: in front of one was a small enclosure of green branches representing the garden of Gethsemane, and our Saviour in it enduring his agony. The poor people came up, took the cord that was bound about his waist, and deposited their gifts on a waiter at his feet. Within were various images, of our Lord crucified, of the Virgin and of St. Francis. Near to each image was seated a boy or a man crying out and asking alms for the saint he had in his particular charge. One asked for money for the 'Blessed Souls,' another for 'Our Lady of Sorrows,' another for St. Francis. The people would kiss the crucifix on the robe of the Saint, and deposit their money on a waiter near by. Outside the door of each church was a box marked for the Poor House. As this was the only object for which I could give without partaking in the idolatry, I was glad to make my contribution to it. On the whole there was less interest than usual manifested in the ceremonies of the occasion.

"Immediately on Sunday night following, the Theatre, which had for forty days been closed, was opened for a French Vaudeville.

"The President of the Republic is now on a tour through the southern section of the country. He is said to be welcomed by the people, and to be engaged in promoting various internal improvements, such as are suggested by immediate personal observation. One result has been, the establishment of several schools, primary and more advanced, to be supported in whole or in part by the State.

"A short time since, a person called on me to purchase religious books in order to sell them again. He bought all the copies of Bogue's Essay in Spanish that I could spare him, as well as Pilgrim's Progress in the same language. He took also several copies of D'Aubigné's Reformation in English, and an assortment of other Tract Society volumes.

"Yesterday I found sale for twenty-eight copies of the Bible in Spanish, the buyer wishing them to sell again. He has often purchased before. To day he returned and took about twenty-five more for the same purpose.

"For the most part the people are indifferent. Some are blind dupes, some are sceptical. Thousands know not how to read, and to a great extent believe what they have been told. Others, better informed, and yet no better informed regarding the Gospel verities, reject every thing.

"The following extracts from one of the daily papers of this city, The

Mercurio, will not fail to interest your readers who regard the extension of religious liberty on this portion of the continent.

"The writer begins, 'It was once very common to see the father abandon his family in order to resign himself to a life of asceticism, and the philosopher his studies for a repose mystic and agreeable. Men thus believed they were serving God best in separating themselves from the world.'

"This he attributes to the corrupting influence of Paganism, with which Christianity had come into adulterating contact; and adds, in opposition to the monks:

"'Every principle which tends to isolate a man is unchristian; and men were isolated when they were brought to believe that society was pernicious, enjoyment unlawful, and the care of their families a culpable distraction.

"'Since the earlier times, it has come to be understood that the spirit of the Gospel is never developed more advantageously than when it is occupied in promoting the harmony and the good estate of society. And this great change has been effected by free discussion, by the social, political and religious revolutions that in later ages have been wrought in communities.'

"Again, this judicious writer proceeds. 'Men of virtue and talent, who exert an influence on the progress of religious ideas, our ministers of religion, should lend their endeavors to the truly Christian work of establishing an unalterable harmony between men of different sects and opinions, instead of striving to deprive us of those influences from abroad which tend to civilize us; instead of separating us from men of other countries and modes of worship, who can do us no harm.'

"'Sterile virtues are not Christian virtues. They are truly evangelical which are promotive of the welfare of mankind. Solitude and inaction are not in accordance with the nature of man, nor with the spirit of Christianity.'

"That you may further see how a candid Romanist regards the Romish system in his own country, I will add more from this same paper.

"'The copious wealth of the religious establishments should be put to a use more true to their purpose, employing them for the education of the masses, and for the succor of the indigent. Christian humility does not consent that church dignitaries should live in opulence, while the people lie down in misery. Above all, it sets itself opposed to every thing which diminishes the income of the poor man, which it costs him so much toil to acquire. We should work in the true Christian spirit, if we gave the people worship without charge. The aids of religion are invaluable, and it is cheapening them to sell them.

"'We should work in the Christian spirit, which says *love one another*, if we treated foreigners as brothers, if we respected their belief and opinions, if we accorded to them the rights of men, rights which are above all sectarian claims whatever. Liberty of thought, respect for religious opinions, religious freedom, are dogmas pre-eminently Christian.'

"'We are now keeping Holy Week, which we dedicate to the practice of devotion and the apparatus of grand and pompous ceremonies; let us practice the genuine Christian virtues of activity, of charity and of tolerance, and then we shall not need to select a few days from the almanac in which to be good and virtuous.'

"I thought these sentiments so just, and it is so pleasant to have them asserted here, that it seemed to me probable some of your readers would not blame me for translating them with some fullness."

THE BIBLE IN SARDINIA.

"The Geneva Correspondent of the London Christian Times, in a letter to that paper dated 9th ult. says:

"Wishing to profit by the permission granted by the Sardinian Government with respect to the admission of Bibles, the Bible Society of Geneva lately sent to Chambery two of its colporteurs, and such was the demand for the Sacred volume, that, in the space of a fortnight, in the two towns of Chambery and Annecy 1500 copies of the Scriptures were sold by the colporteurs of the Bible Society, and at the depot which Mr. Graydon, Agent of the British and Foreign Bible Society, established at the house of the editor of the Glaneur. Of these 1500 copies, about 1000 were Bibles, and 500 Testaments—all of the French version of Sacy.

"The sensation among the Priest party, which this movement produced, has for the present at least put a stop to the work. Orders have been given to prohibit the importation of Bibles and Testaments, and even to send back, to the frontier, several bales which were in the Custom House of Chambery, and the Archbishop of Chambery left for Turin, where he will assuredly spare no pains to raise up impediments to the circulation of the Sacred volume. It is to be hoped that, from the firm intention of the Sardinian Government to maintain the religious liberty granted by the statutes, with its necessary consequences, he will not succeed."

It may not be amiss to inform our readers that the scene of this Biblical affair was in the Duchy of Savoy. The most benighted and priest-ridden part of the kingdom of Sardinia. The inhabitants are not *Italians* but *French*. The country lies west of the dividing ridge of the Alps. *Geographically* and *enthnologically* speaking, it ought to belong to the empire of Napoleon III. As it touches the canton of Geneva, and is separated by Lake Leman alone from the Canton of Vaud, (both very noted Protestant portions of Switzerland,) Rome has labored hard and very successfully hitherto to keep out the light

from this portion of her domain. We are inclined to believe that the government of Sardinia will enforce religious liberty in Savoy, as well as in Piedmont and other parts of the kingdom. The bishop of Chambery and the other Roman ecclesiastics of the duchy will be very reluctant to see the Bible coming into their field of labor. But it will, nevertheless, enter into it.

During our residence in France and Switzerland (1835–48) several travellers got into serious trouble for giving a few Protestant tracts to the Savoyards as they passed through their country on their way to Italy. One of them was a son of the worthy Swiss pastor, (we believe,) with whom the late King of Sardinia, Charles Albert, spent several years when a boy—pursuing his studies—the rest of the Royal family being in the Island of Sardinia, whither Buonaparte had driven them.

CONVERSIONS TO PROTESTANTISM IN IRELAND. CONVERSIONS TO ROMANISM IN ENGLAND.

The celebrated Dr. Whately the Protestant Archbishop of Dublin, in a charge delivered to his clergy on the 14th of last May, speaks of this twofold Conversion in the following manner:

"Now, if any one were asked what it is that characterises the present time, relatively to religious concerns, I think he would not fail to answer that it is the struggle that is now going on with more than usual earnestness between our church and that of Rome. The conversions to Romanism of late years, especially in England, though a very insignificant number compared with the whole mass of the population, yet have exceeded very far any thing that can be remembered by the present generation or by the preceding. And the number of recent conversions to our church in this island (not to mention the conversions to various Protestant communions in the United States) is very much greater still. It has been often remarked that these latter have taken place chiefly among the humbler classes of society; and that, on the other hand, the secessions to the church of Rome have been chiefly among the gentry and the clergy; and a stranger might be disposed, at the first glance, to consider this as forming a presumption that education and intelligence are favorable to the cause of Rome, and that comparative ignorance and want of intellectual culture predispose men to the reception of Protestant views. But, on closer inquiry he would find that those of the educated classes who have embraced Romanism have done so, for the most part, by

their own admission, not from investigation of evidence, and on grounds of rational conviction, but by deliberately giving themselves up to the guidance of feeling and imagination. Argumentative powers, indeed, and learning, several of them possess in a high degree; but these advantages they think themselves bound to lay aside and to disparage, in all that pertains to religion. Though well capable, by nature and education, of weighing evidence, they decry all appeal to evidence, either for the truth of Christianity generally, or of any particular doctrine, and place the virtue of faith in a ready reception of what a man is told, without any more 'reason for the hope that is in him' than the pagans have for their belief. They are led, and consider it right to be led, by a craving for the beautiful, the splendid, and the picturesque. They deliberately prefer what will afford most scope for the exercise of their feelings, and the gratification of their fancy; and they find the church of Rome the one which best affords them all that they desire.—Now, all the deference which might be thought due to any one's learning or intelligence must evidently be cast aside when he is confessedly making his religious faith a matter of mere feeling and taste. All superiority of his reasoning powers goes for nothing, in a case where he repudiates the use of reason; even as the most clear-sighted and the most dim-sighted are on a level when both are led blindfold. The humblest peasants, therefore, who have set themselves seriously to inquire, not for what is most acceptable to their taste, but for what is true, and who have diligently examined and reflected, according to the best of their powers—these are evidently bearing far stronger testimony in favor of the faith they adopt than even ten times as many of the most intelligent and best informed of the human species, who shall have resolved to abstain from all rational inquiry and reflection, and give themselves up to the guidance of their feelings. And that I have been giving no untrue or even exaggerated description of the state of mind of at least a very large proportion of the persons in question, any one who doubts may convince himself by an inspection of their own publications, from which I might here give copious extracts in confirmation of what has been said, but that I would not detain you by repeating what is probably well known to most of you."

A HISTORY WORTH KNOWING.

PUBLIC SCHOOL SOCIETY OF NEW-YORK.

On Friday afternoon, July 22d, THE NEW-YORK PUBLIC SCHOOL SOCIETY held its final meeting, at which it surrendered to the city all its schools and the property which it held, according to an act of the Legislature of the State. Hiram Ketchum, Esq. delivered on the

occasion an appropriate address, from which we gather the facts which we present in the following paragraphs.

This excellent Society was formed in 1805 for the education of poor and neglected children of the city, and in the course of 48 years, the period of its existence, it received into the many schools which it established probably half a million of children, to whom it imparted the elements of a sound education, connected with instruction in the sacred Scriptures. It was largely aided by the School Fund of the State. Besides educating many thousands of poor and forsaken children, the Society performed two other important services; it trained up many excellent teachers, and it watched over the general interests of the educational cause. This latter function brought it often before the public on very important occasions. For instance, it opposed as early as 1823 all distribution of the public school fund to religious societies and churches, for sustaining "sectarian" or "church" schools. The first case related to the Bethel Baptist church, which had sought and obtained a portion of the school fund for its schools. The Public School Society opposed this as fatal to all public schools, and contrary to the object of the school fund, which was intended to promote not religious but civil education. The case was argued before the Legislature, which turned the subject over to the Board of the City Corporation. That body appointed a committee to hear the parties. It is remarkable that the Episcopalians, Methodists, Baptists and Roman Catholics, *at that day*, sought for a participation in the school fund—just as Archbishop Hughes and his fellow-bishops do at the present time.

The report of the committee referred to, seems to have convinced every body of the impolicy and injustice of such a division of the school fund, *excepting the Romanists.* In 1831 the "Roman Catholic Benevolent Society" succeeded in obtaining, through the "Sisters of Charity," the grant of $1500, which is annually made by the Corporation of the city to this day, for the Orphan Asylum Schools under their care, notwithstanding the opposition of the Public School Society. This, however, did not satisfy the Roman Catholics. In 1840 Bishop Hughes appeared on the scene, and commenced anew the agitation of this question. In the fall of that year the Roman Catholics presented to the Corporation a petition numerously signed, at Bishop Hughes' instance. The Corporation determined to have the question discussed before a full board, which was done on the nights of the 28th and 29th of October. Bishop Hughes was the champion of the Romanists, and several distinguished Protestants spoke on the other side. The Corporation, after visiting all the schools, denied the petition. Nothing daunted, the Romanists carried the case up to the Legislature, and through the management of Mr. John C. Spencer, then Secretary of State, and William H. Seward,

the Governor, who encouraged and directed their application, they came nigh succeeding. But the Senate, after hearing both sides, decided against the petition of Bishop Hughes and his friends. This gave a quietus to the matter for a time. The Public School Society, to conciliate the Romanists, agreed to strike out of the school-books all passages to which the Romanists objected, and proposed to have only such passages of the Scriptures read as are translated in the same way in the Protestant and Romish version. But all would not do.

The next effort was to get the school system of the State extended to the city of New-York. This led to the formation of "Ward Schools," whilst the schools of the Public School Society were permitted to remain under its control. Experience, however, soon demonstrated that that scheme was attended with many difficulties. This led the Public School Society to propose to the Legislature to retire from the scene. This was allowed, and in consequence it has transferred its schools and property to the Corporation of the city, to be managed by the Corporation's Board of Education, just as the Ward Schools are.

Such is a brief outline of the history of this interesting Society which did so much for the education of the poor and neglected children of the city of New-York, and which so nobly and so long resisted the demands of the Romish hierarchy, with Archbishop Hughes at their head. We are sorry that the opposition from this quarter has succeeded in getting the Bible out of eighty or more of the Public Schools. But the archbishop has not succeeded in getting a portion of the school fund for the schools connected with his churches. We hope that he never may.

We close by giving an extract or two from Mr. Ketchum's interesting speech. In regard to the object which Archbishop Hughes and his friends aim at, he uses the following language:

"Now my friends, I have to say here, and I hope that it will pass throughout the country, that there is no satisfying the Roman Catholics on this subject; and here I would proclaim, loud enough, if I could, to be heard in California, that the Roman Catholic priesthood are opposed to Protestant children and Roman Catholic children sitting side by side in common schools, and learning from the same forms. That is the objection. They did not want to expel the Bible—they did not want to blot out the offensive passages; but they wanted to separate their children from the Protestant children of the country, and to receive a portion of the School Fund, to enable them to educate their children by themselves. For this object, we may rely upon it, the Roman Catholic priesthood will steadily and perseveringly exert themselves. I say the 'priesthood,' for I do not believe the Roman Catholic laity desire any such separation. They, with us, desire that the children of this Republic may study side by side in common schools, in order that

they may have the advantage of all that union of sentiment and feeling that grows from boyish intimacy."

Mr. Ketcham terminated his speech with the following serious words, which deserve to be well pondered by every friend of our Public Schools,—in fact by any true friend of the country:

"In this great struggle, which is to shake the country from Maine to California, we must stand up and oppose error with all our force, and cleave it down in its place, and preserve the purity and integrity of our institutions. For, if this Republic is not preserved, where shall we go? What shall we do? What will there be left for our children? Let us then contend always for the right, being assured that such labor is never finally lost."

TOLERANCE AND INTOLERANCE.

OF THE PRINCIPAL STATES OF THE CONTINENT OF EUROPE.

There is a very remarkable article on this subject in the *Dublin University Magazine*, for the month of May last. After giving the result of his inquiries at much length, the author sums up the facts which relate to the Roman Catholic countries in a statement of which the substance is as follows:

Out of *twenty-two* Roman Catholic States there are precisely *seven*, or less than *one-third*, which are tolerant in the sense which he sets forth. But what is more striking, is the fact that of the *fifteen* which are intolerant, there are no less than *ten* which are so in an absolute and exclusive sense. This is a most extraordinary fact, and appears the more so when contrasted with the Protestant countries.

The author next examines the question of tolerance and intolerance, so far as the Protestant countries are concerned, and he finds that on the Continent there is but *one* Protestant State out of *eleven* that is intolerant in a sense of entirely forbidding the open profession of any other religion than that established by law. Thus the intolerance of Protestantism on the Continent is but an *eleventh* part, whilst the tolerance of Roman Catholicism, (or Romanism, to speak more briefly) is not *a third*. In other words, Roman Catholic Intolerance is *thirty-three* times more general than Protestant Intolerance!

And yet there are Romanists, (and some ignorant Protestants are ready to help them,) who are for ever declaiming against the *Intolerance of Protestants*, and would fain make the world believe that Protestant intolerance has been greater than that of Rome! In fact,

some, in their audacity, (for we can hardly call it *ignorance*,) go so far as to assert that the Roman Catholic Church has never been intolerant, at all, nor has ever persecuted anybody!

We shall probably revert to this subject of *national* tolerance and intolerance, and go into it more extensively.

THE TESTIMONY OF THE

CUMBERLAND PRESBYTERIAN CHURCH.

In our last number we referred to the action of the late General Assembly of the Cumberland Presbyterian Church in relation to the American and Foreign Christian Union. We subjoin a more complete notice, taken from the published account of the proceedings of that body.

"The Committee appointed to consider the objects and aims of the Society known as the American and Foreign Christian Union, having considered the same, do report as follows, to wit:

"WHEREAS, in the providence of God—in the Papal world—both at home and abroad, the way of access in a most remarkable manner, and as never before, is now open for the diffusion of the principles of religious liberty, and a pure and evangelical Christianity.

"1st. Resolved, That this Assembly have learned with great satisfaction of the organization of a Society, upon the broad and comprehensive basis of a union of the whole brotherhood of evangelical Christianity in the United States, known as the American and Foreign Christian Union, with the design to diffuse and promote the principles of religious liberty and a pure Christianity wherever a corrupted Christianity exists; and especially and directly among the one hundred and seventy-five or two hundred millions of Romanists now upon the globe—and whose mode of operation is, in the judgment of this Assembly, so well adapted to the end proposed.

"2d. Resolved, That this Assembly do cordially approve of the objects of the American and Foreign Christian Union, and do *unanimously* commend it and its interesting and important work to the patronage and liberal support of the churches under our care.

"3d. Resolved, That in view of the following considerations, to wit: The large number of Romanists already in the United States—the vast tide of Papal emigration now daily rolling in upon us—the assiduous and untiring efforts of the Papal hierarchy in our midst—the wonderful success which has heretofore attended the efforts of this Society, especially in its labors among the Papist population of our own land—the opening, extensive, and promis-

ng fields now ripe for, and soliciting its regard—together with the cheering redictions of inspiration concerning the ultimate destruction of the man of in, this Assembly do give it as their united judgment, that the American nd Foreign Christian Union are called upon by both the providence and Word of God to put forth enlarged and increased efforts in the work in hich they are engaged.

"Resolved further, That these resolutions be not only spread upon the ninutes of this Assembly, but that all our editors be requested to publish he same in their respective journals.

MILTON BIRD,
D. LOWRY,
WM. RALSTON.

THE GERMAN YOUNG MEN'S UNION OF NEW-YORK.

We have read with great satisfaction a small tract of four pages, hich gives an account of the formation of a "German Young Men's Union" in this city, "its objects, and what has been accomplished y it." May God smile upon this and all similar attempts. Such 'Unions" ought to be formed in one hundred of our cities and owns. The following extract gives most pleasing information:

"Survey we the success of this Union, although so weak in its means, nd in the fewness of its participants, then it is proper to observe, the Union as, to the present time, been visited by about 300 young people. Some 50 ersons standing outside of the Union have shown themselves the friends of t, by imparting instruction, by contribution of money, by inquiry, and by iving books. The average number of its visitants, in the year 1851, was 0, 48 in the winter of 1851—2, 35 in the summer of 1852. This number as, thus, not only withdrawn from perverting influence, but initiated into he language and relations of this land, forming many acquaintanceships, hich procured for one or the other, intercourse and work."

This Association hired a room, and engaged teachers to give instruction three nights in the week, during the winter, in English, athematics, History, Singing, etc. The Scriptures were read and xplained, and the cultivation of the moral as well as the intellectual ature of the young men was diligently promoted. This is going to ork in the right way. Such meetings of young men to be profitble must be rendered attractive and interesting.

THE ONLY GUIDE TO

PRESENT PEACE AND FUTURE GLORY.

FOR THE AMERICAN AND FOREIGN CHRISTIAN UNION.

Selections from the Douay Bible, published with the approbation of the Right Rev. John Dubois, Catholic Bishop of New-York.

PUBLISHED BY JOHN DOYLE. 1833.

"All Scripture inspired of God is profitable to teach, to reprove, to correct, to instruct in justice." 2 Tim. iii. 16.

"Blessed is he that readeth and heareth the words of this prophecy, and keepeth those things which are written in it." Apocalypse, i. 3.

"To the law rather and to the testimony. And if they speak not according to this word, they shall not have the morning light." Isaiah, viii. 20.

"Search the Scriptures, for you think in them to have life everlasting; and the same are they that give testimony of me." John, v. 39.

"But continue thou in those things which thou hast learned, and which have been committed to thee, knowing of whom thou hast learned them, and because from thy infancy thou hast known the Holy Scriptures, which can instruct thee to salvation, by the faith which is in Jesus Christ." 2 Tim. iii. 14, 15.

"What advantage, then, hath the Jew, or what is the profit of circumcision? Much every way. First, indeed, because the words of God were committed to them." Rom. iii. 1, 2.

"And Jesus answering, said to them: You err, not knowing the Scriptures, nor the power of God." Matt. xxii. 29.

"If any man speak, let him speak as the words of God. If any man minister, let him do it as of the power which God administereth." 1 Pet. iv. 11.

"For what things soever were written, were written for our learning, that through patience and the comforts of the Scriptures we might have hope." Rom. xv. 4.

"But though we or an angel from heaven preach a gospel to you besides that which we have preached to you, let him be anathema. As we said before, so now I say again. If any one preach to you a gospel besides that which you have received, let him be anathema." Gal. i. 8, 9.

"But if any of you want wisdom, let him ask of God, who giveth to all men abundantly, and upbraideth not, and it shall be given him. But be ye doers of the word, and not hearers, only deceiving your own selves. For if a man be a hearer of the word, and not a doer, he shall be compared to a man beholding his own countenance in a glass. For he beheld himself, and went

his way, and presently forgot what manner of man he was. But he that hath looked into the perfect law of liberty, and hath continued therein, not becoming a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." James, i. v. 22, 25.

"Then shall I not be confounded when I shall look into all thy commandments. By what doth a young man correct his way? By observing thy words. Thy words have I hidden in my heart, that I may not sin against thee. I will meditate on thy commandments and I will consider thy ways. Open thou my eyes, and I will consider the wondrous things of thy law. Give me understanding, and I will search thy law, and I will keep it with my whole heart. Behold I have longed after thy precepts; quicken me in thy justice, and take not thou the word of truth utterly out of my mouth; for in thy words I have hoped exceedingly. The law of thy mouth is good to me, above thousands of gold and silver.

"O, how have I loved thy law, O Lord! It is my meditation all the day. I have restrained my feet from every evil way, that I may keep thy words.

"How sweet are thy words to my palate! more than honey to my mouth. Thy word is a lamp to my feet, and a light to my paths. I have purchased thy testimonies for an inheritance forever; because they are the joy of my heart. Much peace have they that love thy law, and to them there is no stumbling block." Psa. cxviii. 6, 9, 11, 15, 18, 34, 40, 43, 72, 97, 101, 103, 105, 111, 165.

"As new born babes, desire the rational milk without guile, that thereby you may grow to salvation." 1 Pet. ii. 2.

"And the Lord spake all these words:

I. "I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage. Thou shalt not have strange gods before me."

II. "Thou shalt not make to thyself a graven thing, nor the likeness of anything that is in heaven above, or in the earth beneath, nor of those things that are in the waters under the earth. Thou shalt not adore them, nor serve them! I am the Lord thy God, mighty, jealous, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me, and showing mercy unto thousands of them that love me and keep my commandments."

III. "Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that shall take the name of the Lord his God in vain."

IV. "Remember that thou keep holy the Sabbath day. Six days shalt thou labor and shalt do all thy works, but on the seventh day is the Sabbath of the Lord thy God. Thou shalt do no work on it, thou nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy beast, nor the stranger that is within thy gates. For in six days the Lord made heaven

and earth, and the sea, and all things that are in them, and rested on the seventh day; therefore the Lord blessed the seventh day and sanctified it."

V. "Honor thy father and thy mother, that thou mayest be long-lived upon the land which the Lord thy God will give thee."

VI. "Thou shalt not kill."

VII. "Thou shalt not commit adultery."

VIII. "Thou shalt not steal."

IX. "Thou shalt not bear false witness against thy neighbor."

X. "Thou shalt not covet thy neighbor's house, neither shalt thou desire his wife, nor his servant, nor his hand-maid, nor his ox, nor his ass, nor any thing that is his." Exod. xx. 1–17.

"When all Israel come together, to appear in the sight of the Lord thy God in the place which the Lord shall choose, thou shalt read the words of this law before all Israel, in their hearing. And the people being all assembled together, both men and women, children and strangers, that are within thy gates, that hearing they may learn and fear the Lord your God, and keep and fulfill all the words of this law. That their children also, who now are ignorant, may hear and fear the Lord thy God all the days that they live in the land whither you are going over the Jordan to possess it." Deut. xxxi. 11, 13.

"Six days shall you do work, in the seventh day is the Sabbath, the rest holy to the Lord. Every one that shall do any work on this day shall die."

"Let the children of Israel keep the Sabbath, and celebrate it in their generations. It is an everlasting covenant between me and the children of Israel, and a perpetual sign. For in six days the Lord made heaven and earth, and in the seventh He ceaseth from work. And the Lord, when He had ended these words, in Mount Sinai, gave to Moses two stone tables of testimony, written with the finger of God." Exod. xxxi. 15–18.

"If thou turn away thy foot from the Sabbath from doing thy own will in my holy day, and call the Sabbath delightful, and the holy of the Lord glorious, and glorify him, while thou dost not thy own ways, and thy own will is not found to speak a word: then shalt thou be delighted in the Lord, and I will lift thee up above the high places of the earth, and will feed thee with the inheritance of Jacob thy father, for the mouth of the Lord hath spoken it." Isa. lviii. 13, 14.

"And he said to them: The Sabbath was made for man, and not man for the Sabbath; therefore the son of man is Lord of the Sabbath also." Mark, ii. 27, 28.

"And the women that were come with him from Gallilee, following after, saw the sepulchre and how his body was laid; and returning, they prepared spices and ointments, and on the Sabbath they rested, according to the commandment." Luke, xxiii. 55, 56.

"And the Lord said, 'Can I hide from Abraham what I am about to do. For I know that he will command his children and his household after him to keep the way of the Lord, and to do judgment and justice.'" Gen. xviii. 17, 19.

"Now, therefore, fear the Lord and serve him with a perfect and most sincere heart, and put away the gods which your fathers served. But if it seem evil to you to serve the Lord, you have your choice. Choose this day that which pleaseth you. But as for me and my house, we will serve the Lord." Joshua, xxiv. 14, 15.

"And when he had made an end of offering holocosts and peace-offerings, he blessed the people in the name of the Lord. And David returned to bless his own house." 2 Kings, vi. 18, 20.

"Children, obey your parents in the Lord, for this is just. Honor thy father and thy mother, which is the first commandment, with a promise that it may be well with thee, and thou mayest be long-lived upon earth. And you fathers, provoke not your children to anger, but bring them up in the discipline and correction of the Lord." Eph. vi. 1–4.

"But I say to you not to swear at all, neither by heaven, for it is the throne of God; nor by the earth, for it is His footstool; nor by Jerusalem, for it is the city of the Great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black." Matt. v. 34–36.

"Know you not that the unjust shall not possess the kingdom of God. Do not err, neither fornicators, nor idolaters, nor adulterers, nor the effeminate, nor liars with mankind, nor thieves, nor covetous, nor drunkards, nor railers, nor extortioners, shall possess the kingdom of God." 1 Cor. vi. 9, 10.

"Now we know that what things soever the law speaketh, it speaketh to them that are in the law, that every mouth may be stopped and all the world may be made subject to God. Because by the works of the law no flesh shall be justified before Him. For by the law is the knowledge of sin. But now without the law the justice of God is made manifest, being witnessed by the law and the prophets. Even the justice of God by faith of Jesus Christ, unto all and upon all them that believe in Him, for there is no distinction. For all have sinned and do need the glory of God. Being justified freely by His grace, through the redemption that is in Christ Jesus. Where is then thy boasting? It is excluded, by what law? Of works? No, but by the law of faith. For we account a man to be justified by faith without the works of the law." Rom. iii. 19–24, 27, 28.

"Wherefore as by one man sin entered into this world, and by sin death; and so death passed upon all men, in whom all have sinned. Rom. v. 12."

"Thanks be to God for his unspeakable gifts." 2 Cor. ix. 15.

"For God so loved the world as to give His only begotten Son, that

whosoever believeth in Him may not perish, but may have life everlasting." John, iii. 16.

"Jesus saith to Him, I am the way and the truth and the life. No man cometh to the Father but by me." John, xiv. 6.

"All that the Father giveth me shall come to me; and him that cometh to me I will not cast out." John, vi. 37.

"Labor not for the meat which perisheth, but for that which endureth unto life everlasting, which the Son of man will give you. They said, therefore, unto Him, 'What shall we do that we may work the works of God?' Jesus answered, and said to them, This is the work of God, that you believe in Him whom He hath sent." John vi. 27, 29.

"Jesus answered, and said to him, Amen, amen, I say to thee, unless a man be born again, he cannot see the kingdom of God. Jesus answered, Amen, amen, I say to thee, unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God."

"And as Moses lifted up the serpent in the desert, so must the Son of man be lifted up, that whosoever believeth in Him may not perish, but may have life everlasting. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of His grace." Eph. i. 7.

"For God sent not his Son into the world to judge the world, but that the world may be saved by Him. John, iii. 3, 5, 14–17.

"And he said to all, 'If any man will come after me, let him deny himself and take up his cross daily, and follow me.'" Luke, ix. 23.

"For the grace of God our Saviour hath appeared to all men, instructing us that, denying ungodliness and worldly desires, we should live soberly and justly, and godly in this world; looking for the blessed hope and coming of the glory of the great God and our Saviour Jesus Christ, who gave himself for us, that He might redeem us from all iniquity, and might cleanse to himself a people, acceptable, a pursuer of good works." Titus, ii. 11–14.

"What must I do that I may be saved?"

"Believe in the Lord Jesus, and thou shalt be saved." Acts, xvi. 30, 31.

"Neither is there salvation in any other, for there is no other name under heaven given to men whereby we must be saved." Acts, iv. 12.

"There is one God, and one mediator of God and men, the man Christ Jesus." 1 Tim. ii. 5.

"He is able also to save forever them that come to God by Him. * * Always living to make intercession for us, who needeth not daily (as the other priests) to offer sacrifices, first for his own sins, and then for the peoples; for this He did once in offering himself." Heb. vii. 25–27.

"For this Jesus is not entered into the holies made with hand, the patterns of the true, but into heaven itself, that He may appear now in the presence of God for us. Nor yet that he should offer himself often, as the

high priest entereth into the holies every year with the blood of others: for then he ought to have offered often, from the beginning of the world; but now once at the end of ages, He hath appeared for the destruction of sin, by the sacrifice of himself." Heb. ix. 24, 26.

"There was a certain rich man who was clothed in purple and fine linen, and feasted sumptuously every day. And there was a certain beggar named Lazarus, who lay at his gate full of sores, desiring to be filled with the crumbs that fell from the rich man's table, and no one did give him; moreover, the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom. And the rich man also died, and he was buried in hell. And lifting up his eyes when he was in torment, he saw Abraham afar off and Lazarus in his bosom. And he cried and said, 'Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water to cool my tongue, for I am tormented in this flame.'

"And Abraham said to him, 'Son, remember that thou didst receive good things in thy lifetime, and likewise Lazarus evil things; but now he is comforted and thou art tormented; and besides all this, between us and you there is fixed a great chaos, so that they who would pass from hence to you cannot, nor from thence come hither.' And he said, 'Then, Father, I beseech thee that thou wouldst send him to my father's house, for I have five brethren, that he may testify unto them, lest they also come into this place of torment.' And Abraham said to him, 'They have Moses and the prophets: let them hear them.' But he said, 'No, Father Abraham; but if one went to them from the dead, they will do penance.'" *

"And he said to him, 'If they hear not Moses and the prophets, neither will they believe if one rise again from the dead.'" Luke, xvi. 19–31.

"And he saith to me, 'These words of God are true;' and I fell down before his feet to adore him."

"And he saith to me, 'See thou do it not: I am thy fellow-servant, and of thy brethren who have the testimony of Jesus. Adore God.'" Apoc. xix. 9, 10; xxii. 8, 9.

"I Jesus have sent my angel to testify to you these things in the churches. I am the root and stock of David, the bright and morning star. And the spirit and the bride say, Come, and he that heareth, let him say, Come, and he that thirsteth, let him come: and he that will, let him take the water of life freely. For I testify to every one that heareth the words of the prophecy of this book: if any man shall add to these things, God shall add unto him the plagues written in this book. And if any man shall take

* For *repent* as we have it in our version, and which more truly gives the meaning of the original.

away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from these things that are written in this book. He that giveth testimony of these things saith, Surely I come quickly. Amen. Come, Lord Jesus. The grace of our Lord Jesus Christ be with you all. Amen." Apocalypse, xxii. 16–21.

The object of the author of the foregoing paper is to set before our Roman Catholic friends the way of life and peace and everlasting felicity in the words of their own authoritatively-approved version. It will be perceived that the meaning of these passages of Scripture is often as clear as it is in the version made by order of King James —our good old Protestant Bible. In one only instance (in the parable of the rich man and Lazarus) are the words "do *penance*" employed instead of "*repent.*" This is an unhappy and dangerous translation of the original word. This perversion of the obvious meaning of the original word, from *an internal and heartfelt sorrow for sin* to some *undefined, external act*, is very sure to exert a bad influence upon the ignorant. But intelligent and truth-seeking people will find that the fuller definitions and explanations of repentance, given in many places of the Word of God, are well fitted to counteract the erroneous views to which the words "*do penance*" would otherwise lead. We will only add, that this statement of the great doctrines of salvation in the words of the Romish version, well deserves to be published in a tract, with the article on the Virgin Mary, from the same pen, and widely disseminated among Roman Catholics.

QUEEN VICTORIA AND THE MISSIONARY.

The following is a part of a letter published in the CHRISTIAN TREASURY, an English Periodical, and appears to be well authenticated. Lord Wriothesly Russell, is one of the Chaplains of Prince Albert, and is an excellent man, an humble and pious minister of the Gospel. We had the pleasure of seeing much of him when in England in 1846.

"The following is part of a letter published in the 'Christian Treasury,' and appears to be well authenticated. 'Mr. Crowther,' (a negro, once a slave, now a minister of the Gospel,) was at a church missionary meeting at Windsor. After the meeting, Lord Wriothesly Russell, (brother to Lord

John, a pious clergyman, and a member of the Evangelical Alliance,) told him that her Majesty wished to see him at Windsor Castle. When at the palace, he met one of the ladies in waiting, who was a collector for the Church Missionary Society, and who addressed herself to him as such, and as one deeply interested in the progress of the Society, and anxious to shake hands with him as her brother in the Lord. He then passed on to a room in which was Prince Albert, who immediately addressed him most kindly; and they were deep in conversation on missionary subjects when a *lady* walked in and joined in the conversation. Mr. Crowther, taking it for granted that it was the lady he had met in the ante-chamber before, took no particular notice of her, further than continuing in most earnest discourse, pointing out places on the map, describing the various stations, etc. At length Lord W. Russell said something apart to make Mr. Crowther aware that he was speaking to the Queen of England. He was a good deal abashed, both at the presence of royalty, and the honor conferred upon him. In the gentlest, sweetest manner, (like a most loving mother to her people,) her Majesty set him quite at his ease, and continued her close inquiries on subjects connected with the Church Missionary Society at Sierra Leone. They had not quite light enough at the table where the maps were spread out, and the Queen fetched a light from another table, which Mr. Crowther, in turning over the leaves of the atlass *put out*, to his great distress; but the Queen (evidently not wishing the delay and interruption of calling a servant) immediately lighted it herself, and continued the conversation, asking many a question about the African Missions. My brother asked Mr. Crowther *what sort* of questions the Queen asked. He replied. 'A devoted lady collector could not have asked closer questions on the spiritual wants of the people, and the working of the Missions.' Her Majesty also inquired about the appointment of a bishop, and the suitableness of Mr. Vidal recently nominated. In giving his very decided testimony to their need of an overseer, and the peculiar fitness of the bishop-designated, Mr. Crowther particularized his wonderful knowledge of language; whereupon her Majesty turned to the Prince, and said, with a smile, 'Ah, Albert, you see there are other good linguists besides Germans!' I need hardly say Mr. Crowther was much encouraged by this interview. To my mind, it is a call for all her Christian subjects to pray with one accord for the Queen, that in her, faith may be revealed to faith, and grace added to grace."

GROWTH OF PROTESTANTISM AND ROMANISM IN CANADA.

"Mackenzie's Weekly Message says on this subject, that in 1820 the population of the Canadas may have been 520,000, of whom perhaps 380,000

were Roman Catholics, and only 140,000 Protestants—exhibiting 19 to 7 of the whole country as in favor of the Roman Catholic church, its doctrines and worship. In 1853, our people may be assumed to number two millions, of whom 940,000 belong to the Roman Catholic or ancient religion, and 1,060,000 to the Protestant, showing nearly eleven Protestants to every nine Catholics. The latter have gained 560,000 in thirty years, the former 920,000. The Roman Catholics have more than doubled their numbers; but the Protestants have increased theirs more than seven-fold. The tide of Roman Catholic immigration, Mr. Mackenzie goes on to say, has chiefly flowed to the United States, whether from Ireland or Germany, or France; and the chief difficulty their prelates have, in that land of free discussion, is to prevent their flocks from doubting and calling in question, in true Protestant style, principles and doctrines, which among Catholic congregations in Lower Canada are always taken for granted, or believed, and held sacred and beyond discussion.

The Home Field.

From the many reports which we have received from our Missionaries in all parts of the Home Field, we lay before our readers such statements of facts, from time to time, as are necessary to give them a true conception of our work in this province of our labors, and to encourage their faith and hope in regard to the conversion of Romanists. Surely there is abundant reason to be encouraged in this important enterprise.

From the report of an Irish Missionary in one of the most important of the interior cities, we give the following extracts:

"For the last three months I have visited three hundred families, many of whom, I trust, have been made better and wiser through the Divine influence of the Gospel. My visits have been well received, even many of the Irish visit my house and converse with my wife, (who is herself a convert from Popery,) on Spiritual things, when I am absent. Sometimes I retire on purpose, as a great many of them would converse with her, when they would not on any account listen to me. The reason of this is plain. The priest forbids them to hold any conversation with me, and as they are anxious to hear the truth they talk to my wife, that they may be able to prove their innocence at the confessional so far as I am concerned. Indeed, we have had many interesting cases of this kind; I feel inclined to think that a great many will, before long, renounce popery in this city. I have been instrumental

(through God's blessing) in bringing the principal Catholic teacher in the city to a knowledge of the truth, and he is laboring now, unknown to the priest however, to impress the truth on the minds of others. He tells me that nothing grieves him so much as to be compelled to teach the Romish Catechism to his pupils. What a pity this man cannot get a situation as a Protestant! He would, I have no doubt, be a very useful man. He would be willing to take even a humble situation for the sake of being emancipated from the galling bondage of Popery. There is a clique of infidels here who thought to convert him to their own vile sentiments, but he would have nothing to do with them; they offered him books but he rejected them. I gave him Butler's Analogy of Religion, Nangle's Gospel Lever for the Overthrow of Romanism, and other works, which have strongly fortified him against the aggressors of the truth. All he wants now is, to have his heart converted to God.

"I visited a poor family a few days ago, consisting of the father, mother and four young children, the youngest a babe on the mother's breast. All of them had the fever and ague; the poor disconsolate father told me that the Priest had been there, and he charged them two dollars for his visit! Poor man! he knew nothing of the High Priest, Christ Jesus, who invites the poor sinner to come to him without money and without price; I had a long and interesting conversation with him. Many poor men tell me that they do not believe their priests to be men of God in consequence of their notorious avarice and licentiousness. I read for them those passages of Scripture that have a distinct reference to the Priest of the Apostate church, who number in the article of their merchandise the souls of men, and they feel, as well they may, perfectly astonished.

"Indeed, I must say that notwithstanding the cruel and intolerant spirit of the ultra-montanes, from the simple-hearted and unsophisticated Irishman, I have always received a hearty welcome, and the value and importance of my visits gratefully acknowledged; often have I been accosted by crowds of them on the street, especially in the winter season, and while I converse with them in their own native tongue on the great truths of salvation, they listen with the deepest interest. Now, whatever people may say against the Irish, I say when they are spoken to kindly by one acquainted with their language, and their peculiar traits of character, they will (and they do) listen to the truth. But assail their opinions in a spirit of enmity, and those that do may rest assured they will come off second best. By love their hearts must be conquered."

A French Missionary in one of the seaboard cities states in his report, that during the month he has visited ninety-four families of

his countrymen. In many he was received with little good will by those who were either bigotted, or infidel in their sentiments. In some cases, however, he had reason to hope that a salutary impression had been produced. A few expressed their gratification at his calling upon them; several were induced to attend divine worship. He succeded in distributing among them a score of copies of the Holy Scriptures, and in bringing a number of children into the Sabbath School. Our Missionary remarks, that if it were possible to establish a French day-school, it would probably induce many parents to send their children to a religious school on Sunday.

Extracts from a report of a missionary in Illinois:

"With thankfulness to God I have to record every day more cheering evidences of the Holy Spirit's work upon the hearts and consciences of men from their kind reception of me, and their willingness to hear the Gospel, not only through me, but also their desire to read it for themselves.

"I have made thirty-three visits to *new* families during the past months, which, with those made to others previously visited, amount to about one hundred visits for the month; in the majority of these I read a portion of God's Word, and left tracts, with some moral and Scriptural truth to enforce the reading of them. I held seven meetings for prayer. I have now seventeen families whom I visit every week, and who are prayerfully reading their Bibles, notwithstanding priestly influence, and who would not give up their privilege to do so for all the anathemas of Rome. Many more are almost persuaded to become Christians, and the Holy Spirit thus far appears to water the good seed sown. I distributed eight English, and three German Bibles and Testaments. The amount of English, German, Norwegian, and Swedish tracts distributed is over seven hundred pages; and, with the exception of some Irish papists, all these (or almost all,) were well, and often thankfully received. I have sent fifteen children to the various Sabbath Schools, mostly children of Romanists. I have very interesting meetings in my house once a week."

A CALL FROM CALIFORNIA.

The following interesting letter was addressed to one of the Vice-Presidents of the American and Foreign Christian Union, who has kindly sent it to us. It was written by a member of the First Presbyterian Church, and read to the Session of that church, and formally approved and endorsed by that body. The appeal is a strong one, and the Board will do all that they can to meet it. We will do our best to get a good French preacher from Paris.

San Francisco, California, June 1st, 1853.

"Dear Sir—A two years residence in this city has been the means of bringing me into contact with a most interesting porton of the very large French population here. It is very likely that you are not any more than I was myself, prior to my advent to this place, aware of the large French emigration which has resorted to this city and state. It has often been remarked that all nations have their representatives here, but I know of none that has sent to us a delegation of more interest than the French. The population of this city, speaking the language of France, is rated at over ten thousand persons, amongst whom there are a number of Swiss, etc.

"Of the number who are Protestants, I have not as yet been able to ascertain what would be an approximate estimate, but an intelligent French gentleman, having many opportunities to secure such information, has undertaken to collect it for me. That there are here Protestants enough to form the nucleus of a strong church, no one at all acquainted with these citizens, can hesitate to affirm; and some of these have expressed an earnest desire to have a clergyman capable and willing to preach to them every Sabbath. It is true, that at the first, such a service would have to be supported in great part by some Society, but it is a matter of which I should not doubt, that if the missionary were a man of the *right sort*, (and better send *none* than a deficient one,) the general French population would, with that liberality for which this city is remarkable in all classes, come to his support very soon.

"You will have divined by this time that my object in writing to you is for the purpose of enlisting your aid and energies in procuring a supply for the wants of this numerous class of our population.

"In regarding the emigrants from France, most persons are guilty of great injustice to them, in placing an appreciation upon them deduced from extravagant caricatures and childish anecdotes, many of which were originated in past days by the savage antipathies which existed between France and a nation which should have been her best neighbor. Thus, we are too apt to make a *class* of the whole nation, and set 'the Frenchman' down as irreligious, frivilous, infidel, and irreclaimable, and past the point of Spiritual enlightenment. In this kind of judgment I have no part. For the misdeeds of the people in past days, France has paid, and is paying heavily, but shall we, for that, condemn them *all?* Shall we foolishly conclude, that because some bad men have done much evil, that there can be no good men! Shall we doubt that the same mind, which has so far pushed to progress Natural History, Chemistry, Surgery, Astronomy, and the Arts, in their several branches, would become vastly more efficient if brought under the influence of the Bible and the pulpit.

"Where do you find a people that more easily assimilate themselves to those amongst whom they dwell than the French? Where are there such

laborious and enlightened travellers, and where has there been exhibit more of true eloquence than has been exhibited by her public men in p years? Do not then these qualifications fit that people peculiarly for t coming missionaries of the cross, when they shall be 'baptized with t Holy Ghost;' and if France has done but little yet for Christianity, so muc the greater is her debt, and so much the more right has the Christian wor to look to her people for their co-operation *now*.

"One feature more, and I shall have closed a letter much longer than designed it should be.

"Not the least interesting feature to us, who are Protestants, in th French character, is, that although a very large portion of them are Catholics yet they are so but *nominally*. A general feeling of opposition to the clergy of that denomination is by no means concealed by them, and hence they are from that and other causes, in a condition, at least many of them, to receiv Truth and discuss it, without that peculiar hostility to a Protestant source which a contrary state of things would inevitably produce. This, in my esti mation, gives to these people a peculiar interest, and now that they are trans planted to a Protestant soil, they seem to me to offer a field of peculia aspect, and highly inviting.

"This letter will be handed you by our very worthy brother, the Rev. Mr. Williams, a member of our Presbytery, who has been preaching to our Welsh population, and has organized a church in this city of some sixteen members, where the services are in the Welsh language. He has been obliged to return to Wales, for a short time we hope, and expects again to be in the field of labor, and as the number of Welshmen is very considera ble in the mining region, we are much in hope that he will be able to induce some other clergymen, able to officiate in that language, to come amongst us.

"There is here likewise a large German population in this state; and it is matter of regret, that neither the German Reformed, nor southern branch es of their native churches, have done as much for them as perhaps they might, but doubtless they will be cared for in due season."

Foreign Field.

CANADA.

The following interesting letter from the Rev. Dr. Wilkes, th Corresponding Secretary of the French Canadian Society, will greatl please the friends of the Society. The Board have resolved to giv

to that Society, during the present year, the sum of $1000, the same they gave last year to aid that society in its noble work.

French Canadian Missionary Society,
MONTREAL, 27th July, 1853.

REV. DRS. FAIRCHILD AND BAIRD,
Secretaries of the American and Foreign Christian Union,

DEAR BRETHREN,

"Our Committee feel anxiety to learn what you hope to be able to do for our part of the field during the current year. You both mentioned to me last year, that soon after you had completed the payment of the $1000, you would say what you proposed to do for the next year. That payment you completed prior to your Annual Meeting, which we rejoice to learn was one of much interest and promise. And now the extension of our work make us solicitous on the subject of funds.

"I wrote you in my last, that we had commissioned our Missionary, the Rev. Jean Vernier, to visit Europe, particularly France and Switzerland, in order to seek out, for our work, a number of suitable men, as ministers, teachers, and Scripture readers. We have now to inform you that he has been successful. Two or three Ministers of Christ, and some five or six Missionary School Masters have been engaged to 'come over and help us.' The need of augmented funds therefore is evident.

"The progress of the cause of French Canadian Evangelization greatly encourages our hearts. Five of the senior and truly pious pupils in our Institute, at Point aux Trembles, volunteered, the beginning of May, to spend either their vacation, or all the summer months in the work of colportage. After consideration and prayer with them, they were sent forth, and thus far they have proved themselves bold, prudent, zealous workmen. They have all been beaten, some of them violently, and more than once, but they have not sustained any injury, and their conduct under such provocation has won for them the sympathy of donors, as well as induced among them the inquiry, Who are these men? What are the doctrines they hold? What are the books they sell? They have disposed of a considerable number of copies of the Scriptures over a wide field, as also of numerous religious books and tracts.

"Another item of promise relates to the spirit of inquiry awaking here and there among the more educated classes. Three young men in different parts of the field, of good education, sons of respectable parents, are just now in diverse stages of a most interesting state of inquiry. They have all been, Nicodemus-like, by night to our Missionaries, who are within their reach, hearing them and asking them questions. One of them is waxing bold and avowing his convictions, no easy matter in the very midst of a Roman Catholic population; he is beginning to exert an influence upon the

educated youth of his acquaintance. Another of them mentions that he and three others meet weekly in secret, to study the Word of God together. Their faith in Rome is shaken. He also avows his knowledge of sixty young people who are similarly thoughtful, in several neighboring parishes. There is another instance of great hopefulness in an individual of mature age, and capable of exercising an important influence upon the people, if truly converted to the faith of the Gospel. We may not speak more particularly of this last. Oh, how much we need a copious out pouring of the Holy Spirit to bring these souls out of darkness into marvellous light! Surely the Lord has purposes of mercy towards Popery-ridden French Canada!

"Believe me, with much respect,

"Dear Brethren, Your's very truly,

"HENRY WILKES, *Secretary.*"

FRANCE.

The following important letter from one of the brethren in France makes known the trials which the Cause of the Gospel has to encounter, at present, in that country. Truly the prayers of the Christians among us are demanded by their brethren in that land, who are toiling, amid many difficulties, to build up the Kingdom of Christ. In France many Protestants have in ages past died for the "testimony of Jesus."

PARIS, July 10, 1853.

Rev. Dr. BAIRD, New-York,

Sir, and highly esteemed Brother,

"The situation of the Evangelical Society of France, which, in my last letter, was represented as one of serious difficulty, has not been improved. It is essential that our friends should be made acquainted with that crisis, so that they may the more efficiently support us by their prayers. The cause of the liberty of Evangelical preaching is in a very emphatic manner, our common cause. Prosecutions are carried on against us, because we strenuously exert ourselves in maintaining the glorious principle of the perfect independence of the church from the state; a principle which is acted up to, in your happy and enlightened country: our situation is not unlike that of your forefathers when they left England. If our ancestors have aided you in securing political independence, is it not your province to aid us in securing Spiritual independence? as long as that crisis shall last I must pass over in silence some particular facts, which may as well find their place in the sequel of that correspondence; and I must place under your eyes all the events of that drama, which is somewhat obscure, but involes the question of the liberty of conscience.

"I must say a word about the state of the public mind with respect to ıe work of evangelization. Let me state that the Jesuitical reaction conıues, in certain quarters, as intense as ever. The language of the Catholic ewspapers is incredibly insulting. *L'Univers Religieum* (a Jesuitical newsaper) said the other day: 'France is a Catholic country: the dissenters go ır nothing. France ought to be governed according to the Catholic rule; ıe laws must be Catholic.' The Catholic writers keep a strict watch upon our ıbors; *La Voise de la Vesite*, (another Catholic journal,) in its number of uly 9, denounces the colporteur work as a criminal attempt, and complains itterly of the sale of the *Almanach des Bons conseils*, which circulated to ıe amount of 190,000 copies; and, what is most singular, it is in the name f religious liberty that it complains of that circulation. But, in the mouth f our adversaries the words 'religious liberty' only means the liberty of ·ushing any evangelical enaction, at the same time, *Le Pays*, (a political ewspaper,) in a criticism upon an excellent book relating to the history of the rench refugees after the revocation of the Edict of Nantes, went so far as say that this revocation, calumniated as it has been by philosophers, was master stroke of political genius. From such outrageous assertions, you ay judge of the low state of the public conscience. Such language would ve been neither attempted nor tolerated a few years ago. The Papist ırty are triumphing and exulting in all the provincial towns; the religious ocessions followed by the magistrates and the regiments show more clearly an ever the political character of Romanism. On Saturday, July 9th, one ight witness, in the church of *Notre dame des Victoires*, a ceremony which as indeed new in our country; a true Italian ceremony. I mean the coro·tion of the Virgin Mary, a golden crown had been sent by the Pope. It as placed on the forehead of the Virgin. Never had Mariolatria manifested elf in a more glaring and impudent manner. The old Gallican church ıs been done away with; ultramontanism is lord of the ascendant, as far religion is concerned; France is no more than an Italian province; we ight to add also, as far as the official world is concerned; for there is a eling of violent opposition rankling in the breast of every independent an; the dislike to Jesuitism is gaining ground; and a large door would e opened to evangelical laborers, were it not that the authorities, armed ith papidious laws, are strictly watching at the door. Nevertheless, a religious revolution is slowly preparing, and it is our bounden duty to evanelize more and more. By the help of God, and notwithstanding the many nd serious difficulties, we shall not be remiss in fulfilling that duty. But let revert to these difficulties.

"Since I wrote you last, a new sentence of condemnation has been passed pon us at Mamers (Departement de la Sarthe.) For these five years a ıccessful work of evangelization has been prosecuted at that place. The

people are generally poor and in very narrow circumstances; they stand the more in need of Gospel truths. The Rev. T. T. Audebey preached the Gospel there with much success, his work was so successful that he was called upon to erect a fine chapel. I myself had the privilege to preach at the inauguration of the place of worship, like anywhere else: the preaching of the Gospel, has had an excellent effect upon the morals of the people, no disturbance has ever taken place, nevertheless, a legal prosecution has been carried on against our agent, the Rev. M. Forchat. He has been summoned before the tribunal, and been accused of exercising his religious ministry without a special license from the authorities. On Tuseday, June 9th, some friends, delegates of the Evangelical Society, repaired to Mamers, to witness the proceedings, on the evening the Rev. M. Floger performed Divine service in the chapel, which was crowded to excess. His preaching had something particularly solemn and soul-stiring. It was probably the last time that a public preaching was to take place. His Christian appeals were full of warmth and life, he would have put the whole Gospel, and the whole ardor of his soul in those words which were perhaps to be followed by a long silence. He spoke with much firmness and courage. People might understand, that if it is easy to pass a sentence upon Christians, it is not easy to silence them; that they belong to that generation of the disciples at Jerusalem, who, after being scourged by the servants of the Sanhedrian, were the more eager to preach in the name of the Lord.

"On the next morning, the Rev. M. Forchat, a venerable old servant of God, appeared before the tribunal. I will here relate the questions which were put to him:

"*Question.* You are accused of being the leader of an association of more than twenty persons, without a special license, and thus, of violating the decree of March 25, 1852.

"*Answer.* I celebrate a worship, and I preach a religion, which are in perfect harmony with the laws of the land. I am not the first who has preached the Gospel in this city; several pastors, before me, have held religious meetings.

"*Question.* What is the object of your preaching?

"*Answer.* To develope the great principles of Christianity, according to the Word of God, and nothing but the Word of God; to preach Christ and Him crucified. I have more than once said that it matters little to what denomination a man belongs; but, that it is essential that a man should be a Christian; that he should believe in the Lord Jesus Christ, and that he should be saved.

"*Question.* Are you a Calvinist or a Lutheran? do you belong to the confession of Augsbourg? What are your ceremonies and your worship?

"*Answer.* Our starting point is the Gospel; nothing but the Gospel,

our worship, ceremonies, and faith, are those of the Reformed Church, which is in the pay of the state. The sole difference is that we receive no salary from the state.

"*Question.* Why did you not perform the requisite formalities, according to the decree of March 25, 1852.

"*Answer.* Because I could not be persuaded myself that this decree was applicable to a peaceful worship; to us, who aid the magistrates in recommending submission to the laws, respect to the authorities; to us who preach a religion of peace and charity.

"*Question.* Then you ought to have submitted to the police laws. The Catholic religion is subjected to the same laws; no Catholic chapel can be erected without a license; you, who are a minority, cannot pretend to enjoy more liberty than the Catholic church.

"*Answer.* We do not pretend to have more liberty than the Catholic church; but we pretend to have as much, we beg leave to preach the Gospel, to perform our worship peacefully in a temple. We beg leave to draw sinners from their condition; from what I have seen of the religious indifference of most of the people at this place, I may say that they have no more confidence in the religion of their forefathers.

"*Question.* Do not attack Catholicism; though we give you credit for high respectability, and upright intentions, you are not in a condition to judge Catholicism. Do you meddle with politics?

"*Answer.* Never; my duties are purely religious; both in public and in private, I have always exhorted the people to render to Cæsar what is Cæsar's and to God what is God's. I have more than once said to them: 'When you are upon your dying bed, and when your souls are summoned to appear before God, it will matter little whether you die in a monarchy, a republic, or an empire.'

"The public prosecutor was very civil to Mr. Forchat, of whom he said: 'We acknowledge him as a highly respectable character, and we do not forget the noble words which he has uttered.' But at the same time he required that a sentence should be passed upon him for preaching the Gospel without a special license. Notwithstanding the able and eloquent speech of his counsel, (M. Leblund,) M. Forchat was condemned for preaching without a license and being the leader of an association. This last charge is a very serious one. By that means the authorities might prohibit even family worship. But if we have lost our suit before the tribunal, we have triumphed in regard to the public opinion. Such defeats will lead to the ultimate triumph of the principles. M. Forchat has appealed from the sentence, and the Court of Appeal at Lemard will pronounce on the 15th instant.

"In my next letter I will give some detail concerning another missionary post where legal prosecutions are to be carried on against an evangelist.

"Before I close my letter, let me be permitted to recommend the Evangelical Society to the prayers and support of our American brethren. These legal prosecutions are very expensive. We do not withdraw our agents from the posts where they are persecuted, quite the reverse; we maintain them in their stations in order that they may announce the Gospel from house to house; our expenditure is therefore very heavy. It is our bounden duty to bring these cases through every stage of jurisdiction; it is our bounden duty to stand forth in the defense of the Gospel, and of the liberty of conscience. If we were remiss in this sacred cause, these difficulties would result in the disgrace of the Gospel, and the triumph of Jesuitism. We confidently turn to you for support, in order that we may be equal to emergencies in which all the Christians are concerned.

"With Christian regards and much esteem, I remain, Dear Sir, yours very truly." * * * * * *

Movements of Rome.

On the 24th day of July, (the Sabbath,) there arrived at New-York a ship from Madeira, which brought a considerable number of men, women and children, who have been led, through the reading of the Scriptures, to abandon the errors of the Romish Church. Our readers may remember that we have occasionally referred to a movement going on quietly in that island ever since the expulsion of a thousand people in 1846, for no other crime than that of becoming Protestants, who took refuge in Trinidad, St. Kitts, and other West India islands, whence more than 500 came to this country in 1848, and were transported, chiefly at the expense of the American and Foreign Christian Union, to Illinois, where they are now doing well. The Bibles which these people left behind them in Madeira have not been read in vain. The Rev. Mr. Barn's letter to Dr. Hall, which we gave in our last number, leaves a noble testimony to the character of these people. From various sources we have learned that they are as many as 300 in number. It was only the first detachment of them that came on the 24th of July.

The morning after their arrival several of the leading persons among them came to our office, and requested the aid of the Society in their efforts to join their brethren at Jacksonville and Springfield, in Illinois. The officers of the Society promptly undertook to help them forward, and the next day in the evening, they left for their

destination in the West, where they soon arrived. On Tuesday the following "APPEAL TO THE CHRISTIAN PUBLIC" appeared in several of the papers, and received a favorable response in many quarters within forty-eight hours.

"AN APPEAL TO THE CHRISTIAN PUBLIC. The undersigned are compelled to call upon the Christian Public for prompt assistance in a case of great urgency.

"On Sunday last there arrived in this port seventy exiles from Madeira, whom recent enactments of the Portuguese Government have compelled to quit that island, to seek in this land of religious liberty that freedom to serve God, according to their consciences, which they cannot find in their own. These people desire to join their friends and brethren of the faith, in Illinois —more than 500 in number, whom the American and Foreign Christian Union, at much expense, assisted in their removal from Trinidad to their new home in the West. Most of these recently arrived people have exhausted their little means in getting here, and must look to the benevolent among us for aid to carry them to Jacksonville and Springfield, Illinois. The sum of $700 will be needed to transport them and such effects as they have brought with them, to the points named. It is desirable that they should leave *to-morrow evening* by the Steamer to Albany, where they will be forwarded by railroad and steamboat to Chicago. The Society has no fund which it can appropriate to such a work, and must appeal—as it did several times in 1848, '49 and '50—to a liberal Christian Public. The undersigned have, therefore, respectfully and earnestly to ask those who are disposed to help these poor but excellent people, whom the reading of the Bible has emancipated from the errors of Rome, to send such contributions as they are disposed to make, in the course of the day or early to-morrow as they can, to Mr. Edward Vernon, No. 17 Beekman-street, or to Hon. Walter Lowrie, corner of Reade and Centre-streets. THOMAS DE WITT,

"President of the American and Foreign Christian Union.

"ANSON G. PHELPS, Jr. Treasurer.

"ROBERT BAIRD, } Corresponding Secretaries."
"E. R. FAIRCHILD, }

On Wednesday morning there appeared in the *New-York Daily Times*, what purported to be a reply to this appeal, over the signature of a *. The writer undertook to deny that these "exiles" could not enjoy their religious rights in Madeira; affirmed that they, as well as those who, several years ago, emigrated to Trinidad and other West India Islands, had done so solely, to better their temporal affairs; maintained that there was entire liberty of conscience in the

Portuguese dominions for "Christian, Jew and Gentile;" and called on the gentlemen who signed the "Appeal to the Christian Public" to produce the proof of what they had said about any "recent enactments" in Portugal, which made it necessary for these people to emigrate.

To this anonymous assailant the officers of the Society made the following reply in the same Journal, the day following.

"To the Editor of the New-York Daily Times.

"A gentleman over the signature of an *, in your paper of yesterday morning, undertakes to contradict the statement which the undersigned made in their card, entitled an 'An Appeal to the Christian Public,' that appeared in the New-York Times and other papers, on Tuesday. This anonymous writer charges us with having asserted what is false. He denies that the Portuguese emigrants in question have been compelled to quit Madeira on account of their religious sentiments; on the contrary, he affirms, that they have left the island of their *own accord*, and to better their fortunes, as many others who have emigrated to Demarara, Trinidad, St. Kitts, and other West India Islands. And he calls upon the 'President or any other person connected with the Christian Union, to point out any of the 'recent enactments of the Portuguese Government,' which prohibit, contrary to the Constitutional Charter of the kingdom, those people, or any sojourner in Portugal, be he Christian, Jew, or Gentile, to serve God according to his conscience. Not one can be cited.'

"For the benefit of this gentleman and others, we beg leave to submit the following Articles, extracted from the penal code of Portugal, enacted by a Royal decree of the 10th of December, 1852, and since passed by the Cortes; it is, therefore, the law of the land:

"'CRIMES AGAINST THE RELIGION OF THE KINGDOM.

"'ART. 130. Whosoever offends in respect to the religion of the Kingdom, the Catholic, Apostolic, and Roman, will be condemned to imprisonment from one to three years, and to a fine proportioned to his income from three months to three years, in each of the following cases:

"'Injuring the said religion publicly in any dogma, act, or object of its worship, by deeds or words, or published writing, or any means of publication whatever.

"'2. Attempting, by the same means, to propagate doctrines contrary to the Catholic dogmas declared by the Church.

"'3. Attempting, by whatever means, to make proselytes, or conversions to a different religion or sect, condemned by the Church.

"'4. Celebrating public acts of any worship which is not that of the said Catholic religion.

"'Art. 135. Any Portuguese who, professing the religion of the Kingdom, offends in respect to the said religion, apostatizing from it, or publicly renouncing it, will be condemned to the loss of his political rights.'

"This loss of political rights is no empty threat. By another article, it is defined to imply

"'Degradation from all honors and distinctions of rank; a forfeiture of the right of teaching or directing or coöperating in any educational establishment; incapacity to act as guardian or executor, or *member of any family council, or witness in any solemn and authentic act.*'

"Simultaneously with this Penal Code, a Royal Decree has been promulgated for the reëstablishment of the Ecclesiastical Courts. The old Tribunal of the Papal Nuncio has been resuscitated, with its offensive privileges and powers of evil.

"We think that we have now stated enough, Mr. Editor, to make your correspondent over the signature of an * and the 'Christian Public' in this land of religious liberty, understand that these Portuguese emigrants have acted wisely in quitting a country where it was impossible for them to remain with safety, after the change of their religious sentiments, which the reading of the Bible has unquestionably wrought. If your correspondent thinks that they could have remained, and ought to have done so; or, if he thinks that there is liberty in Madeira or in Portugal, under these 'recent enactments,' for 'Christian, Jew, or Gentile, to serve God according to his conscience,' we have to say, that we do not believe that he will find many in these United States—at least, not among Protestants—who will agree with him.

"Furthermore, we would inform this correspondent of yours, Mr. Editor, that in 1846, contrary to the charter of Portugal, (and these 'recent enactments' are also contrary to it,) many excellent people, who had committed no crime, but had been led, from reading the Bible, to turn away from the Roman Catholic religion, and become Protestants, were compelled, by mob-violence,—which the Governor did not prevent, and which the Romish hierarchy, on the ground, did not prevent, but, on the contrary, some of the priests were seen to encourage,—to fly from Madeira, leaving behind them their property. About a thousand people fled, and took refuge in Trinidad, and other West India Islands; whence more than five hundred of them came to this country, and are doing well in Illinois.

"We close this statement, Mr. Editor, with an extract or two from a letter of one of the chief sufferers in the riots at Fanchal, (the principal port of Madeira,) which we received from Illinois a few days ago:

"'Nine years ago the Portuguese charter declared that no one should be prosecuted on religious grounds; yet *then* I was refused liberation on bail because, as the civil judge stated officially in writing, my offences (which were only religious, namely, blasphemy and being an accomplice in heresy and apostacy,) were punishable with *death!* What will priests do *now*, when authorized by their own Canon law? *Then* five men were put into Bomba for nineteen days, for refusing to attend mass in jail; and that Bomba was a den swarming with vermin, the stench of it exceeding that of any receptacle for human beings

that I ever saw, and barely large enough to allow its inmates to lie down on the floor. What may not ecclesiastical judges do *now?* If they dare not bring out their victims and burn them, as of old, they can at least send them to rot and die in a Bomba

"Speaking of the scenes which occured on the 11th of August, (1846 — two years later,) and the conduct of the mob, this same excellent man says —

"'Bibles and Testaments were objects of especial hatred. They were torn and beaten with clubs and then tossed into the fire amidst the blasphemies and execrations of the rioters. I narrowly escaped with my life. Then those who had dared to read and hear the Word of God, were attacked. One man was brutally murdered on his own ground; some were cruelly beaten; some found strange places of concealment in the town; but the greater part fled to the mountains, and in a few months, hundreds, in accordance with their Lord's command, felt themselves compelled to flee from their native country. Few of them were able to dispose of any of their property. They left all, rejoicing amidst poverty and in exile, to find a home where they might worship God without fear of man.

"'The Lord is mindful of his own.' 'About seventy of them are at rest with Him. Here, and at Springfield, in this State, there are now upwards of five hundred Madeira refugees, most of whom have already small but comfortable houses and gardens belonging to themselves, and are universally respected by those American citizens who know them.'

"Mobs and mob violence may occur under the best of Governments; but it will not do, the undersigned think, to speak of the Portuguese kingdom as possessing anything that deserves the name of religious liberty for 'Christian, Jew, or Gentile,' under its new 'Penal Code' and its 'recent enactments.'"

To this reply, which, in the estimation of all impartial readers, demolished all his positions, the "Star (*) Assailant," made a rejoinder on the day following (July 29th,) in which he repeated his assertion that there was religious liberty in Portugal; affirmed that the "enactments" in question did not infringe it; that there are Protestant churches in Portugal, and more of like nature; and concluded by saying that he himself was a native of that country, and spoke from his own knowledge. He did not tell us that he was the Portuguese Ambassador, and that Archbishop Hughes had induced him to enter into this little controversy!

To this the officers made a second reply, and quoted again the articles from the new Penal Code of Portugal which they had given in their former reply; and asked this Portuguese gentleman, *how* he could reconcile them with the existence of religious liberty in Portugal. They told him that they knew well that there are Protestant Churches in Portugal, (at Oporto and Lisbon, in Portugal itself, and

at Funchal in Madeira,) but they were for *foreign Protestants* residing in, or visiting, those places. In conclusion they employed the following language:

"Some years ago a loud and affecting appeal came to us from Madeira for help for those who were ready to starve. Last winter the appeal was repeated. There is every prospect that it will be made a third time, in the most earnest manner, in the course of a few months. In both the cases alluded to Protestants in this country contributed cheerfully and promptly to relieve the wants of the suffering. They will do so a third time with the same promptitude. The Saviour has commanded: 'If thine enemy hunger, feed him.' But the Portuguese *people* are not enemies of Protestants. It is not *they* who are to blame for the new 'Code.' The Queen, indeed, might deserve to have her statue placed by the side of that of the Queen of Madagascar, (who, for ten years and more, so cruelly persecuted those of her subjects who had embraced Christianity,) if it were not for the fact that, in the new Code, the reason for its promulgation is said to be owing to, or in compliance with, a 'Concordat' recently made with the Pope! It is not the *people* of Portugal, nor even the *Queen*, who is the author of this intolerance, so disgraceful to Christianity and the Age. No no; it is that mysterious Power at Rome, which arrays itself everywhere in intolerance (and even *persecution* where it can) against all who refuse to obey its dogmas."

On the day following our Portuguese friend made a third reply, the amount of which was to assert that Portugal has done no more than other countries where there is an Established Church; that there are Protestant churches in Portugal and therefore religious liberty, etc. etc. Pretending to take offence at the last paragraph of the second article of the Officers, (quoted above,) he declined the continuance of the controversy.

To this the Officers of the Society made their third and last reply, which we give in full.

"To the Editor of the New-York Daily Times.

"Your correspondent, who has written over the signature of an *, informs us, in his communication of to-day, that he is not disposed to continue the discussion. We are not surprised at it. He began it by charging the undersigned with asserting what was false, when they assigned as a reason for the emigrants in question quitting the Island of Madeira, that 'recent enactments' of the Portuguese Government rendered it impossible for them to remain in their native land, and enjoy liberty to worship and serve God according to their consciences. Your correspondent denied the existence of such 'enact-

ments,' and called for the proof. But when these enactments were laid before him, he then undertook to affirm that they are not inconsistent with religious liberty, and, in fact, do not 'impose any penalties upon Portuguese citizens professing other than the State Religion.' When the 130th Article of the new Penal Code of Portugal, with its four clear and definite specifications, are laid a second time before him, he seeks their justification in the alleged fact that Portugal does no more than all countries do that have a State Religion!—whereas it is well known that in England and many other countries where an Established Protestant Church exists, Roman Catholics not only may have their churches, but make as many proselytes to their faith as they can. Even in Belgium, Sardinia, and New-Granada, (Roman Catholic countries,) there is that religious liberty which has been annihilated in Portugal by the 'recent enactments' which we have so often referred to.

"Your correspondent reiterates the assertion that 'all religions were tolerated in Portugal, and that even native-born citizens assist, if they think fit;' and adds: 'I have been present at Protestant services without molestation.' But what does this amount to? That there are churches of *foreign Protestants* residing or sojourning in Oporto, Lisbon, Funchal, and possibly some other places in the Portuguese Kingdom, is true, (as we have admitted,) and they will probably not be disturbed by the 'recent enactments' of Portugal; for these refer to *Portuguese subjects*, and not to *foreigners*. But we are confident that your correspondent has never seen *an organized Protestant church composed of converts from the Portuguese people, in any place in the Portuguese Kingdom*. Besides, what is the use of his speaking of a *toleration* which was granted by the Charter of Portugal, but which has been rendered null and void by the enactments of the penal code? Certainly, this mode of argument is Jesuitical enough, and could only be resorted to in order to throw dust in men's eyes. After the same tenor is the assertion that there are 'Portuguese citizens, of native and foreign birth, who do not profess the Catholic religion.' No doubt, and it might be added, *nor any other*. Rome has no great difficulty in tolerating Indifference to Religion, Deism, Atheism—indeed, anything but Protestantism, or Evangelical Christianity under any name—as a thousand facts attest; and among them may be cited the recent, and even present, persecutions at Florence.

"As to the insinuation respecting the *ignorance* of these excellent people from Madeira, we have to say: If they are ignorant of letters, and 'know not the right hand from the left,' (as your correspondent asserts,) whose fault is it? He admits that it is not *theirs;* then whose is it? But whatever may have been the former ignorance of these people, in regard to religious matters, they are not ignorant now. There are many of them with whom we should like to see your correspodent, Mr. Editor, or any Romish priest whom he may choose, hold a discussion, sustained by the Bible, on the nature and

claims of Romanism, as well as on the nature and claims of true Christianity. No, they are not ignorant; they are simple-hearted, excellent people, whom the Scriptures have 'made wise unto salvation,' and raised their minds to the contemplation of the wonderful things which they reveal.

"Your correspondent does not relish the defence which we made, in our last communication, of the Portuguese nation—People, Cortes, and Queen. We are sorry for it. We thought we were right in attempting to vindicate a nation for which we have much respect, by attributing the shameful enactments of their new penal code to that power at Rome which is personified by that 'old man Rome, that never dies,' and to that 'Sword (the Order of the Jesuits) whose handle is at Rome, and whose point is everywhere'—that Power which is making itself felt by 'concordats' (leagues) in Papal lands, to keep out the light of the true Gospel, and by intrigues in Protestant countries, to subvert both Protestantism and Liberty.

"With these words we close this little discussion, Mr. Editor, with many thanks for your kindness in giving it a place in your columns."

Thus terminated our "little discussion" with Rome, as represented by a "distinguished Portuguese dignitary," for such we were told that he was. And we take great pleasure in informing Archbishop Hughes, that we are by no means grieved when he undertakes any thing of this sort. The more "Lectures on the decline of Protestantism," "Letters about Madiai Meetings," and defences of Intolerance in Papal countries, (like that which his Portuguese friend has just been making,) the better. We hope he may live to make many such. It will help amazingly to open the eyes of this nation, whom he and his brethren have long enough been attempting to hoodwink.

It gives us great pleasure to say, that the "Appeal" in question brought promptly the aid needed, so that the Board were not under the necessity of touching a dollar of the ordinary funds of the Society. For years the Board have had, from time to time, to turn aside in some measure, from their great and appropriate work, to help those who, persecuted for "Righteousness sake" in the Old World, have been compelled to seek a refuge in our country. They have not been able to turn a deaf ear to such calls. They greatly desire, however, not to be encumbered with such appeals, more than may be unavoidable. But as to the *Defence of Religious Liberty*, whether in this country or any other, that is another subject, and falls within the legitimate sphere of the Society's operations. We shall be ever ready to sound a note of alarm when Rome attempts to make an

attack, open or insidious, upon the bulwark of Protestantism, whether at home or abroad.

We have to state that as the Rev. Dr. Kalley, who labored so successfully in Madeira for the benefit of these people, is in this country, and collecting the means for bringing over the remainder of the two or three hundred who have desired to come to our shores, it is not likely that the American and Foreign Christian Union will be under the necessity of making any more appeals to its friends in behalf of "Protestant Exiles from Madeira." We add that Dr. K's efforts have no connection with the Society.

Juvenile Department.

DIALOGUE No. 8.

BETWEEN A FATHER AND HIS TWO SONS, EDWARD AND WILLIAM.

Of France: (Second Conversation.)

Willie. Well, dear Father, I hope that you are ready for another conversation about France.

Father. Yes, Willie; we will now set about it. But let us see. What did I say we would speak about in our next conversation?

Eddie. You said, Father, that we would talk about the *People* of France in our next; you said a good deal to us in our last about the appearance of France, its population and extent, its productions, manufactures, railroads, chief cities, etc.

Father. That is true; we will now speak of the People of France; their appearance, character, education, religion, and many other things.

Willie. Is it known whence the first inhabitants of France came?

Father. No; excepting that they, or their ancestors, must have come from Asia, probably not very long after the deluge.

Eddie. They are called Celts and Gauls, in my geography. They had a long distance to come from Mount Ararat, or the plains of the Euphrates rather—a thousand miles, I reckon.

Father. Yes nearly two thousand. It is probable that they did not reach France till one or two hundred years after the deluge. It is impossible to say, for we have no records or monuments to tell us any thing about it.

Eddie. *Our* people move very fast in these times. They are traversing the Rocky Mountains, and reaching Oregon and California in great numbers; and all this within a few years.

Father. Yes, Eddie; it is scarcely a hundred years since the first white people settled west of the Alleghany Mountains, in what are now called Western Pennsylvania, Kentucky, and Tennessee; and now there are ten millions and more of people in the great Valley of the Mississippi; and, as you have said, they are crossing the Rocky Mountains by tens of thousands. But we cannot believe that emigration went on so rapidly in the first ages after the Deluge. There were not such facilities for travelling in those times; the number of people was not great, and there was, therefore, less necessity for emigrating. They must have occupied the countries intervening as they went; that is, some people remained in each country over which the streams of emigration flowed; whilst many went further on.

Eddie. I believe that other countries besides France had a Celtic population at first.

Father. Yes, it is supposed that Spain, Great Britain and Ireland, and indeed almost, if not quite all Western Europe, had at the outset substantially a Celtic population. In process of time the Teutonic Race, which came later from Asia, and planted itself in Germany, began to press Westward, and finally overran France, Spain, and England; the first and last named countries they took possession of; but they did not hold Spain long, for the Goths conquered both them and the Spanish population. The Goths were, however, kindred, it is believed, to the Teutonic Race.

Eddie. I read in Cæsar's Commentaries, that the Germanic tribes began to cross the Rhine into France in his day, and that he defeated them, and drove them back into Germany.

Father. Yes, and pursued them into Germany, and defeated the inhabitants in more than one battle. And for five hundred years the Romans, whilst they held France by their armies, would not allow the Germans to cross the Rhine. But after the Roman Empire in the West went down, and the Emperors were compelled to withdraw their armies from France, the Germans crossed the Rhine without opposition. Indeed they began to do so before the Roman armies abandoned the southern part of the country. And the *Franks*, and other German tribes conquered France, especially the northern and eastern portions. Clovis, who is called the first king of France, was a German, and reigned over the German conquerors of the country.

Eddie. But the Germans do not seem to have been very numerous in France, for they did not give their language to the people, as the Romans did.

Father. That is true of the greater part of the country. But the Romans held France 500 years, and the southeastern corner of it more than 600 years; and many Romans emigrated to France, so that the Latin language gained an ascendancy over the Celtic language everywhere excepting along the Rhine, (where the German language prevailed,) and in the extreme west, in what is called *Brittany*, where an old Celtic language (called the

Breton, or Armorican) is still spoken by the people. The French language is spoken with greater or less purity by thirty-four out of the thirty-six millions of the inhabitants of France, and it may with truth be called the *Modern Latin*; or rather one of the branches of the Modern Latin; the Italian, the Spanish, and the Portuguese, being the others.

Eddie. The French then are not to be considered purely *Celtic*, but rather a mixed people.

Father. Just so; but nevertheless they are far less mixed than the Spanish and English. The Irish are the most thoroughly Celtic in their origin and character of all the modern nations. They are very much like French in character, and many of them in appearance, excepting that the French are generally of a darker complexion. Both have an extraordinary quickness of mind, rapidity of conception and thought, great susceptibility, (to use a word which the French politely employ to signify what we call *irritability*, or readiness to take offence,) much instability of feeling and purpose, vast courage, but less fortitude. There is no want of natural *genius*, but often a deficiency of perseverance. Essentially, they are the same people in character that they were in the days of Julius Cæsar and Tacitus.

Eddie. I have read somewhere that some *Greek Colonies* were planted in France.

Father. Yes, in the southeastern part,—what the Romans, after they had conqured it, called their *Provincia*, and which embraced the still later diversions of Provence, Languedoc, and Dauphiny. Marseilles was founded by a Greek colony more than six hundred years before the Christian Epoch. Many other places were also founded by the Greeks in that country. Greek coins have been found of that date, about Valence, and as far up the Rhone as Vienne, which is 15 or 20 miles below Lyons.

Willie. Are the French at all like the Greeks?

Father. I often used to think so, when we were living in France. They have the quickness and versatility of genius, the military spirit, the love of the fine arts, and talent for them, which characterized the inhabitants of Attica and some other parts of Greece.

Eddie. The ancient Gauls and Romans were *Pagans*; when did that country become Christian?

Father. It is believed that Christianity extensively spread in the South of France before the end of the first century. The Gospel entered the southeastern part of the country first, for it was nearest to Rome, and most Roman in the character of the people. There can hardly be a doubt that the Ministers, or Missionaries, who first propagated the doctrines of Christ in that country were from Rome. It is also remarkable, that in the second and third century some of the prominent Christian Ministers in that part of France were Greeks, from Asia Minor. Such was Iranæus, the Bishop of

Vienne, and Pothinus, Bishop of Lyons. It may be that the Greek language was still spoken by many of the inhabitants of that corner of France, which, as I have said, was colonized by Greeks. But nothing was more common than for men who preached the Gospel in those days to be sent by the Church to preach in distant parts of the Roman Empire, which then embraced the whole civilized world.

Eddie. I have read an interesting book which we have in our library, called the MARTYRS OF LYONS. It gives a full account of the martyrdom of both those excellent men, and of Blandina, a lady, and many others, who suffered death rather than deny Christ.

Father. Yes, persecution raged dreadfully in France, especially in the southern part of it, at times, in the second and third centuries,—not only at Vienne and Lyons, but at Marseilles, at Nismes, and many other places.

Willie. I think that I once heard you say, dear Father, that Pontius Pilate died, or rather killed himself, at Vienne on the Rhone.

Father. Yes, Willie, that is said, and probably with truth; but we may well question the truth of the assertion that the old column which they point out there was built to indicate the spot where the wretched man destroyed his life, through chagrin at having lost the favor of the Roman Emperor. I have often been at that old little city; it stands on the eastern side of the Rhone, and has about 20,000 inhabitants. Our Society supported for years a Protestant service there, which was held by a deacon of Lyons and a lawyer of Vienne, in a chapel, one of whose walls was the end of an old heathen temple, built in the days of Augustus Cæsar, and dedicated to him and his daughter, and now converted into a *Museum of Antiquities.*

Eddie. Did Christianity spread over all Gaul before the Romans withdrew their forces from that country?

Father. I suppose that it did. But the Germans who overran that country in the latter part of the 5th century—like the Vandals and Goths who overran Spain—were *heathen*, and therefore Christianity had to conquer France a second time.

Willie. I have read a singular story about the conversion of king *Clovis*, and of his baptism, and of his saying, when a priest was describing in his sermon the crucifixion of our Saviour, that if he had been there with his brave Franks, that he would not have allowed him to be thus treated.

Father. Clovis was a rude and ignorant man, though brave enough. He was baptized by a Missionary-Bishop, if I may so call him, of the name of Remigius; after whom the old city of Rheims, in the north of France, is called. In the famous Cathedral of that city almost all the kings of France, for the last six centuries, have been crowned.

Willie. I read in one of my books the other day something about the

persecution of the *Albigenses* in the South of France. Will you not tell us something respecting them?

Father. Yes, Willie, but not now, we will stop here. In our next conversation we will have a good deal to say about the Albigenses, about the "Poor Men of Lyons," the Reformation, the Protestants of France, and the dreadful persecutions which they underwent. You have heard enough for this time.

Willie. Yes, I think so too; I am afraid that I shall not be able to remember all.

Miscellaneous.

SYMPATHY WITH THE COMMON PEOPLE.

There is a great deal of truth and instruction in the following article; the illustration from Dr. Chalmers' life and conduct is complete. Would that Ministers and all others who desire to be useful would study to sympathize with the PEOPLE.

"One of the causes of the failure of many ministers in doing good is their want of a sympathy with the common people, whom they are aiming to reach. They neither know, nor care to learn, how they feel on the subject of religion or anything else.—This evil is especially prevalent amongst ministers who are scholastic men, who have been shut up for years within the walls of Colleges and Seminaries of learning. We often find that a rude and comparatively uncultivated, but naturally strong-minded man will sway his thousands of the common people, where his more polished neighbor does his hundreds. This is sometimes urged as an argument against learning in the ministry, but it is not a necessary result or concomitant of learning. We have a striking illustration that it is not, in the person of the late Dr. Chalmers. The Life of Alexander Patterson, who was a man of very humble origin, has lately been published, from which we learn that his family were the especial objects of Dr. C.'s care and notice. It is said that his affection for 'Saunders Patterson,' who was an humble plough-man, was for a quarter of a century that of a fast friend. 'Knowing his retiring modesty, which made him shrink from joining a circle of strangers, Dr. Chalmers used to invite him to tea or to breakfast alone, not grudging to spend two or three hours with him in converse about the things of God,' and this when he was conducting two classes in the University, and sitting up habitually till one o'clock in the morning. Long before he came to Edinburgh, and during the blaze of his pulpit popularity, whenever the Doctor revisited Fife, he no sooner arrived at Dairsie Manse, than forthwith he made off for the adjoining farm, where he found

Saunders at the plough-tail, or otherwise employed as a farm-servant. On such occasions he would bring his humble friend along with him to the Manse, and at family worship insist on his leading the devotions, 'being greatly affected with his unction in prayer.' One night Alexander had been invited to remain to supper; and on his retiring, Dr. Chalmers remarked to his hostess in his characteristic manner, 'See, Madam, how Christianity teaches a man to handle his knife and fork.' In future years he was wont to refer to his friend Saunders, as a striking instance of the power of Divine grace 'to turn a ploughman into a gentleman.' When Dr. Chalmers was removed from St. John's parish, in Glasgow, to the University of St. Andrew's, he paid a visit on his way to the latter town, to his friend Patterson, at Dairsiemoor. Edie and he accompanied the Doctor to a neighboring village, expressing, without reserve, as they went, their views as to his exchanging the pulpit for the professional chair. 'I don't think,' said Saunders, 'that you should give up preaching for teaching.' 'Let us ask you a question, Saunders,' rejoined the Doctor; 'does the man who salts a pig, or the man who makes the salt which will salt many pigs, do the greatest service?' 'The man who makes the salt, to be sure,' was the reply.—'Well,' rejoined the Doctor, 'I have all this time been salting the pig, and now I am going to make the salt.' 'Then the sooner you're in the salt-pans, Sir, the better,' said Saunders."

THE TIMES ARE CHANGED & WE ARE CHANGED WITH THEM.

As an illustriaton of these positions, take the following extract from the very learned and valuable work of Dr. Coleman, "Ancient Christianity Exemplified." p. 345. § 6.

"In regard to the attitude, both of the speaker and of the audience, during the delivery of the sermon, the ancient custom was precisely the reverse of the modern. In the primitive church it was customary for the speaker to sit, and for the audience to stand. As in attending to the reading of the Scriptures they stood, in token of reverence for the Word of God, so in listening to the sermon, in which it was explained and enforced, for the same reason they preserved a similar attitude. To this, however, there were exceptions, and the usage was different in different places. In Africa, the custom above mentioned was observed with great care. Augustine insists often upon it, and rebukes every departure from it, except in cases of infirmity, which rendered it inconvenient for the hearer to preserve this attitude. At one time he apologizes for the inconvenient length of his sermon, especially inasmuch as he is permitted *to sit*, while they are required *to stand*. The hearers of Gregory Nazianzen and Chrysostom preserved the same posture. It is related even of Constantine the Great, that he did not resume his seat during a

long sermon by Eusebius, and that all the Assembly followed his example. From all which it is fairly inferred that this was the prevailing custom. Compare Luke ii. 46; iv. 20; v. 3; John viii. 2; Matt. v. 1; etc.

Both hearers and preachers may attend to the following from the same Section.

"The ancient Christians had also the custom of taking notes and writing out, at length, the sermons which they heard. To this laudable custom we owe many of the sermons of the Fathers, which have come down to us. It was not, however, a universal practice. Sermons in which the hearer took little interest, he was not careful to retain in this manner. Some preachers refused to have their sermons preserved in this imperfect manner. Origen allowed no notes to be taken of his sermons until he was sixty years of age."

On a changé tout cela.

A MORNING HYMN.

The Baron Von Canitz lived in the latter half of the seventeenth century, and was engaged in the service of the Electors of Brandenburg, both of the Great Elector and his successor. He was the author of several hymns, one of which is of remarkable beauty, as may be seen in the following translation, for the greatest part of which I am indebted to the kindness of a friend; but the language of the original, in several places, cannot be adequately translated into English.—*Dr. Arnold.*

Come, my soul, thou must be waking—
Now is breaking
  O'er the earth another day;
Come to Him who made this splendor—
See thou render
  All thy feeble powers can pay.

From the stars thy course be learning;
Dimly burning,
  'Neath the sun their light grows pale:
So let all that sense delighted,
While benighted
  From God's presence, fade and fail.

Lo! how all of breath partaking,
Gladly waking,
  Hail the sun's enlivening light!
Plants, whose life mere sap doth nourish,
Rise and flourish,
  When he breaks the shades of night

Thou, too, hail the light returning,—
Ready burning
  Be the incense of thy powers;
For the night is safely ended—
God hath tended,
  With his care, thy helpless hours.

Pray that He may prosper ever
Each endeavor,
  When thine aim is good and true;
But that he may ever thwart thee,
And convert thee,
  When thou evil would'st pursue.

Think that He thy ways beholdeth—
He unfoldeth
  Every fault that lurks within,
Every stain of shame gloss'd over
Can discover,
  And discern each deed of sin.

Fetter'd to the fleeting hours,
All our powers,
  Vain and brief, are borne away.
Time, my soul, thy ship is steering,
Onward veering,
  To the gulf of death a prey.

Mayst thou, then, on life's last morrow,
Free from sorrow,
Pass away in slumber sweet;
And, released from death's dark sadness
Rise in gladness,
That far brighter Sun to greet.

Only God's free gifts abuse not,
His light refuse not,
But still his Spirit's voice obey;
Soon shall joy thy brow be wreathing,
Splendor breathing,
Fairer than the fairest day.

If aught of care this morn oppress thee,
To Him address thee,
Who, like the sun, is good to all;
He gilds the mountain tops, the while
His gracious smile
Will on the humblest valley fall.

Round the gifts His bounty showers,
Walls and towers,
Girt with flames, thy God shall rear;
Angel legions to defend thee
Shall attend thee,
Hosts whom Satan's self shall fear.

View of Public Affairs.

A good deal of uncertainty seems still to hang over the "Eastern Question." Weeks and months ago we were told, on what seemed to be reliable authority, that the matter was settled. But fresh embarrassments and difficulties continued to arise, until it seemed at length that war was inevitable. Especially was such an issue looked for with the deepest concern when Turkey rejected the Emperor's Ultimatum, and the forces of Russia, to the number of eighty or one hundred thousand, were advanced into the Trans-Danubian Principalities of Moldavia and Wallachia.

This ill-boding movement excited England and France, and even Austria and Prussia, to redoubled effort to bring about a reconciliation between the two great parties. And although it is by no means certain that all difficulties have been overcome, it would seem as if the affair must be considered as virtually, if not formally, adjusted. And certainly in the very prospect of such a result there is abundant reason for thanksgiving to the Sovereign Ruler of the Universe. War is a dreadful calamity at all times. At the present moment it would be eminently disastrous to the incipient efforts of the Turkish Government to introduce among its subjects a "European Civilization," as well as to the purer Christianity which is spreading among the Armenians and the other degenerate Churches in the East.

But what will come next? This is a question which we will not attempt to consider at this time, hoping to be able to take it up in our next number. Most certainly it would seem that the dominion of the Arabian Impostor, "the False Prophet" (as many believe) of the Apocalypse, is drawing to its close. Nor will that of the "Beast" long survive it. Throughout the rest of Europe tranquility prevails. In some countries the harvest has not been as abundant as usual, and active efforts are making to guard against famine.

When last heard of, our "Japan Expedition" was at the Loo Choo Islands. We shall soon receive important intelligence from it.

There has been no little excitement occasioned by the spirited conduct of Captain Ingraham, of the United States Sloop of war St. Louis, in the harbor of Smyrna, in the affair of the Hungarian Koszta. The conduct of the captain has been generally approved.

With the exception of Buenos Ayres—whose condition is deplorable—the southern part of our own hemisphere is tranquil.

In our own happy country the ravages of the pestilence, which were so frightful in New Orleans, and quite alarming in Natchez, Mobile, and a few other places, have been stayed, through the goodness of our Heavenly Father. Thus far the great cities in our Northern and Middle States have been blessed with remarkable health. For this mercy, as well as for all others, may we render to God the tributes of grateful hearts.

ERRATA.

By an oversight of our printers, the Rev. Mr. Coan of the Sandwich Islands, was made to say in his letter, given in our July number, that 4000 persons, instead of 400 were added to his church last year. We also regret that in the absence of the editor, a few typographical mistakes have been made in the *Letter from France* in the present number; such as *la Voise de la Vesite* for *la Voix de la Vérité; Univers Religium*, for *Univers Religieux*, etc. In another place, *Mr. Barns* should have been *Mr. Burns*.

Notices of Books.

REMARKS ON THE HISTORY, STRUCTURE, AND THEORIES OF THE APOSTLES' CREED. Under this title a pamphlet of some eighty pages is to be found at the Carters', which we would most earnestly commend to all who desire to know something that is worth knowing, about the most ancient of all our symbols of doctrine that are of human origin. This pamphlet is the production of a cultivated and vigorous mind. Nothing like it on the same subject, of the same compass, is to be found in the English language.

THE CRISTIAN TRAVELLERS is the title of an excellent discourse which the Rev. E. P. Rogers, D. D. of Augusta, Ga. delivered to his people, and published at their request. It is full of proper counsels for Christians who purpose to travel, whether in our own country or in others.

THE SCHOOL QUESTION; A little pamphlet published by Mr. Scribner, containing a correspondence between the Rev. J. Kelley, (a Romish Priest,) and the Rev. A. W. McClure, (of the Reformed Dutch Church,) both residing in Jersey City. We hope that many of our readers will procure and read this interesting and instructive "Correspondence," It relates to a great question, about which no American Christian or citizen should be ignorant.

THE SUFFERINGS AND GLORIES OF THE MESSIAH is the title of a work of great value from the pen of the Rev. John Brown, D. D. one of the distinguished lights of the "United Presbyterian Church" of Scotland, and author of many valuable books. This volume contains an able exposition of Psalm lviii. and Isaiah lii. 13, and liii. 12, which rank so high among the prophecies that relate to the Messiah. It has been published by R. Carter & Brothers, who have rendered a most important service to the interests of Sacred literature by placing it before the American public.

THE POWERS OF THE WORLD TO COME; this is a new work by the Rev. George B. Cheever, D. D. and will be read with much interest. We are inclined to think it one of the best of all his excellent productions. Published by the Carters.

HISTORY OF THE WESTMINSTER ASSEMBLY OF DIVINES, by the Rev. Dr. Hetherington, (of Scotland,) has also been issued by the Carters. This work will be greatly prized by those who wish to know the proceedings of that remarkable body of men. It displays careful research, and is written with much ability.

ABBEOKUTA; OR SUNRISE WITHIN THE TROPICS. This interesting little volume, which contains an outline of the origin and progress of the Yoruba Mission, is from the pen of a Miss Tucker, an English lady. We hope it will have a wide circulation. We need to know more about Africa, and the attempts which are making, with so much success, to introduce the Gospel on its coast. Published also by the Carters.

BIBLE RHYMES, AND THE CHILD'S CATECHISM OF SCRIPTURE HISTORY; (in four parts, bound in two volumes,) are three interesting little books issued by the Presbyterian Board of Publication.

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THE

AMERICAN AND FOREIGN

CHRISTIAN UNION.

Vol. IV. NOVEMBER, 1853. No. XI.

REV. PIERCE CONNELLY—A HARD CASE.

We have seldom read a harder case than that which is set forth in the article which follows. It is that of the Rev. Pierce Connelly, of whom we have spoken more than once in the pages of this Magazine, and within a year. We take it from the *London Record*. It is hard to conceive of anything more heart-rending than to be compelled to endure such a separation as that which Mr. C. is compelled to bear. We sincerely hope that he may find redress from the laws of England. But what a Church that can sanction all this injustice,—or rather be the author of it! What God has joined together Rome undertakes to put asunder! And why not? Does she not arrogate to herself the power of annulling the ordinances of God when they stand in her way?

"Mr. Connelly has recently published a statement of the causes which have compelled him to make an appeal to the public. He is an American by birth, and early in life took orders in the American Episcopal Church. Like many others, led away by the hankering after Church "unity," and some "visible supreme headship over Christendom," in 1835 he left the Protestant Church; abandoning his living, amid the earnest and affectionate regrets of his bishop and of his parishioners. In the year 1843 he assumed the ecclesiastical dress of Rome. Subjecting himself at once voluntarily to the strictest Jesuit surveillance, he entered the *Collegio dei Nobili* as a boarder, and placed his wife, with one son and a daughter, also as boarders, in a cottage of the nuns of *Trinita de Monti*, a fact which has since been made use of here in England to create the false impression that Mrs. Connelly became a nun; though she not only did not become one, but her doing so was, in fact, actually *forbidden* by the Pope. In 1845 he received Romish orders, with

circumstances of marked and unusual consideration from the Pope's own vicar, Cardinal Patrizi. He was the first Romish priest for centuries who lived in uninterrupted, permitted, honored intercourse with his wife; no vow of celibacy being required of, nor any peculiar restraint imposed on him; a vow of chastity being simply required of his wife, who, a year and a half afterwards, here in England, continued to mix in general society, unforbidden and unrestricted in any way. In the month of June, 1846, on the invitation of the late Earl of Shrewsbury, he consented to come over to England, and take up his abode at Alton Towers, as domestic chaplain. In the month of August, in the same year, his wife, accompanied by their daughter and youngest son, followed him; but means were taken by the Roman Catholic authorities of this kingdom to prevent all personal intercourse with her husband. Her children were separated from her, herself kept under close surveillance, and Mr. Connelly was forbidden, by a prohibition of Dr. Wiseman, to see her, or *to speak with her, even through the grating of a confessional, and in the presence of a priest.*

"In December, 1848, Mrs. Connelly was carried off from Derby, the neighborhood of her husband, to the convent at St. Leonard's on-Sea, the summer residence of "Cardinal" Wiseman. In that convent to this hour she remains *ostensibly* in a position of high dignity and nominal freedom, in order to defeat a writ of *habeas corpus;* which, it is needless to say, is only available to rescue persons from actual imprisonment; but, in truth and in fact, the bond-slave and thrall of those by whom she is surrounded and guarded. Remonstrances, appeals, threats, have been had recourse to by Mr. Connelly to compel her restoration; but, though backed by the known good wishes of the Pope himself, all have proved insufficient. At length, in December, 1848, being advised upon the best legal authority that, for the reasons already given, the *habeas corpus* would not run; nor an indictment for conspiracy lie, or be capable of certain proof; he instituted a suit in Doctors' Commons for the restitution of conjugal rights, as his only available remedy. The suit was defended—*nominally* in his wife's name, but at her husband's cost. The case was originally decided in Mr. Connelly's favor; but the decision was defeated by an appeal being immediately lodged against it by the opposing parties—again in his wife's name—to the Committee of Privy Council, by whom the appellants were sent back, in June, 1851, to amend their allegation, before they should be allowed to proceed with their appeal. This, to the present hour, they have not done; Mr. Connelly not having, from sheer inability, paid his wife's costs, taxed against him in the Arches Court, for which that Court decided that *he* was liable; a married woman, even in such a case, not being liable for costs of suit. Until he does so, the appellants will not proceed, nor can he compel them. And so he remains, not merely helpless in this respect, but liable at any moment to be thrown in

gaol for them, should the Romish authorities in this country think it wise or safe to do so.

"Mr. Connelly has himself retraced the false step that he had taken in entering the Church of Rome, and he is now anxious to rescue his wife, exposed to those priestly arts of seduction, which, he declares, she has herself avowed to him have ere now been tried upon her. And in order to enable him to do so, it seems that a Committee has been formed for the purpose of receiving such contributions as the Protestant spirit of England shall prompt her people to subscribe in such a cause."

Late English papers have brought us a sequel to the preceding statement. It appears that Mr. George Bowyer, a Roman Catholic advocate, and Member of Parliament, addressed a letter to the Duke of Manchester, who is the chairman of an association or club which has been formed to look after such cases as that of Mr. Connelly's, in which he denies: 1. That "Mrs. Connelly's liberty is any way interfered with, or that she is watched or controlled by any person whatever;" 2. that "her daughter, or any other of her children, were ever prevented from seeing her, except by Mr. Connelly himself;" 3. that "she was carried off from Derby;" 4. vindicates the character of "Mrs. Connelly's confessor; and 5. asserts that Mrs. Connelly positively denies that she ever made any such admission regarding the confessor as that referred to in the statement, or that she ever said any thing derogatory to him or any other of the clergy of her Church."

Mr. Bowyer's letter was referred to the Committee of this "National Club," who put it into Mr. Connelly's hands, in order that he might make a reply. This he has done in a letter bearing the date of September 3rd, from Tranby House, Hull, England, and addressed to Mr. Bowyer himself. In this letter Mr. Connelly takes up the several points in Mr. B.'s letter above stated, and completely refutes them. He gives extracts from his wife's letters to him and to his daughter, written after coming to England, which demonstrate that she was under restraint, and "could not go where she pleased, and see whom she pleased," far from it. She could not even see her daughter without the presence of a "religious;" and as to her husband, she could not see him at all! In a letter written in September, 1846, she uses the following language: "I am disgusted with the clergy and the grossness of the people—they seem too coarse to understand spiritual things."

In regard to the third and fourth points, Mr. Connelly refers to the correspondence between Dr. Ullathorne and himself, published in his pamphlet entitled: "The Coming Struggle with Rome, not Religious but Political," in which they are discussed fully, of which pamphlet he presumes Mr. Bowyer not to be ignorant

The last paragraph of Mr. Connelly's letter we give entire:

"The last of your contradictions requires a severer response. Mrs. Connelly's character is still dear to me and to her children, and I will not allow her truthfulness to be impugned by being brought into collision with any assertion ever made by me. Sir, if you mean, in your letter to the Duke of Manchester, to say that my wife denies having ever communicated to me any attempt made upon her chastity by a Romish priest, I am compelled, however reluctantly, to charge you before all the world with a direct falsehood. My wife has not made any such denial; and I trust, for the credit of the House of Parliament, which you are a member of, you may be able to show that your untruth was not a wilful one."

MARIOLATRY ON THE INCREASE AMONG US.

At the ceremony of laying the corner stone of a new Roman Catholic Church, in Williamsburg, L. I. the Vicar General of the Diocese, the Rev. John Laughlin, (recently appointed Bishop of the new Diocese of Brooklyn,) delivered an address, from which we give the following extract. It will serve to enlighten some of our readers still further in regard to the nature of Romanism. It would seem to be impossible that men who call themselves Christians *could* bring themselves to say such blasphemous absurdities.

"This stone, said he, which I have just set up, shall be called the house of God, in the name of the Father and of the Son and of the Holy Ghost. That the God of Abraham is the God of heaven and earth is indisputable. Hell he has created for the purpose of dealing out his retributive justice; earth he has created as a place of probation for all flesh which shall rise again, and heaven he has made as the great temple of his goodness and love. In heaven and in hell there are particular places for the exercise of his eternal justice. Paradise was selected as a spot of probation, a type of that heaven to which we are all aspiring. The corner stone, said he, which has been laid to-day, is greater than that of Jacob's, because it is the corner stone of that

temple in which shall be celebrated to the end of time, God willing, that sacrifice which God made for man. If we could have done more to lay that stone in solemn ceremony, we would have done it; but it is laid with the time-honored rituals made grand by many an age, made holy by the hands and lips of many a saint. This house of God, this temple, is dedicated to the Queen of the skies, her who was the mother of our sovereign God. It is not only laid under her invocation, her august name; but it is more, it is dedicated to her and to the title of Virgin Mary, conceived without original sin. The more pious the heart is, the more it loves its God, therefore, the more it will love the mother of its God. She was the child of the Father, of the Son and of the Holy Ghost. She was the daughter of the Father, the Mother of the Son, and the Spouse of the Holy Ghost, and we ought to love her as the Father, the Son, and the Holy Ghost loved her. That was the reason they had erected a temple to her name; and may Mary, the Mother of God bless this work, said he, and bless thy sons and thy daughters, and the benediction I would give is in the name of the Father, of the Son, and of the Holy Ghost, Amen.

"There are many churches dedicated to the Mother of God, but this is only the third that is dedicated to the immaculate Virgin Mary on this continent."

THE ANTINOMIES OR CONTRADICTIONS OF THE PRESENT DAY.

BY J. H. MERLE D'AUBIGNE, D. D.*

We bespeak a careful perusal, of the able Discourse which follows, by our readers. It is a clear and profound exhibition of the movements and counter-movements which are taking place in the *spiritual world*—we use the word in contra-distinction to the *material world*—in this remarkable Age. Dr. Merle d'Aubigné might have carried the contrast a good deal farther.

An American, a short time since, sitting with me under a tree on the smiling borders of our lake, put to me this question—"What do you think of the times in which we live?" I will give you, as near as I can, the reply I made to him.

That which appears to me to distinguish the present epoch is its *antinomies*; that is to say, its contradictions. You may predicate of our time by

* From a speech delivered at the opening of the public meeting of the Evangelical Society of Geneva, June 29, 1853.

turns black and white; hardly have you uttered your "lamentations," when you are called upon to play the "pipe," as our Lord says. Matt. xi. 17. This world itself is a great antinomy; everywhere you find light and darkness, Christ and Belial, says Paul; and this grand contradiction resolves itself into a thousand others.

The first contradiction which strikes me, in 1853, is the progress of Popery in governments, and its decadence among peoples. The Papacy, which is a system of government even more than a religion, having no conception of the spiritual power of faith, thinks it is doing a wonderful work in getting princes and magistrates to act in its favor. But the human conscience, feeling that its duty and its rights are to yield only to conviction, is indignant at the pretence to control it by government edicts, by police, mayors, and tribunals. Rome is never weaker, spiritually, than when she is strong materially. Let her alone; these agents of the civil power are missionaries, who will be as powerful, perhaps, in detaching the minds of the people from Rome as are your evangelists themselves. This is seen now; it was seen under the Restoration; and it is still more ancient than that. "The house of Israel," said even Ezekiel, "has taken a staff which has pierced through their shoulder, and made them fall backwards." Ezek. xxix. 6, 7.

The second contradiction of 1853 is the tendency, on the side of error, to concentrate everything in the authority of the Pope; and the opposite tendency, on the side of truth, to give to Christians their representative power. It is well known that there have been, down to the present time, in the Romish church, the episcopal or synodal party, called in France the Gallican, and the Papal or ultramontane party. The aristocratic party of the bishops had the upper hand in the councils of the fifteenth century, and in France under Louis XIV.; now it gives place to the monarchical and absolute power of the Roman pontificate. But we find, on the other hand, a movement of a precisely opposite character. Even in the most hierarchical church of Protestantism, that of England, there is manifested, in the clerical party, and among the friends of the Gospel, a desire for a representative body of the church, composed of bishops, ministers, and lay members. In the imperfect churches of Lutheranism, the demand is made for the substitution of the ecclesiastical system of presbyteries for the governmental system of consistories. In the Presbyterian churches, finally, the rights of the members of the flock, which are derived from the universal priesthood of Christians, are taken more and more into account. Of these two contrary movements, of which one (that of Rome) contracts, the other (that of the Gospel) expands, *which* promises most life, most power? There is no doubt which; the life is on the side of life, and the power is there too.

But, it will be said, is it not to be feared that the representative and more or less democratic movement has a demagogical tendency? By no

means; true liberty is a guarantee not only against despotism, but also against the arts of the demagogue. England sufficiently proves this, in our own days; what is seen in great States is seen also in small churches. To cite an example near home, there are few Christian churches where the rights of Christian people are better recognised than in the Evangelical church at Geneva. Not only do the election of deacons, of elders, of ministers of the Word, and the voting of every constitutional law, belong to the members of the church; but there are besides, in this church, several services in which, according to the precept of St. Paul, if any brother has a psalm, or a doctrine, or an interpretation, he can communicate them freely for the edification of all. And yet there is no church which resists more decidedly than ours the levelling movement of the Plymouth Brethren; several of its elders have combated in various writings the bold pretension of abolishing in the church the offices appointed by God in the Holy Scriptures.

That which we see in the new church of Geneva, was already to be seen in the ancient church. The foundation itself of Presbyterianism proves, that if it is the system of the people, it is that of the people attached to order gaining the victory over the people loving disorder. How, in fact, was the Presbyterian order founded in Geneva, and thus re-established in the Christian world? On the 13th of September, 1541, Calvin, returning to our city after an exile of three years, presented himself to the Council, exhorted the magistrates to establish a good ecclesiastical discipline, in order to avoid the dangers to which, without that, the church would be exposed; and this was done. Now, this man, who entered into Geneva alone, returned thither, after having been driven from it by the magistrates and by the people; so that his reentry, which was the triumph of Presbyterianism, was at the same time the victory obtained by order over disorder, by faith over unbelief. What true Presbyterianism was three centuries ago, it is still.

I pass on to the third contradiction of 1853. Two principles have always appeared in connexion with Christianity, and they appear especially now: on one side, the traditional and hierarchical principle; on the other, the scriptural and evangelical principle. One of these systems places man upon the throne, with his interpretations, his traditions, his works; the other worships God upon it, with His word and His grace. Now, here is an astonishing thing taking place in our days; on one side the traditional and hierarchical principle displays itself in countries which were the most famous seats of the Reformation—in Germany, in England, for instance; and on another side (here is the contradiction) the scriptural and evangelical principle is making conquests in countries which have hitherto been the bulwarks of the Papacy —France, Belgium, Ireland, Italy; it is spreading even in the East, by means of the Armenian churches. Shall we say that the Reformation and the Papacy are changing places,—that England, that Germany, will become

Roman Catholic? No, with Divine aid, matters will not go so far. Without doubt, in some evangelical countries we must recognise the victories of Popery; but they are confined to the erection of certain walls, and to the perversion of certain individuals; whilst on the other side there is an ascending monument of light and of grace—a spiritual victory of Jesus Christ, which is spreading over all the earth. They are building, it is true, at Geneva, (and you may, gentlemen, see the stones of it,) "Notre Dame of the Immaculate Conception." But, at the same time, an angel flying through the midst of heaven bears the everlasting Gospel to every tribe, language, people, and nation. Israel seems to be awakening, the Pagans seem to shake, the fortresses of Islamism to totter, and everywhere, it is not Roman Catholics, it is evangelical men who are doing the work.

We Protestants are generally too fearful. Only let some priest bawl into our ears, and we imagine that the wind is so favorable to Rome that nothing remains for us but to furl our sails. Would we know the reality of our position? Let us hear what an enlightened Catholic writer thinks of it. M. Eugène Pelletan (a Protestant, if I am not mistaken,) in a book entitled "*Profession of Faith for the Nineteenth Century*," which has attracted the attention of the literary public, distinguishes in the Christian world two groups of nations—the Catholic group and the Protestant group, and asks to which belongs henceforth the sceptre of progress? His reply is, that the breath of progress has ceased to animate the Catholic peoples, that Catholic civilization is hastening to decay, and that the eternal city, in which the Pontiff is confined, is no longer aught but a sepulchre. But (and here is the testimony which I wished to present to you) another French writer, a Roman Catholic, M. Michel Chevalier, confirms this assertion, even whilst attempting to confute it. He admits "the facts opposed to the influence of the Catholic mind, which have taken place during a third of a century. These facts," he adds, "are calculated to excite, in the minds of all who sympathise with the Catholic cause, the most lively apprehensions. If we estimate the respective progress made, since 1814, by the *non-Catholic* Christian peoples, and compare it with the augmentation of power which the Catholic nations have obtained, the disproportion *is astounding*." "Has Catholic civilization, then," he exclaims, "nothing henceforth to do but to descend to the grave? It is," he declares, "too much the *French* custom to admit it. Catholic civilization is retreating, but not in course of *defeat*." Such is his sole consolation: a very slender one, as it appears to me; it fully confirms the assertion of the former of these writers. Catholic civilization is hastening to decay.

This brings me to a fourth contradiction. In the two great divisions of the Christian world, the Roman division and the Protestant division, two principles are found; the one proper to each of them, and the other foreign,

or at least secondary. The principle proper to the Papacy is, formality—hierarchy; the principle proper to Protestantism is, faith—life. Now, we see, in our days, these two great societies both tending towards the realization of their proper principle, and towards the repudiation of the contrary principle. There were, in truth, in the Church of Rome some elements of life; these elements, undoubtedly, were far from being unexceptionable; but, in order to perceive that some account must certainly be taken of them, it would be enough to mention Pascal, Port Royal, and Jansenism on one side, Fenelon and the spiritual life of love on the other. Bossuet himself, who was opposed to these manifestations—Bossuet, that great champion of Gallicanism, often had decidedly Christian aspirations. Now, this hidden fire, which emitted some flames under Louis XIV. is gradually expiring in Popery, and being replaced by an ecclesiastical exterior, by a worship of the creature, by superstitious practices, and pretended miracles. The life, which still manifests itself here and there in this great tree by some verdant clusters, is disappearing more and more every day, and there no longer remains aught but the withered branches of a huge dead trunk. It is true that, in the places where Protestantism is living, Roman Catholicism affects zeal for Jesus Christ and for the Christian life. But, while fully admitting that a sincere though not very enlightened piety is sometimes met with among our adversaries, we fear that the manifestations of which we speak are sometimes nothing but green branches cut from the tree of evangelical Protestantism, and scarcely fastened to the Roman trunk,—false branches, which will fade before long, and which will perish.

Whilst this movement is going on in Roman Catholicism, a contrary movement is taking place in Protestantism. Principles of unbelief and of death had introduced themselves into it. Unitarianism, vigorously repelled in the sixteenth century by the band of our Reformers and of their disciples, had quietly passed through the seventeenth century, then had succeeded in the eighteenth in throwing itself into our ranks. Quickly, death and worldliness spread themselves in those of our churches that were tainted with it. However, Protestantism is everywhere disencumbering itself of this foreign principle, and turning towards faith and life. Geneva even, which, unhappily, was one of the places where Unitarianism and death had achieved one of their greatest victories—Geneva seems to be about to rise from its ashes, and cast off its winding sheet. I speak not here of "the Evangelical Society," and of "the Evangelical Church" simply, but also of some appearances which we find in the Church founded by the Government under which we live. It is with sincere interest that we have seen a considerable portion of the inhabitants of this city fill our ancient temples to listen to Conferences on the Reformed Faith, and we hope that this commencement is the pledge of better things, which we will ask God to grant. It has even been thought that the present

year would be signalised in our city by a decisive step in this march towards faith and life; the abolition of the official Arian Catechism has been expected. I am the better qualified to speak of the famous "*Request from Two Fathers of Families*," as I had no knowledge either of its composition or of its publication.

Unhappily, an opposite piece of writing has appeared to confound our hopes, to defend the official catechism, to deny the real Divinity of Christ, and overturn the Gospel from its base, according to the expression which we employed, more than twenty years ago, in founding our school; an expression which we shall never retract. Would to God that the pen which has produced this evil had, instead of exhibiting a few sad Arian shreds, applied itself to deter from *Romish tendencies!* It would then have rendered a double service. We regret that one of the most faithful and devoted men in the Established Church has not taken up his pen to disown the responsibility of these Unitarian operations. "Rebuke them sharply," saith St. Paul to his disciple Titus, "that they may be sound in the faith." Your Society has only taken part in this debate by reprinting the noble catechism of Calvin, the reading of which we recommend to each of you. We think that to re-edit this admirable work, which, during two centuries and a half instructed and edified our fathers, and to confront it with the poor trifles (I use the mildest term) which they teach now-a-days to our youth, might be enough to make the scales fall from the most prejudiced eyes. At present we know not the result of this debate. The sincere love of religion, which characterizes some of the estimable men to whom has been committed the administration of the Established church, gives us hope for the future. Let us pray God that, ere long, the noble standard of truth may again float over the Church which had Calvin for its founder. Be this as it may, nothing can arrest the downward movement of Roman Catholicism, which always inclines towards the earth, and the upward movement of Protestantism, which, increasing in life, rises towards heaven. Unitarianism must decisively be arranged at Geneva, as in all Christendom, in the number of "gods in exile."

But, some one will say, in the place of the former Unitarianism, there comes another Rationalism, which, being more spiritual, is the more dangerous. We would ask, if the substitution of this more spiritual, more believing Rationalism is not itself an evident proof of the upward movement of Protestantism? Yet this refined Rationalism does not seem to have made much progress, at least in Geneva. I know not to what point it has attained in France, its principal seat. It has not been deficient in hardy assertions, tending to destroy the living faith of the saints. But even the greatness of the evil has undeceived many. At the moment when a new error manifests itself in the church, there are always some minds which, attracted by those clouds which besport themselves in deceitful colors, imagine that they have

discovered a new world; but the examination soon shows to them that these are only, as St. Peter says, "Clouds without water, driven by a whirlwind." This happens, and always will happen, to the intelligent and pious men of our day, which happened to Luther. At first, though zealous for the authority of the Scriptures, he put forward some assertions to be regretted, which the new theology has called to mind; but, in proportion as he advanced in the study of the Word, and in the spiritual experience of the Christian, he advanced also in the belief of the Divine and Supreme authority of all Scripture. It is then that he says, in speaking of mysteries, "I have not seen them; I have not heard them; I have not proved them. But because *God has said it* (Aber weil as Gott sagt) I will believe that it is so." (Oper. vol. x. p. 1314.) It is then that he exclaims, in speaking of the two natures of Christ, "Two are not two, but one. The Word and reason are here opposed the one to the other: it matters not. Reason must not play the doctor and the judge: he must doff his hat (das Hütlein abthum) and say, '*Two are one!* I do not see it, I do not comprehend it; but *I believe it.*' Wherefore? Because of him who *has said it* from above." (Ibid. p. 1316.) It is then that he repeats, "A single letter, and even a part of a letter of Scripture, is more important than are the earth and the heavens. I have a book which is my *Credo*, and in which this article is found; that is, my Bible: no one has been able nor will be able to overturn it. There I rest. It is upon this that I have been baptized; it is upon this that I live and die. I wish to know nothing beyond." (Ibid. p. 1341.) Thus Luther, like St. Augustine, had his noble *retractations*, and we would hope that those of this great Reformer will not be the last. Modern Rationalism, that false god, on whose altar they cast some grains of incense, will depart into exile, but the Word of God will endure forever.

In taking their departure, these false gods will leave us more united, and this will conduct us to a new contradiction of the Christianity of 1853.—"Greater separation and greater union." On one side greater separation: everything seems to disunite, to isolate itself. But on the other side closer union: everything seems to draw nearer and to unite. As to separation, the gulf between Roman Catholicism and Evangelical Protestantism becomes continually deeper. Some of our friends, those in Germany for example, regret it: but, convinced that it is impossible for us ever to agree with Rome, we do not regret it. This is not all: in the Roman church itself division is at work. This church finds it more difficult than ever to say where is the seat of its infallibility; bishops are against bishops; and the Pope not being able to make them agree together, contents himself with making them silent —for a time. If we come to the Protestant churches themselves, we shall find there also some elements of disunion. Clerical traditionalism, we have said, makes progress in England. But (and here is the antinomy) there is

in all the evangelical world a great, a living unity, which forms itself, and which, little by little, must reign over all. Perhaps, never have true Christians been so united as at this hour; we see it in France, in Geneva, and everywhere. This union is brought about by two causes: on one side (this is the essential one) by the positive principle of living faith filling a greater number of hearts; on the other side by the negative principle of the Romish domination, which, by threatening equally all evangelical Christians, makes them feel more strongly their unity. Not to be united would be a great folly, as it is a great sin. There is now in the evangelical world a great unity of faith. All say to the Lamb, God manifested in the flesh, "Thou hast redeemed us to God by thy blood." And this profession of faith we will not abandon!

There is in the evangelical world a great unity of love. This was shown in that noble deputation formed of Christians of different churches, and of different countries,—a deputation which, as far as regards the Continent, originated within our own walls, of which two of our brethren were members, and which, in the end, caused the chains to fall from two Christians of Italy. There is also in this union a unity of knowledge. The old contradictions, for example, which existed between election and human responsibility, between faith in the witness of God, and the human understanding, here tend towards a solution. We recognise, what Luther did not sufficiently feel, that in the same measure in which a Christian advances in the knowledge of Christ, the opposition which is found between this knowledge and his understanding fades away—gives place to a Divine agreement. *Per fidem ad intellectum.* This new unity is symbolised by the *Evangelical Alliance*, and we rejoice that this year it has made great progress among us.

The last contradiction is the co-existence of a great principle of pulling down, and a great principle of building up. There are in our days engines which demolish at once society and religion. Libertinism, bad in theory and practice, with which Calvin held a contest during the whole of his life, shows itself in both worlds, and appears especially under the form of Socialism. A Socialist community, which has established its seat in the midst of the American deserts of Utah, near the great Salt Lake—and the rays of which (dark rays!) reach even to us—Mormonism, has it not established, as one of its dogmas, concubinage—that is to say, according to the Christian law, debauchery?

There are many other forms under which the principle of destruction manifests itself, and it will accomplish yet more overthrows. In the number of institutions which it will attack, we ought probably to place official Protestantism, where the State—perhaps infidel, perhaps Roman Catholic—is master of the religion of Jesus Christ; a system which has not our sympathy, but for which we have some respect, on account of its associations with our

fathers. But if there is a great principle of destruction in the world, there is also in our day (this is an antinomy) a great principle of building up; and this last principle will be the strongest. Everywhere *man* disorganises, but everywhere *God* organises. Jesus Christ is truly risen, and there is a mighty power of edification in the royal energy of the Head of the Church, under whose feet all things have been put. There is a great organising power in His Spirit, in living faith, in active love, in unshaken hope. Never, since the time of the Apostles, has the principle which builds up the kingdom of God been so strong upon the earth. The Word, which was buried in the middle ages, rose partially in the time of Waldo, a little more in the time of Wickliff, and, above all, at the time of the Reformation, now runs from one end of the world to the other, among all people. Let official Protestantism fall, let the ramparts formed of *contre-escarpes and demi-lunes* fall. Our patriot feeling may perhaps give them a tear, but our Christian feeling will raise the head boldly, and regard with full assurance Him of whom it is said: *Christ is the same, yesterday, to-day, and for ever:* Him *who went forth conquering, and to conquer.* Rev. vi. 2.

REV. THOMAS CHARBONNEL.

"DEAR BROTHER FAIRCHILD—The following notice may not be uninteresting to the readers of the 'Christian Union:'

"Mr. Thomas Charbonnel was ordained to the work of the Gospel Ministry at Champlain Village by the Presbytery of Champlain, July 26th. His present work is that of an Evangelist among the Canadian French of Champlain township and vicinity, where he is laboring, as we believe, with faithfulness and wisdom, and ability, and we hope with success.

"Mr. C. is a native of France, and was converted to the Protestant Faith and brought to the Saviour at the same time, through the blessing of the Holy Spirit, on his perusal of the Bible. This occurred when he was some 17 years of age. His education had not been neglected, and with the advice of Protestant friends in his own country, he engaged almost immediately as a kind of colporteur-missionary among his own countrymen. Subsequently he went to Paris and pursued studies preparatory to the missionary work, under Rev. Napoleon Roussel. Thence he was recommended to the Grande Ligne Mission in Canada, where he labored as a teacher and colpolteur-missionary for one year. He has now been a year and a half in this vicinity, engaged in the missionary work. Last January he was licensed to preach by the Presbytery of Champlain, having passed a most creditable examination in every respect. And now we have been led, as we believe, in the Providence, and with the approbation, of the Head of the Church, to confer upon him the

full commission of an ambassador of the Lord Jesus. May the Lord approve, and prosper him. N. LEIGHTON.

GAVAZZI-RIOTS IN CANADA:—GOOD COMING OUT OF EVIL.

The editor of the "Montreal Witness" states that several good results from the riots which the Papists contrived to get up in that city and at Quebec last summer, when Padre Gavazzi gave his lectures on Romish intolerance, are already visible; and he doubts not that many more will be developed as years roll by. This we can readily believe. It would seem as if the Romish hierarchy—for after all, the sin is to be laid at *their* door, not at that of the people, who are their bond-slaves and do their bidding—are infatuated. They are forever doing what even a far-reaching wordly wisdom, if they possessed it, would forbid. Padre Gavazzi goes up to give a few lectures on Romanism,—its nature, its corruptions, its oppressions and slavish tendencies, its bigotry and intolerance,—in the two greatest cities of Canada. In this he did no more that Brownson did, not long since.

But mark the difference, Brownson was not disturbed. The Protestants either staid away from his lectures, or heard them with respect and in silence; although these lectures were full of misrepresentations and falsehoods, and were delivered by a man who not only formerly professed to be a Protestant, but had absolutely tried almost every phase of Protestantism, and evidently never understood the first elements of Christianity at all. Gavazzi was once, and all his life, until within two years, a Roman Catholic, brought up in Italy, born in the Dominions of the Pope, and had studied Romanism, at its head quarters,—a Barnabite Monk, a man of talent, learning, and great eloquence, who had been led by the reading of the Scriptures to renounce the errors of Rome, and embrace the true Gospel. But he cannot be allowed to express his convictions on the Romish system and its enormities,—not at all. To speak against that system is an unpardonable offence in the estimation of Rome. Her advocates—Brownson, Archbishop Hughes, Cahill, and men like them—may abuse and misrepresent Protestants and Protestantism as much as they please. All this is right enough in the eyes of Rome, her priests, and her people. But the Protestants must bear it all; and

they will bear it all *without resorting to violence*, because they profess a Christianity which forbids all *such* attempts to maintain and advance the Truth.

No sooner did Gavazzi commence his lectures at Quebec than an ignorant and profane crowd of Irish Romanists, instigated by their priests, and fit representatives of the combined ignorance and bigotry which Rome's teachings have everywhere produced, surrounded the church, interrupted the service, and finally broke in, and brutally attacked the speaker, and, like a herd of ruffians, dispersed the meeting! The same thing was attempted at Montreal; and alas, with more dreadful results, owing to the stupidity of the Mayor, or of the commanding officer, or some one else. And who has either heard or read one word of censure from any Roman Catholic priest or journal? And yet we are continually told that the Roman Catholic Church is not intolerant in these days; and indeed her votaries, sometimes go so far as to assert that she has never been such! What ignorance, or impudence, or falsehood!

But, as if to demonstrate to the world, in a way the most effectual possible, Rome's innate, unchangeable, unmitigated enmity to the Truth and to every attempt to expose her "damnable heresies," He who is "King in Zion" and rules over all things, permitted the priests and their followers to perform a tragedy in Quebec and Montreal which was well calculated to open the eyes of even the most incredulous. No man in the Canadas can now have a doubt about the true nature of Romanism. The INTOLERANCE of Rome is now known to millions in those provinces and in the United States, who formerly could not believe the charges brought against her in this respect. In this intolerance she, in her impiousness, glories. And yet this very intolerance, so brutally manifested from time to time, is one of the most unmistakeable proofs that she is Anti-Christ.

But let us see what the Editor of the *Montreal Witness* states to be some of the results of the "Gavazzi Tragedy."

1. It has tended greatly to unite the Protestants of Canada against Popish aggression. Men have been made to see the danger to which the dearest rights of freemen and Protestants are exposed, from the increase of hierarchical power that has been going on among them, and to seek, by united effort, effectually to resist it. This is a most important result.

2. It has put Protestants on their guard in relation to the errors and designs of Rome. They have been aroused to inquire after the

good old paths of the Reformers, and every book, pamphlet, tract, and article on Popery is now read with avidity.

3. It has caused men to see the unfaithfulness to the State and its laws, which the Roman Catholic Church every where engenders in all Protestant lands where it has the power to do so. No bond is strong enough to bind a thorough Romanist to obey the laws of such countries whenever a priest tells him that those laws should not be regarded by him.

4. It has tended to strengthen the hands of all those in the United States and England who are struggling against popish endowments and corporations. This has been seen in the fate of the "Church Property" movement of Archbishop Hughes & Company in the former, and the renewed impulse given to the "Anti-Maynooth" movement in England.

5. It has led to greater determination and promptitude in suppressing all Romish attempts at riot in the United States.

6. It has had an immediate and immense influence upon the question of "secularising the Clergy Reserves" in Canada,—that is, of converting to secular use the immense tracts of land which have been set apart in Canada for the support of the clergy. There was great fear that these reserved lands would be used to build up a dangerous ecclesiastical power in any denomination of Christians which should obtain a share in these "reserves."

7. Lastly, and best of all, "it has opened the eyes, as we hope and believe, of many Roman Catholics to see that there can be neither civil nor religious liberty where Popery is in the ascendant." "There is an undefinable and yet certain connection between the gown of the monk, and the pistol, dagger, and bludgeon of the assassin."

How cheering it is to believe that those who contend for the Truth have One on their side who can "make the wrath of man to praise Him, and the remainder thereof He can restrain," and who has determined that the "Gates of Hell shall not prevail against Zion," His true and only Church.

THE UNITED STATES BECOMING CATHOLIC.

"The United States becoming Catholic," so says *The Shepherd of the Valley*, under date of September 10th. We subjoin the remarkable state-

ment in which this great fact is set forth. Our readers will find in it some things to think about. Here it is:

"The most superficial observer of the times cannot doubt the fact that Catholicity is gaining ground in this country, with a rapidity which has but seldom been equalled, even in the marvelous reports of the conversion of nations during the apostolic ages.

"Within the memory of the rising generation, the Catholic Hierarchy of the United States was composed of only one old venerable Archbishop, with three or four suffragans and about one hundred priests. The Catholic population, which was confined mostly to the Eastern and Northern States, were so few in numbers that you could scarcely find them. Twenty years ago Catholicity was unknown to the masses of the people in the Southern and Western States; twenty, nay, fifteen years ago there was but one Catholic journal published in the United States. Twenty years ago, a white choker in the back-woods, and even in the large cities of our country, could mount the stump or the pulpit and tell his congregation long stories about *priests' horns*, prohibition of the Bible, &c. &c. How changed is the picture! At this day our Hierarchy numbers about thirty archbishops and bishops,—we have in all about fifteen hundred clergymen, and our Catholic population is large enough to employ the services of twice as many more. We are no longer numbered by hundreds and thousands, but by millions. We are no longer confined within the limits of a few States, but we are spread throughout the whole country. We no longer meet in a private room of some obscure dwelling house to worship; but the largest edifices and tallest spires that adorn our cities are pointed out and known as the Catholic churches. The priest no longer finds it necessary to walk from house to house, to inform the few scattered members of his flock at what time there will be divine service in the church; but every morning from the break of day until 8 or 9 o'clock can be seen crowds of worshippers flocking to our churches. We are no longer numbered solely among immigrants, but about one-fourth of us are converts, and about one-third of us are native born. We are no longer regarded as an entirely illiterate class of human beings, since our schools and colleges are the most numerous, according to our population, in the country; and the ablest and most learned of our opponents—the pillars of the Protestant sects, are daily coming over to us. Not one newspaper, but twenty or more, together with monthly and quarterly periodicals, are busily engaged in re-producing Catholic literature and vindicating Catholic rights. We are no longer pointed at as belonging solely to what is called the common class of people; but we are to be found in the highest offices known to our government, and in every trade and profession of life. Those who would break us on the rack, or burn us at the stake, if they had the power, will kneel down and worship us for our votes when an election is coming on."

This is about as fine a specimen of Romish boasting as we have seen for a long time. That the number of Roman Catholics is increasing in this great country, to which Protestantism, not Romanism, gave civil and religious liberty, and made it what it is—an asylum for oppressed people of all nations—is denied by nobody. The reason is obvious. So desirable has this country been rendered by the institutions to which Protestantism has here given birth, that the Romanists find in this Protestant land such advantages as no Papal country in either the Old World or the new offers them. They come hither, therefore, from Ireland, from the Papal portions of Germany and Switzerland, from France and Italy; they come *hither*. They go not—at least not in considerable numbers—to South America, or Central America, or Mexico, where Romanism has the ground to itself, and has had a fair chance to show to the world what it can do in the way of creating civil and religious institutions; and where it has produced civil governments cursed with anarchy and despotism, and a Church renowned for ignorance, superstition, and intolerance. They go not to those countries, although to emigrants from the Continent the acquisition of the Spanish or Portuguese language would be as easy as the English, whilst as to climate, fertility of soil, and other natural advantages, those countries will well compare with these United States.

But what sort of increase of the Roman Catholic religion—for *this*, after all, is the main point,—is it that is going on among us? It is nothing but a transfer of a portion of the Roman Catholic population of the Old World. And, although this increases the number of Romanists in the United States, it is not an increase of Romanism in the world. As this population now diffuses itself very generally over the surface of our great country, it renders necessary the creation of an increasing number of churches, the employment of a greater number of priests—to be superintended by a greater episcopal and archiepiscopal staff. All this is clear enough; nor is there any thing very extraordinary about it.

There is one very noticeable *per contra* on this head, viz. that Ireland herself, by the purging process she is undergoing, bids fair soon to become Protestant. Even now, it is estimated that only a little more than three-fifths of her population are Roman Catholics; and, if the emigration from the Catholic counties should continue for a few years longer, as it has for a few years past, the result is inevitable—a majority of the population of "swate Ireland" will be Protestant.

But if Romanists are increasing, whether from immigration or conversion, so are Protestants. And if the increase of Romanists—even supposing them to be now three millions and a half—as his Grace, Archbishop Hughes asserts—is to be compared to the spread of Christianity in the early ages, to what shall we compare the increase, by immigration, births, and conversion, of the

Protestants? Certainly, *this* increase must be taken into account. The Protestants are, at this moment, at least eight times as numerous in this country as the Roman Catholics. How soon will the latter equal the former? Some simple-hearted priest at Rome say: "*In ten or fifteen years*, if the proportion of increase for the last ten or fifteen years should continue." But the continuance of that ratio is impossible, as we see in the case of Ireland, where emigration has certainly reached its acmé. It may increase from Germany —it certainly will, we think,—but nearly half of Germany is Protestant; and much less than half of the Germans who have hitherto come to us have been Romanists.

And yet what a mighty immigration there must be of Romanists to this land for the next twenty years, to render the increase of the followers of Rome correspondent with that of the last twenty; or to make it overtake the Protestant population! Nothing but the annexation of Cuba and Mexico and Central America, and a good large slice of South America, can bring about that equalization. And when those annexations take place, there will be another annexation; but it will be in another direction. All this is, however, by way of badinage, for it is not worth while to call it speculation. We have no fear that such results will take place within ten or fifteen or twenty years.

We scarcely know what to make of the assertion:—"About one-fourth of us are converts, and about one-third of us are native-born." We thought at first that reference was here made to the *priests;* and yet it seemed a large statement, both as to the "converts" and the "native-born." But we suppose that the *Shepherd* refers to the Roman Catholic people, not the priests. And certainly it is a very wonderful statement. Who has ever heard the like? Out of *three millions and a half* of Romanists, according to Archbishop Hughes; or *four millions*, according to Bishop O'Connor of Pittsburgh, (now to be transferred to the new See of Erie, we learn,) or something more than *two millions*, according to the gentlemen at Baltimore who make the Roman Catholic Almanac, one-fourth have been converts from Protestantism! How in the world has Protestantism in these United States lost 875,000, or 1,000,000, or even 500,000 followers, and the Protestant Churches remained till the 10th day of September, 1853, wholly ignorant of the fact! Come back, Father Mullen, and inform thyself better about matters, and not be after filling all Ireland with the doleful intelligence that there has been an "awful falling away" from the Roman Catholic Church in these United States within the last quarter of a century, or thereabouts,—amounting to no less than *two millions!* Whom are we to believe? Father Mullen, or the *Shepherd of the Valley?* Father Mullen was doubtless sincere, but he was mistaken. That "falling away" has not amounted to *two millions*, but it has been quite *one million*. As to the *gentle*, or rather *ungentle*, *Shepherd*, we

suppose that he holds to the old adage, that "one may as well be hung for an old sheep as for a lamb," and therefore he speaks in very large terms—"one-third part!"—"one-fourth part." There is only one way to approximate to a reconciliation of this estimate with the truth. It is to adopt the mode of counting converts upon which some of the reports to the Leopold Society from this country seem to have been made. It is this:—A priest goes into a district of country where a good many Roman Catholic emigrants, from the Old World, are scattered about like sheep without a Shepherd. He collects them, confesses them, baptizes their children, celebrates mass, and reports the whole who have thus been gathered up—men, women, and children—as converts! It is very much in this way that Rome has counted her converts in this country. She is *losing*, not *gaining*, so far as *conversion* is concerned; and this she knows full well, whatever the *Shepherd* may say to the contrary.

We greatly wonder what "pillars of the Protestants sects,"—"the ablest and most learned" of Rome's "opponents,"—"are daily going over" to her ranks. Who *can* they be? This is astounding news. Most certainly we should never dream of placing Bishop Ives and the Rector of St. Luke's, (and they are the ablest we can think of) in that category. The editor of the *Shepherd of the Valley* must surely mean himself, and his confrères, the editors of the *Freeman's Journal* and the *Catholic Mirror*. And possibly he may include Fathers Walworth, Hewitt, and Ives.

There are certainly matters for reflection in the *Shepherd's* statistics:—"Our hierarchy numbers about thirty bishops and archbishops," (he might have said it will soon number more than forty)—"about fifteen hundred clergymen"—"we are no longer numbered by hundreds and thousands, but by millions"—our schools and colleges are the most numerous, according to our population, in the country"—"not one newspaper, but twenty or more, together with monthly and quarterly periodicals," &c. &c. Our "white chokers" (the *Shepherd's* courteous name, by way of a euphonism, for *Protestant clergymen*,) must duly heed all these statements; for although there is a *quantum suf.* of the *couleur de rose* about them, there is, nevertheless, enough of truth to demand serious consideration and prompt to proper effort, to spread the light of Truth among the benighted followers of Rome, now amounting to "millions."

Finally, we hope that the politicians and office-seekers, and especially their constituents, will duly mark and "inwardly digest" the concluding sentence, which is in these words: "Those who would break us on the rack or burn us at the stake" [we beg leave to inform the *Shepherd* that *that* is work which *Rome* has monopolized,] "if they had the power, will kneel down and worship us for our votes when an election is coming on." What do you think of that, ye who are office-seekers? Too true, is it not? We thank the

Shepherd for coming out so plainly on the subject. We hope that many will profit by it.

HAPPY RELIGIOUS MOVEMENT IN FRANCE.

It gives us great pleasure to lay before our readers the following extracts from a letter from the French correspondent of the *Evangelical Christendom*. They relate to the religious movement which has, for some months, manifested itself in the Departments of the Drôme and the Gard, both in the South-eastern part of France. There are many excellent people in both. The number of Protestants, and of Protestant churches and pastors, in the Department of the Gard, is greater than in any other in that country, unless it be some of the German Departments along the Rhine. Nearly one-third part of the inhabitants of Nismes, the chief city, are Protestants.

The Faubourg of *St. Marcel*, mentioned in the letter, is in the South-eastern part of Paris, in which many poor people reside. It was the scene of Mr. Pilatte's labors, for a year or two after the Revolution of 1848.

"I have to communicate to you some very pleasing facts on the progress of piety in the bosom of French Protestantism. These awakenings have especially taken place in the departments of the Drôme, and the Gard, and they present facts which merit serious attention.

"First, the pastors and the laity of different denominations have cordially given each other the hand of fellowship; it is a sort of *Evangelical Alliance*, but an alliance destined to do a common work.

"Members of the National church and Independents, Wesleyans and other dissenters, all those who have declared themselves to be *born of God*, and who confirm their confession by their life, have been admitted to partake in this work of evangelization. Matters of ecclesiastical discipline, and secondary points of doctrine, have been left to the free determination of each. All is included in this grand and important fact—*the new birth, by the grace of God, in Jesus Christ.* From this has resulted a touching unity, which has produced a lively and salutary impression on souls accustomed until then to absorb themselves in sterile quarrels.

"The ground also had been well prepared. Bibles, religious tracts, and edifying books had been disseminated in great numbers by the faithful colporteurs. Solid preaching had long sounded in the temples and chapels.

This good seed had not altogether fallen on stones, or amongst thorns. Many persons, without yet knowing the doctrine of salvation in Christ crucified, became serious; they awaited a last appeal to decide them.

"A particular circumstance has brought a certain number of *intelligent men* to the Christian Faith. They had embraced, during the Revolution of 1848, very high opinions. They were republicans, even *red* republicans; they believed they should find general and individual happiness in democracy and socialism. Their hopes were dreadfully disappointed. They have learned by experience—the best master—that their political opinions had no firm basis. Several among them, after the *coup d'état* of the 2d December, 1851, were compromised and thrown into prison. These reverses calmed their febrile exultation, and feeling the void in their heart, some of them turned their thoughts to higher and more durable objects. One of the heads of the republican party in the little town of A———, having entered a religious meeting through a feeling of curiosity, was deeply moved by the exhortations, prayers, and hymns which he heard. On his return home he struggled all night against his conscience; the next morning, having fervently prayed, and opened his Bible, he was subdued by Divine grace. In vain have worldly friends endeavored to turn him from the Gospel; he has remained faithful to his new calling. I have also heard of a pastor, who for long years professed latitudinarian sentiments, and who was converted to the Lord. After that he ascended the pulpit, where he made a free confession of his past laxness, and of his present convictions; and twelve or fifteen persons hearing their pastor say, "*I was dead but am alive again*," have themselves begun to walk in the narrow way.

"*Quarterly* and *monthly* conferences have been appointed by the friends of the Gospel, in order to meditate together over the Holy Word, to pray one for another, and to seek the most efficacious means for extending the knowledge of the Redeemer. Harmony and fervor have presided at these meetings. May it please the Father of Mercy to continue the manifestation of His love in these countries! The awakening of true faith is the most precious treasure that we can possess.

EVANGELIZATION IN ONE OF THE FAUBOURGS OF PARIS.

"The north of France is also being blessed. I have lately read an interesting letter on the progress of evangelization in the *faubourg of St. Marcel, in Paris*. In the first days of the Reformation the inhabitants of this faubourg numbered many converts and martyrs. Since then Protestant doctrines have been stifled by persecution; but of late years the Gospel has penetrated anew into this part of the capital. Some German workmen (majority Protestants) have established themselves there. They lived without

public worship, without schools, and, so to speak, without God. The solicitude of the Lutheran pastors of Paris was attracted by their miserable condition. At the present time, thanks to perseverance and active efforts, thanks above all to the blessing of the Lord, this work prospers, and increases year by year. Five schools founded in this faubourg number 300 scholars. There is also an excellent Sunday-school. Five hundred families are regularly visited. The young apprentices are watched over by devoted pastors, and the Gospel is preached three times a week in the French and German languages. This extension of the work occasions large expenses, and I learn that a pastor has made collections in France and out of it to meet them. It is to be desired that the liberality of Christians may not be wanting in this important effort."

PRIESTLY IMPUDENCE.

A writer in the Presbyterian gives the following case, which recently occurred in Washington City, at the death-bed of Col. C——.

"Several gentlemen of high respectability were in the sick room, assisting the Colonel in a final arrangement of his worldly affairs. Whilst they were thus engaged Priest Mc—— obtruded himself into the room, unsolicited, and against the wishes of the sick man and his family, interrupted the business by a boisterous commencement of the service for the visitation of the dying, and exhibited a disposition to administer the last rites of the Church, *nolentes, volentes*. He was requested to desist, but persisted, against remonstrance, saying, "I have come to save the man's soul, and I'll do it." When the sick man intimated to his friends that he wanted none of the priest's services, their remonstrances were renewed. But the priest still seemed unwilling to forego his noisy and absurd mummeries. Nor did he desist until after the wife of the dying man had expressed her decided desire that he should be removed, and the gentlemen present showed a determination that her wishes, and those of the sick man, should be respected. Had this family been unprotected, this zealous son of "Holy Mother" would have accomplished his purposes *per force*, and would have proclaimed that another Protestant had, *in extremis*, returned to the bosom of the Church."

We have lately heard of other instances of priestly intrusion and insolence. It would seem as if some Romish priests forgot that, when they come to our happy country, they are no longer in the Old World. But they must take care and learn to deport themselves well. There are also many Roman Catholics in this country—many

even who have not been here long—who will not submit to what they endured from the priests in Ireland. We must tell a little anecdote in proof of this.

A friend of ours, a merchant in this city, lately told us that he recently took into his employment a poor but worthy Irish Roman Catholic who had been but a few months in this country. Not long afterwards the man came to him to ask him to write a letter for him (as he could not write,) to his friends in Ireland. The gentleman not being particularly occupied at the moment, immediately set about the task, and wrote, at the dictation of the man, quite a narrative of his voyage to this country, and of his adventures since, employment, prospects, etc. At last the task seemed to be done. But perceiving that the man had something on his mind, he said: "Well, Patrick, is there any thing more that you would like to say?" "Yes, plaze your Riverence. And tell them that in this happy land no Praist can dominare over them as in Ould Ireland." "Shall I write that, Patrick?" "Yes, your Riverence; write that."

RELIGIOUS FREEDOM IN SOUTH AMERICA.

A correspondent of the *Evening Post* furnishes an outline of that portion of the new Constitution adopted in New-Grenada, which relates to, and secures religious liberty. It is the first exemplification of true religious liberty ever made in South America. The event is worthy the admiration of the whole Protestant world. There is the germ of true freedom in this enactment, such as with all their fighting and patriotism the South American republics have never yet realized.

1st. On and after this day will close all interference of the national or municipal authorities in regard to the presenting of persons for filling ecclesiastical benefices, and in regard to all regulations relating to the practice of the Catholic worship, or *any other* worship which may be followed by the people of New-Grenada, in conformity with the liberty which is guarantied them by section I. of article 5 of the constitution.

2d. Forced contributions for the support of religious worship, or the maintenance of religious societies or ministers, cannot be levied. Liabilities which have been or may be hereafter contracted by the believers of any congregation whatever, for the support of its worship or ministers, will be held as matters of individual liability, and the public authorities will treat them as such.

3d. Ministers or functionaries of *any* religious denomination or form of worship, no matter what may be their rank or condition, both in matters of civil and criminal jurisdiction, are amenable to the same *temporal* authorities, and in the same manner as Grenadians belong to the order of *laymen*.

4th. Churches and church property, and the revenues attached to the same, will hereafter be the property of the *inhabitants* of the respective districts, with the sole exception of those who have *special* patrons in justice of their foundation.

5th. No religious corporation has an *official* character in New-Grenada.

6th. No act of coërcion on the part of ministers or church functionaries of any kind, which will violate liberties guarantied to New Grenadians by the 6th article of the constitution of the republic will be allowed.

7th. The executive power will receive no agent from the Pontifical government, unless of a *purely diplomatic* character, and in that case with the sole object of treating on international affairs.

12th. The State is absolved from all connection with any Church, and the Church is no more to interfere with any matters of State. Ecclesiastics of every description, monks, &c. hold the same relation to the State that *laymen* do.

RESOLUTIONS OF THE NORTH RIVER PRESBYTERY.

ADOPTED SEPTEMBER 21, 1853.

Whereas, By immigration from the Papal countries of Europe, the number of Papists has been greatly increased in the United States, within a few years past, and the unscriptural doctrines and usages peculiar to the Papacy are with great zeal sought to be propagated—and,

Whereas, The leaders and advocates of the Papal system have endeavored to exclude the Bible from our schools, and to destroy the *public school system*, and otherwise to embarrass the operations of the free institutions of our country, under whose influences so much prosperity has been experienced; therefore,

Resolved, 1. That this Presbytery see with no little concern the increase of foreign papists in the country, and the efforts made by them and some others, to diffuse and to propagate in this land the Papal system of religion, which has operated so disastrously upon all people who hitherto have received it; and they feel called upon to make special efforts to counteract this growing evil.

2. That they regard the American and Foreign Christian Union as admirably adapted to meet the wants of the country in reference to the Papacy —and also to diffuse and propagate a pure Christianity in Papal countries abroad—and do recommend this Society and its interesting and important work to the cordial and liberal support of the churches under their care, and that annual and effective contributions be made in its behalf.

THE GERMAN POPULATION IN THE MIDST OF US.

Few of our readers, we apprehend, are aware of the state of opinion, on the subject of Religion, which prevails among the German population of our country, especially that portion of it which has arrived within the last few years. This population has been increasing very rapidly since the Revolutions in Europe of 1848. Last year this increase exceeded 200,000. There are about 250 German newspapers published in this country, many of them established within ten years. A very large proportion of these journals are decidedly infidel in their character, and some of them promulgate blasphemies worthy of the worst days of the First Revolution of France. The most odious species of red republicanism is advocated in some of them. There is, too, an astonishing degree of hostility to the religion and religious institutions of the country which gives them a shelter and a home. Sometimes one scarcely knows which most to marvel at: the ignorance, the presumption, or the impudence of the men who edit them. Take for example the following extracts from one of their papers published in this city, entitled: the *Turn-Zeitung*, for which we are indebted to the *New-York Daily Times*. The reader, after perusing them, will agree with us in thinking that it is high time that our Protestant Churches should awake to far greater efforts than they have yet made in behalf of our German population—Protestant, Roman Catholic, and Infidel.

"The writer, who appears to be the editor," says the *Times*, "in answer to the question, 'Whither tends this Civilization!' answers: 'The Anglo-Saxon civilization, reckoning the worth of the man by money, * * and truth and honor nothing, leads to moral and material slavery, to anti-social barbarism; it destroys all the bands of society, fastens the monarchic principle, and undermines every republic.' This sounds 'a little strong,' though, admitting

the premise, perhaps the conclusion is not so improbable. He next touches off our 'monopolies,' by which he 'means the monopoly of Bible and Tract Societies, which, through the Methodist (!) Sunday-schools, have gained possession of the whole education, and, through the Temperance Societies, of the Legislature!' The aldermen then come in for a blast—and they are told that, 'if they had Palmerston's place, and could make money by it, they would not hesitate to deliver up every fugitive to Austria and Russia'—which is rather hard on these comfortable representatives of our Democracy.

"In literature, America has yet done nothing, though here and there are great geniuses, among which pre-eminent, according to our editor, 'stands Margaret Fuller!' Byron and Shelley are alluded to casually as the models for American literature. The writer waxes warm, and now gives a slash at the *Methodists*, who are accused of nothing less than 'seeking to plant a young British dynasty here, exciting a negro Revolution, and introducing the same government which has made Canada a soil of freedom!' * *

"After all this, naturally come the clergy, who are clubbed together as *Pfuffen*—priests—a word which always calls up to a German a picture of a sneaking, whining, overfed, hypocritical scoundrel, in long robes and white bands.

"The number is estimated at 21,000, 'of whom many receive from $5000 to $8000 per annum;' the average salary being reckoned at $1000! The conclusion thus is, that '$21,000,000 per annum are expended to the stupefying (*Verdummung*) and enslaving the people, in *direct* connection with the cabinets of the Continent, and in secret dynastic connection with Old England, * * * in order to suppress the spirit of freedom and humanity in both hemispheres!'

"Brooklyn catches a withering sneer, as the City of churches:

"'In Brooklyn alone, the sleeping-chamber of New-York, are 400 churches, the sleeping-berths for the dullness of the Anglican Sabbath.'

"Again, as a conclusion:

"'The Anglo-Saxon civilization contradicts and opposes all Democracy and all humanity. * * * No idea or intellectual movement circulates in the Nation; nothing but Money circulates.'

"In another article, in a later number of the paper, Protestantism is spoken of as having 'built a prison for the human mind,' and as a system 'in which the twilight of the Catholic church passed over into black night.'"

A VERY STRANGE ASSERTION OF A ROMAN CATHOLIC JOURNAL.

The Editor of a journal entitled, *Le Bon-Sens*, (Good Sense,) published under the auspices of the Romish clergy at Annecy in Savoy

after lamenting the distribution of the Bible in that country, makes the following remarks:

"The Bibles published by the Protestants are generally falsified. They have omitted, in the New Testament, the *Epistle to the Hebrews*, the *Second Epistle of Peter*, the *Second* and *Third Epistles of John*, the *Epistle of Jude*, and the *Book of the Revelation!* Sometimes several chapters are omitted in the Gospels by Matthew, Luke, and John. We have not examined, continues this gentleman, the Bibles which have been distributed in Annecy. It is probable, however, that, as they come from the Bible Society of England, they are not complete."

It is to be hoped that the readers of that paper are blessed with a reasonable amount of that *good sense* which its editor greatly wants. We have ourselves often met with Roman Catholics who seemed to think that all Protestants are Unitarians!

REV. MR. TRIVIER AND THE INDEX.

The excellent little work of the Rev. Mr. Trivier, once a Roman Catholic priest, but now a most useful Protestant minister of the Gospel in France, entitled, *My Reasons for quitting the Romish Church*, has lately had the honor to be put in the *Index Expurgatorius* (an Index of Forbidden Books) at Rome. We wonder that it has not found a place there before this time, for it was first published in 1845.

The Home Field.

IRISH MISSIONS.

Those of our Society's Missionaries who are laboring among the Irish Roman Catholic population of our country report for the past month, in general, a quiet but not unsuccessful work of evangelization, respecting which there is little of striking incident to narrate, yet much which argues for the usefulness of these humble and faithful men. Thus one who is employed in this work in one of our larger towns, says: "I find from my journal, that the number of visits made by me for Christian instruction, during the last month, is two hundred and five. One hundred and ninety Tracts have been

distributed among the Romanists in my district. I gave a Testament to one man who is, I trust, under the saving influence of the Gospel. Two persons have been induced to attend a Protestant place of worship, and eight children have been gathered into Sabbath or Mission Schools. My labors, altogether, within this period, have been to myself very interesting and encouraging; and I am not without hope that some of those with whom I have been laboring are seeking an interest in the crucified Saviour.

Similar to these statements are those made by another Missionary in an adjoining district of the same town, from whose report we make a few extracts.

"Permit me to state that I have preached sixteen times during the month in my regular mission stations; visited the four hundred families on my list for Christian instruction; held two hundred prayer meetings; baptized one infant, and conducted one funeral service; visiting the sick and dying, and conversing daily with Irish people on salvation through the doctrines and atonement of the cross of Calvary. And it is satisfactory to state, that this portion of our population, in many instances, were glad to see me, though the nature of my work is aggressive, and express a desire to be frequently visited by me, as well as delight in the Word spoken. I am listened to in general with great apparent interest and attention, while there are some who argue with much spirit on the points at issue between Christians and Romanists. One man appears to have derived much benefit from the reading of the excellent publications disseminated by the American and Foreign Christian Union. Seeming very anxious to obtain information, I devoted considerable time to him, laboring to impress upon his mind the practical tendency of the belief of the truth as it is in the Lord's anointed Son, in the hope that he would walk 'as Christ has given us an example, that we should follow his steps.' On another occasion I recognized an old acquaintance, concerning whom I was led in bygone days to hope favorably, and who now, after many vicissitudes, seems to cleave to the Word of Life with strength and perseverance. He came to this city for the benefit of his health, and was seeking employment when I met him. He rejoiced greatly in the comfort and support he has derived from the Word of God, that freed his mind from Popish devices and absurdities."

The following account of the hopeful conversion of a person of very humble circumstances, has interested us much, and will be read with satisfaction. It is given by one of our laborers in the interior of this State.

"In one instance at least I have strong reasons to believe that the Lord has blessed my efforts. The case to which I allude is that of a poor, but very respectable Irishwoman, who, for fifty years of her life had lived a poor ignorant, yet devoted Catholic. When I visited this woman, I found, notwithstanding her devotion to the Church, that she was a woman of independent mind; who, if once convinced of its errors, would renounce them at any risk or sacrifice. Though poor, she deemed the value of the soul greater than the treasures of the world. She showed a very inquisitive spirit on matters of religion, and inquired minutely into the dogmas and ordinances of the Protestant Church. I explained them to her as well as I could, and read for her, out of the Irish Bible, those passages of holy writ which I thought would be most likely to interest her; and having done so I prayed with her, and with others in the same house, that the Word might have power and prevail.

"This woman now goes to the Protestant Church. Last Sunday night she called upon my wife to accompany her thither; she intends to unite with the church at her earliest convenience. She has two daughters, for whose conversion she earnestly and incessantly prays. I had great hopes also for another woman whose heart the Lord had pierced by the arrows of conviction, but she left the city. I had a visit a few days ago from a friend of mine who has renounced the errors of Popery. His wife was with him, but she is a bigotted papist. They stopped with me for a good part of the day, and I conversed with them a good deal on the subject of religion. The man read Gavazzi's lecture on Image Worship, and another on "What is the individual in the Romish System;" with frequent expressions of the deepest and most heartfelt satisfaction. This man is wealthy, and often proved himself a kind and liberal benefactor to the Popish clergy, but now he would not give them a cent, and for this reason, and not for the sake of his soul, the priests are trying every stratagem to win him back again, but they labor in vain."

An esteemed young brother who has been spending a vacation of his theological course in the service of our Society, gives us these very encouraging facts respecting his visits to two large manufacturing places in New England. Of the former of these places, he says:

"A third part of the entire population are Roman Catholic. They have three large Romish chapels, and are now engaged in putting up a fourth. In the fifteen large factories there, fully nine-tenths of the operatives are Irish Roman Catholics, and their influence for evil is deplored by the Christian people of the city. When it became known that your Society had sent me

to labor for the good of the Romanists there, the greatest desire was manifested by the churches to procure for me a suitable place in which to lecture to my Roman Catholic countrymen. A large hall was obtained for that purpose, and there I was enabled to proclaim the glorious saving doctrines of the Protestant Faith. Eight hundred Roman Catholics attended my first lecture. I delivered my second on Friday evening. On Sunday, at mass, the three priests forbade all true Roman Catholics attending my lectures. Well, Wednesday evening came, when I was to deliver my third lecture, on Auricular Confession. Two thousand filled the hall; and it is the testimony of my friends that more than half that number were Roman Catholics.

"To such audiences of Romanists did I deliver my entire course of lectures. without the slightest attempt at disturbance on their part.

"My success in * * * among the Romanists was even greater than in * * *. Each night during the delivery of the lectures, two thousand three hundred persons filled the hall—filled the passages—filled the platform on which I stood. So far were the Roman Catholics from interrupting me, that at the close of each lecture numbers of them would linger behind to shake hands with me, and tell me they had no objection to anything I had said. And truly they could have none. For in my lectures I aimed at presenting the truth in as friendly and convincing a way as I best could."

A Missionary in a Western town writes: "I have now two Sabbath-schools, which meet every Lord's day; in the one I have at present over forty children, all of whom are of Romanist parents." The same writer mentions other facts of much encouragement, for which we have not space.

FRENCH AND OTHER MISSIONS.

The stations occupied among our French, German and Italian population, though not so numerous, present not less ground for encouragement than those of our Irish missions to which we have been alluding. From one of the laborers in this field we have, for the month just elapsed, a report which exhibits faithful and uninterrupted effort, followed in not a few cases by rich fruit. Several hopeful conversions are chronicled by this brother. Another, who is located near the Canada frontier, has had occasion for the exercise of more than usual patience and courage in encountering the gross ignorance and superstition of a degraded population.

One worthy Missionary, formerly stationed on the borders of Mexico. has been for a few weeks past engaged with much acceptance

in preaching to the Spaniards and Cubans in this city, and finds great encouragement in this work, as well as in visiting from house to house among these foreigners.

Foreign Field.

CHILE.

The Rev. A. M. Williams arrived at Valparaiso on the 17th of July, after a long voyage of some 120 days.

The Rev. David Trumbull is prosecuting his labors with a good degree of encouragement at Valparaiso. Mrs. T. has a fine Female School.

BRAZIL.

Rev. J. C. Fletcher, our excellent Missionary at Rio de Janeiro, writes that he and his family have been thus far graciously and even wonderfully preserved amid the ravages of the Yellow Fever. Two persons have died in his house of that fatal disease. He speaks in the most touching manner of the severe afflictions which Governor Kent, the American Consul, has been called to endure, and whose return and that of Mr. Schenck, the Ambassador, will be a great loss to him and his mission.

Mr. Fletcher had recently made a journey of two hundred miles into the interior of the country, and in which he had many conversations with the people and priests, and was everywhere received with kindness. He speaks in the highest terms of the many facilities which exist for doing good in Brazil, and is much encouraged in his labors.

FRANCE.

The following letter from France will apprize our readers still more of the difficulties and trials which our brethren of the Evangelical Society are called to encounter. May God give them wisdom and grace to meet them in the spirit of earnest prayer, patience, and perseverance in well doing.

PARIS, August 24, 1853.

Rev. Dr. Baird, New-York.

Sir, and highly esteemed Brother,

We are always beset by legal prosecutions. In order that you may form an idea of the manner in which we are dealt with, we subjoin a few extracts from a letter of one of our pastors who has just undergone a most

severe sentence. Our schools in the Haute Vienne are always interdicted, as you know, under the pretence that pastors who are not in the pay of the State have no right to give religious instruction to the pupils. Our schoolmasters have submitted themselves to that decree, and have ceased holding their schools; but they have repaired from house to house, giving private lessons in the families. In one of our Missionary stations the pastor, the schoolmaster, and an ancient colporteur have been charged with illegally keeping *secret* schools, and have been tried before a correctional tribunal; they have appealed to a superior court, at L——, and this is the account given by a pastor who witnessed the proceedings:

"Our friends were tried on the 4th inst. Our advocate was Mr. B. an intelligent and liberal minded man, who told us, at the very outset, that we should be condemned. We had to deal with old *Voltairiens* who want pardon for many ancient faults, and who had set their hearts upon showing their repentence and their love for the Catholic Church. Mr. B. asked for a new examination of the case, and insisted that our witnesses should be heard. The court refused to comply, and listened to the debates with evident impatience. Such were their passions and deeply-rooted prejudices, that there was no knowing that a question of schools was at issue; the talk was only about the *improbata religio*, (to use the phrase of the public prosecutor,) about consistories, propaganda, Evangelical Society. The judges were speaking, three or four together, examining a culprit, and then were sleeping on their bench while our advocate was pleading. If you desire it, gentlemen, I will communicate you the evidences of the witnesses for the accusation, and you will see that, in more favorable times, our success would have been certain. Not a single positive evidence; no body could affirm that he had seen our friends teaching more than one pupil at once, but, only hearsays and vague surmises. Thus has ended that affair, in which our enemies have triumphed more completely than they had hoped. The curate of the village, and a nun have done us all that injury; they did not appear as witnesses, but their written evidences were of the most perfidious character. God forgive them that great sin!"

We shall now communicate to you abundant extracts from the letter of Pastor A. who was the principal culprit:

"When before the court, the Chief Justice asked me if I was connected with any consistory? I answered that I was connected with no consistory, out only with the free churches and with the Evangelical Society of France. But, the Chief Justice said, that Society has no legal character; it is not acknowledged by the State, therefore you are only a private individual, and not a Pastor; you have no right to give religious instruction. I answered that the Evangelical Society had existed for these twenty years, that it maintained several pastors unconnected with consistories, several free schools

superintended by pastors belonging to free churches, and that in other Departments these schools were liable to no molestation.

"The Judges interrupted me several times, especially when I pleaded that I had only given *religious instruction*. Our advocate, Mr. B., insisted that the Court should order another examination to be made, and that new witnesses should be heard. He proved that the witnesses for the accusation had no positive character, that they were only founded upon *hearsays* and village gossips; that the ecclesiastical question had nothing to do in that affair, that the only question at issue was to know whether the facts alledged were certain. 'I have proved,' he said, 'that no witness has substantiated the facts, and unless you are resolved to stop your ears, and to shut your eyes, you cannot confirm the sentence of the first tribunal.'

"'The public prosecutor insisted that the Court should bear in mind the particular nature of the offence, which, he said, was *complex*, and the manner in which the offence was committed: that manner is such that there is a *joint responsibility* upon the offenders. They were actuated by several motives; first, by the desire of gaining their livelihood, and then by the desire of propagating their religious principles. It is impossible to suppose that they have not continued making proselytes by keeping secret schools. The offenders belonging to the same worship merely introduced into that Department, nothing is more natural than that they should have aided each other in continuing, by means of *secret* schools, to diffuse the principles which they could no more propagate by means of *public* schools; and that, the more so, as they were persuaded that the decision of the Academical Council was unsound. There is, therefore, a joint responsibility upon them. Thus, we are led to account for the apparent vagueness of the evidence of the witnesses for the accusation. That vagueness goes only to prove that the offenders were so cautious that it was impossible to take them in the very act, and if it be alledged that the offenders have only taught in private families, and only the children belonging to one family, I shall answer that their individual teaching, which is lawful under every other circumstance, is a violation of the law, on the part of a teacher who has been prohibited to teach. Let us speak openly, gentlemen, the offenders have *tampered with* the law; and that is proved by the very vagueness of the evidence. And if it be alledged that the evidence is not only vague, but also contradictory and inconsistent, I shall answer that the fact may be easily accounted for. The witnesses (children) being much attached to the offenders, and seeing that their first evidence might be prejudicial to them, nothing is more natural than that they should have made a recantation, under the influence of their parents and the offenders, they have been as it were *schooled ad hoc*.' Here I rose up, and protested with indignation against such an accusation. The public prosecutor answered that he was willing to believe that I was sincere, but he regretted

to see that I had taken a false view of the question; that according to the law I was neither a pastor nor a schoolmaster, since I had no license, and was not connected with any consistory; at last, he insisted that we should be sentenced to pay a heavy fine, and that we should be arrested by the bailiff and put into confinement if we did not pay the fine in due time.

"Then our advocate rose up, and proved that the charges had not been substantiated; that it was not lawful to construct an offence upon plausible suppositions and arguings,—that the Court could not pass a sentence unless the facts were substantiated. He insisted that the Court should order a new inquiry into the case. Notwithstanding his able and energetic speech, the Court confirmed the decision of the inferior tribunal, and sentenced us to pay a fine of six hundred francs."

As regards other legal prosecutions, we mean the prosecutions carried on against our agents for holding religious meetings without a special license, we have lodged an appeal to the supreme tribunal, (*la cour de cassation*,) if the decision of that court be against us, we shall appeal to the Emperor himself; and then we shall have no other course left than an appeal to Him who has commanded us to announce the Gospel in season and out of season.

In spite of all these difficulties, we ardently prosecute our work, as you will perceive from our last bulletin, of which we enclose a copy. By next steamer, sailing from Havre, we shall send you several copies of that bulletin translated into English.

Let our friends pray for us in these serious times, and let them grant us liberal support; all these legal prosecutions are very expensive. But we cannot go back, the honor of the Gospel cause is at stake.

With Christian regards and much esteem, we remain, Dear Sir, yours very truly. * * * * * *

LETTER FROM SWEDEN.

The following letter from our excellent missionary (Mr. Rosenius) in Sweden, will be read with deep concern. The revival of religion, which has been, and is still, going on in the bosom of the National Church, so dead in formalism and worldliness, is arousing more and more the enmity of those who hate the Truth. The Rev. George Scott, of England, in transmitting the letter of Mr. R. says: "Things are assuming a very serious aspect in Sweden, and the prediction once made to me by the old Dr. Theodore H——, of L——, seems to be coming true." "I give you credit," he said to me, "for evangelical and benevolent intentions; but rely upon it, you are introducing an element into Sweden which will one day break up the Apostolic Church of that country." And so it must be. The revived operations of

the Holy Spirit are not to be cramped by Church forms. And if these forms will not yield, they must be broken asunder. Such was ever my philosophy in regard to the Free-Church movement in Scotland; and such is my full conviction as to what is now going on in Sweden.

"The Rev. Dr. Baird, New-York.

"Dear Sir—At last I have found a moment's leisure to write my quarterly account to you. It comes later than usual this time, which delay has been occasioned by the numerous visiters we have had in Stockholm attending the religious meetings that have been held here in humble imitation of the May meetings in London. They have never been so *many*, or so *well attended* as this year. The most interesting were the meetings of the clergy, and that for religious liberty. My time has, in consequence, been much taken up.

"First, I would present to you mine and Brother Ahnfelt's sincere thanks for the gift you have sent us, greater this year than before. Encouraging it was, and welcome in these trying times, which seems to threaten us even with temporal losses for the sake of the Gospel. We have not only to assist poor brethren in the country who are heavily fined, but Brother Ahnfelt is himself called to account for his preaching. We have not yet received your generous present, as our friend Mr. Keyser, who had to make the money arrangements, has been suddenly called from his earthly engagements—a loss to many individuals and societies. We will, I hope however, in due time, receive it, as I find from Mr. Scott's letter that it is placed in safe hands. But enough of this. May only our thanks be presented to the Society, which so powerfully supports the cause of the Lord in our country, amidst persecution and opposition. May the Lord be praised who gives us victory in our Lord Jesus Christ, and makes His truth known. Never have there been in Sweden such remarkable religious movements as just at present. The Lord gives life and light, and the holy fire begins to burn in every part of the country. Persecution also increases. Government has done in these days what it has not done in the memory of any one now living: it has ordered complaints to be made even against such religious meetings where no disorder has taken place, and nothing been read or said but in strict accordance with the doctrines of the Church. Hitherto they have been held on certain conditions, such as not to infringe on the time appropriated to Divine service, that no disturbance is occasioned, or nothing done contrary to the Church regulations; consequently the quiet Lutheran 'readers' have been permitted to go on while the meetings of the followers of each 'Jansson' and other sectarians have been prohibited; but now even the more active spread

of the doctrines of the Church in a living, powerful way, has been interdicted; for in the same order which directed that Mr. Ahnfelt should be accused and prosecuted for holding religious meetings, it was acknowledged that he had not tried to spread any erroneous doctrine, but that his plan seemed to be to promote the "reading," (as it is called,) and was not free from selfish motives, on which account he ought now to be prosecuted. Having held meetings on his way home from Denmark in the places he passed, he is, therefore, now under sentence of the law. He will certainly be fined about £5 10s. The second time he will have to pay double the same, and the third time he will be banished for two years. We wonder if these punishments can be adjudged and applied to a man who is not accused of the slightest disturbance of the public peace, much less of any departure from the doctrines of the Church! He is just now arrived in Stockholm, to consult with us what he is to do; but as the order of government also contained that any one opening his house for a conventicle to be held there, should be fined the same sum as he who leads the devotional exercises, it is very uncertain if he will have an opportunity to proclaim the Gospel to "known and unknown," as the terms are. In a private circle of friends he is, of course, still permitted to do so, as for instance, yesterday when he both preached and sung to us in my meeting-room, numerous friends being present. He believes that in the South of Sweden, especially in Dr. Bergman's parish, there will be zealous friends who will call him and open their houses, or procure him a locality to preach in; and it is our conviction that wherever a number of souls call for a teacher to come and proclaim to them the will of God, there God himself is calling him to do His work, and he must answer with Peter, if forbidden to go, 'One must obey God rather than men.' But if he is not permitted to labor in Sweden any longer, he will go to Denmark, where there are many who extend to him friendly hands, and who bid him come over and preach to them. For the cause of religious liberty, it is, however, far better that the removal be occasioned by banishment. So we consider the case.

"Speaking about Mr. Ahnfelt, I must mention that he has as usual sent in his report; but it is too long to be communicated. It contains the account of his travels in Skone and Denmark, and proves his having been actively employed preaching and singing in many places, and conducing to the awakening of souls, or their encouragement in the path of righteousness. In Copenhagen there was much disturbance in the minds of many, caused by the introduction of the Mormons and others, so that they were less disposed to receive the simple truths of Christianity. In Elsineur he was much encouraged by the desire evinced to hear the word of grace. His heart was rejoiced by the sight of several souls who came to find life and peace in Christ, and in the fervor of this first love, requested earnestly that he would return. On his way back through the Southern provinces of Sweden, the above-mentioned

order of government came to his knowledge, and he felt its effects in an increase of enmity evinced towards him. In some parts he had pleasant experience of the influence of the Word. He describes two interesting meetings in the open air—one on account of the peculiarly suitable locality in which it was held, on a mountain in a beautiful part of the country, in the presence of from two to three hundred hearers, who in their neat Sunday attire, had placed themselves all around, and listened with calm devotion and joy to the Word of God. It may cause you some surprise, that during these trying times no opposition has been made to me and my meetings in Stockholm. I cannot understand it in any other way than, first of all, that the Lord will have it so; and secondly, that the clergy of the parish to which I belong, from which the accusation should go forth, are wise enough to perceive the dangerous consequences that might ensue if a person should now be attacked who has now during thirteen years been working in strict accordance with the doctrines and constitution of the Church, and through the means of his periodicals lays his doctrine in open daylight every month. Eight days ago I had, however, a call from my pastor, who kindly told me of his embarrassment in feeling himself obliged to call me to account, having received from higher quarters a reproach for not watching over the state of things in his parish, but permitting a sectarian chapel to grow up close by his own church. By this my meeting-room was meant. He inquired if I knew of any means to lessen the ill-will. I told him that having done all in my power as to changing my hours, in accordance with the wish of the clergy, getting a man to watch the door as was desired by the governor of the town, I knew of nothing more I could do now. I may be prosecuted, fined, banished, then there will be an end of my meetings; but voluntarily I will not give them up when the Lord is calling me to serve souls coming to inquire, and requesting to hear the Word of God from me. This answer seemed to please him, and the case will rest till a more favorable period. But we, who believe that Christ has all power in heaven and earth, live in the expectation of what He will do for us and our poor country. When He permits storm, it will storm, when He says, 'Peace, be still,' a calm ensues. It is matter of great rejoicing that we are under His standard who promises victory. His name is 'the Lord, mighty in battle.' Speaking of these causes for anxiety I must also mention a case that has afforded me much joy. In the little town of Tönköping a society has been constituted, headed by an intelligent clergyman of the name of Almquist, and a gentleman high in the profession of the law (Mr. Rhamn.) It pays and employs an active and gifted evangelist, Mr. Lindberg, formerly teacher in a school, who is to go about like Mr. Ahnfelt and preach and spread the Word of God. I wonder if he also shall be prosecuted.

"A new society has also been formed in Stockholm during these days, 'The Swedish organization of the Evangelical Alliance,' with the intention of

supporting brethren in the faith who suffer for the sake of the Gospel, assisting them with advice, consolation and pecuniary aid, as well as to send out evangelists to preach the truth. You will, however, find this more fully stated in the periodicals. Through the means of these you will also see that three questions principally occupy all minds not wholly taken up with their own affairs. These are:

"I. The religious movements in the country, especially those called sectarian.

"II. The question of religious liberty, closely connected with the former.

"III. The Temperance question, on the proposition of Colonel Hagelstam, to tax the fabrication of brandy. We have scarcely ever looked forward to an assembly of the Diet with such serious questions on all hearts as to the one now expected this autumn. May the Spirit of the Lord move upon the waters, that the results may prove good and blessed. Pray for us! I have not time to write more now. Salute lovingly the brethren that surround you, and commend our country during this important time to our common Lord and Saviour. May the Lord bless and strengthen you, our dear friend. This is the sincere wish of yours, in Christian love. C. O. ROSENIUS.

Miscellaneous.

DR. CHALMERS' OPINION OF PRESIDENT EDWARDS.

Some nine or ten years ago Dr. Stebbins, of Northampton, Mass. sent to Dr. Chalmers a small box, made of the wood of an ancient elm that grows in front of the site of the house in that place, which the great Jonathan Edwards once occupied, and in which David Brainard died October 9th, 1747, at the age of thirty-two. The tree was planted by President Edwards. The following is Dr. Chalmers' acknowledgment of the reception of the gift:

"EDINBURGH, May 30, 1744.

"I cannot adequately express the interest which I feel in the relic of Edwards, which you have had the goodness to bestow upon me. Him I have long esteemed as the greatest of theologians—combining in a degree that is quite unexampled, the profoundly intellectual, with the devoutly spiritual and sacred; and realizing in his own person a most rare, yet most beautiful harmony, between the simplicity of the Christian pastor on the one hand, and on the other, all the strength and prowess of a giant in philosophy, so as at once to minister from Sabbath to Sabbath, and with

most blessed effect, to the hearers of his plain congregation; and yet on the high fields of authorship, to have traversed in a way that none had ever done before him, the most inaccessible places, and achieved such a mastery as had never till this time been reached, over the most arduous difficulties of our science. There is no European divine to whom I make such frequent appeals in my Class Room, as I do to Edwards; no book of human composition which I more strenuously recommend, than his Treatise on the Will, read by me forty-seven years ago, with a conviction that has never since faltered, and which has helped me, more than any other uninspired work, to find my way through all that might otherwise have proved baffling, and transcendental, and mysterious, in the peculiarities of Calvinism.

"You will not wonder, then, at my value for the memorial which, through my friend Dr. Cunningham, you have put into my hands. I will place it beside an autograph sermon of Edwards, which I received from his grandson, Mr. Dwight, a good many years ago, and which, along with the autographs in my possession, of Brainard, and the missionary Elliot, I cherish as the most precious of my literary treasures." THOMAS CHALMERS.

Movements of Rome.

ARRIVAL OF THE BULLS FROM ROME.

We learn from the *Freeman's Journal* that four new Roman Catholic Dioceses have been erected in the *Ecclesiastical Province* of New-York, which comprehends all New-England, as well as the entire State of New-York, and we believe a part, at least, of New-Jersey, and over which the Most Rev. John Hughes, D. D. presides as Archbishop. These Dioceses are to take names from the cities which are to be the Sees of the bishops. They are as follows:—Brooklyn, L. I.; Burlington, Vermont; Newark, New Jersey; and Portland, Maine. To the See of Brooklyn, the Pope has appointed the Very Rev. John Laughlin, who has for years performed the functions of Vicar General of New-York, and who lately delivered the remarkable discourse in Williamsburgh, L. I. of which we have spoken elsewhere. To the See of Newark, N. J. the Rev. J. R. Bayley, (who has for years been Secretary to Archbishop Hughes, and was once a Protestant,) has been appointed. To the See of Burlington, Vermont, the Very Rev. L. de Goesbriand, Vicar General of Cleveland, O. has been appointed. And to the See of Portland, Maine, the Very Rev. H. B. Coskery, Vicar General of Baltimore.

His Grace, the Most Rev. Dr. John Hughes, the Archbishop of New-York, we learn further from the *Freeman's Journal*, has actually received the Bulls or Decrees, by which His Holiness constitutes the above-named Dioceses, and appoints the above named gentlemen as Bishops. Of course they will soon be installed in their new offices, and commence their episcopal labors.

We have also been informed that additional Bulls have since been received, erecting new Sees elsewhere, in our favored country, viz. at Erie, Pennsylvania; Quincy, Illinois; Covington, Kentucky; Natchitoches, Louisiana; San Francisco, California; and Santa Fé, New Mexico; and nominating a variety of ecclesiastical functionaries. We have not seen the names of the priests who are to be the Bishops of these six additional dioceses; no doubt they will soon be given to the world.

Before these recent appointments were made, the episcopal staff of the Roman Catholic Church in the United States numbered 26 Bishops and 6 Archbishops. It will soon embrace 36 Bishops and 6 Archbishops—perhaps the number of the latter will be increased to 8, if not 10, in order to maintain the proper proportion.

It is manifest that Rome is laying her plans on a large scale. She contemplates a great enterprise. And what are Protestants doing? A great deal in many ways, we admit. But what are they doing to save the hundreds of thousands of the followers of Rome—ignorant, superstitious, and degraded—who are flocking to us from Europe,—many of whose finest countries have so long suffered from the double curse of Despotism and Romanism? What are our Protestant Churches doing for the millions—two millions and a half at the lowest estimate—of these people? Nothing yet, in comparison with what should be done. There ought to be a thousand prudent, zealous missionaries at work, under the auspices of the American and Foreign Christian Union—Bible readers, lay-preachers, evangelists, and ordained ministers. It is indeed time for Protestants to be "up and doing."

View of Public Affairs.

In several sections of the country the Elections for Members of Congress, as well as for Members of the State Legislatures and other

offices, have been holding in the course of the month of October. In general, party-spirit is far from being as vigorous as in former years.

The civil war in Buenos Ayres is over for the present. Urquiza and his adherents have been routed, and have fled from the country. But when will there be a good government established in that country, or any other part of South America, we are disposed to ask?

The news from Europe continues to engross the minds of all. It is now certain that the harvest has been *short* in most countries in that part of the world—particularly in Great Britain, France, Belgium, Italy, and parts of Germany.

The Eastern Question has not yet been settled, notwithstanding that it has so often seemed on the point of adjustment. The note which the four Great Powers agreed in recommending to Russia and Turkey as containing terms of settlement, was accepted by the former, but not by the latter; save with modifications, that have again put everything in jeopardy. At this moment it really seems as if, after all, there must be war, notwithstanding all that has been done to prevent it. The Sultan, after having invoked the intervention of the Great Powers, especially that of France and England, ought, it seems to us, to have submitted to the terms of adjustment which they proposed. But the fanaticism of the Mohammedan population has reached such a point that it will be almost impossible for the Sultan and his ministers to prevent collisions on the frontiers; and these, should they happen, will be very likely to bring on a war, the end of which it is impossible to foresee.

In our next number it is our purpose to give some account of the various Christian bodies in the Turkish dominions, together with some speculations of our own respecting the prospects of the future in that empire.

Whatever may be the issue of this great difficulty, whether it be peace or war, at present, it is our privilege and duty to look up to the Sovereign Ruler of the Universe, and beseech Him to make all things tend to the advancement of His glorious Gospel.

IRELAND.

It is our intention to give in our next number a *map* of Ireland, for the purpose of illustrating the missionary efforts there making, together with a

notice of the recent visit of a hundred Protestant ministers from England and Scotland, and their missionary excursions.

We have pleasure in announcing to our readers that the Rev. R. R. Kellogg has been appointed Secretary of the Northern District; and we bespeak for him a kind reception at the hands of our friends. He will be stationed at Detroit.

Juvenile Department.

DIALOGUE No. 9.

BETWEEN A FATHER AND HIS TWO SONS, EDWARD AND WILLIAM.

Of France: (Third Conversation.)

Father. Well, my dear boys, are you ready now for another conversation about France?

Willie. Yes, Father, we are quite desirous to hear the remainder of what you have to say about that country. I think that we are now coming to what will be more interesting than that which we have been speaking of.

Father. No doubt; but let us see. Where did we leave off?

Eddie. Our last conversation related to the introduction of Christianity into France, and its spread there in the days of the Romans. You told us in closing that conversation, that you would in the next speak of the Albigenses, the Poor Men of Lyons, the Reformation, and the dreadful persecutions of the Protestants in that country.

Father. Just so; well, we will go as far as we can to-night; but I fear that I shall not have time to get over all the subjects you have named. We will begin with the Albigenses. Have you got your Atlas, Willie?

Willie. Yes, dear Father, I have two,—my school atlas, and a larger one.

Father. Eddie, look at the map of France for the old Provinces of Dauphiny, Provence, Languedoc, Foix, Bearn, Guienne, and Gascony.

Eddie. Here they are; all in the Southern part of France, and the last four which you have named are very near to Spain, but are separated from that country by the Pyrenees.

Father. Yes, but these mountains did not prevent the people on both sides of them from having, in the Middle Ages, much intercourse with each other. Indeed, some of the people living in France were at times subject to the Kings of Arragon and Navarre, countries in the north part of Spain.

Eddie. And I think that the people in Dauphiny and Provence had a great deal to do with the inhabitants of the adjoining parts of Italy.

Father. That was so in the Middle Ages, and even in later times. Louis XIV. held for a while a part of Piedmont, and Buonaparte held the whole of it, and much more, during ten or fifteen years. But Willie, do you see the city of Toulouse on your map?

Willie. Yes, dear Father, and also Nismes, Montpelier, Beziers, Carcassone, and many other places,—all in that part of France.

Father. Just so; and you see a small town called Alby, not very far from Toulouse. Well, it was that place which, it is believed, gave name to the *Albigenses;* because they were numerous in that place and its vicinity.

Eddie. But who were the Albigenses?

Father. This name was given to a large number of Christians who lived in the South of France, and the north part of Spain, in the 9th, 10th, 11th, and 12th centuries, who held much more of the truth than did the other inhabitants of France and Spain. In their doctrines and lives they appear to have been evangelical, or true Christians. They disliked and rejected many of the superstitions and errors of the Roman Catholic or Latin Church, and rejected the authority of the Bishops of Rome, or the Popes, as we call them.

Eddie. In this respect they must have resembled a large body of Christians who lived in the north part of Italy about the same period.

Father. That is true. They seem to have been the remains of the Evangelical Church of the first centuries of the Christian era. There were similar bodies of Christians in Scotland and Ireland, and in Bohemia also. It is very remarkable that there should have been so many faithful Christians in those countries when all the rest of Western Europe had bowed the neck to the Pope.

Willie. I believe that the Albigenses were much persecuted by the Pope.

Father. Yes; or rather by those whom he stirred up to persecute, oppress, and even destroy them.

Eddie. I have read a very interesting account of these people, and of the wars which the Popes carried on against them.

Father. It was Pope Innocent III. (whose original name was Lotharius de Signi,) who began the dreadful work in the year 1208, and Gregory IX. finished it about twenty-five years afterwards. That period of a quarter of a century was a dreadful one for the poor faithful Christians in the south of France. Innocent III. summoned a *crusade*, like the crusades made against the Saracens (who were Mohammedans) in the Holy Land. Large forces were raised by Philip Augustus, the King of France, and commanded by Simon de Montfort, who was an Englishman by his mother's side, and a Frenchman by that of his father—an able but ferocious man—who lost his life long before the war terminated.

Willie. But who stood up for these poor people?

Father. Several petty princes, whose subjects these people were, espoused

their cause, among whom was Raymond VI. Count of Toulouse; but he was not a man at all fit for the task; he acknowledged, in some sense, the sovereignty of the king of France. But his nephew, Count Raymond Roger, was the bravest of all the defenders of these people. He was basely put to death by Montfort at Carcassone, and 300 of his excellent warriors, in a time of truce—having been induced to visit the treacherous enemy in order to arrange terms of capitulation for that city, which he had so nobly defended.

Eddie. I have read an interesting account of the capture of Carcassone by Simon de Montfort.

Father. Yes, but the capture of *Beziers* was more dreadful. The city was crowded with people, nearly all of whom were put to death, after having surrendered, by the order of the cruel bishop, who, when the commander of Montfort's forces desired to know how he was to distinguish between the "faithful" and the "heretics," said: "Kill all," adding that the Saviour would know in the Day of Judgment who were His!

Willie. What a horrible man he must have been!

Father. But he was not as bad, perhaps, as Fouquet, Bishop of Toulouse, or the Abbot Arnaud, one of the Pope's Legates, or "St. Dominic," a Spanish monk, the founder of the Order of the Dominicans, and the father of the Inquisition—which was then employed, and employed effectually, to root out the "Albigensian Heresy," as it was called.

Eddie. Were all the Albigenses destroyed?

Father. No. Many fled from the country and took refuge in the north of France, (in what is called Picardy,) in Germany, and many of them among the Waldenses, in the midst of the Alps. For a long time their descendants amongst that people could be easily distinguished from the Waldenses. Many thousands were killed—not only Albigenses, but also Roman Catholics—for the Kings of France (Philip Augustus, and after him Louis IX.) were resolved to get possession of that part of the country, and reduce the powerful chiefs who there had territorial dominion, and but slightly acknowledged their claims.

Willie. Who were the "Poor Men of Lyons?"

Father. They were a body of excellent people who lived in the city of Lyons in the 12th century. Peter Waldo, who was one of the Waldensian Christians, and derived his name from Waldis, or Vallis, came to that city when young, and there became an opulent merchant. Having been brought to the knowledge of the truth, he began to employ his ample means in doing good to the poor, in translating and circulating the Scriptures, and in sending forth young men as missionaries, whom the Lord raised up, to spread the truth among the benighted, not only those who were near, but also to those who were afar off. It is said that they penetrated into Flanders, Germany, Bohemia, Hungary, and other countries—going two by two, as the Apostles

did, and holding meetings for reading the Word, and for exhortation, wherever the people were willing to receive them.

Eddie. But I think that the Pope did not allow Peter Waldo and his "Poor Men of Lyons" to go on very long with their good work.

Father. No, indeed: he ordered the Archbishop of Lyons (who was the "Primate,"—or *chief* bishop,—"of the Gauls,") to put an end to this movement. This man found no difficulty in engaging the "civil arm" to put down Waldo and his people. The work was speedily and effectually done. Peter Waldo went first into Picardy, and thence into Germany and Bohemia, where he ended his days, if I remember aright. But the dispersion of the "Poor Men of Lyons" greatly tended to diffuse the knowledge of the truth and, keep alive the little piety which then existed in the visible Church of Christ. But his followers in Germany were dreadfully persecuted.

Willie. How did Peter Waldo become a Christian?

Father. We may well suppose that from his early years he knew much of the Gospel. But it is said that the falling down dead of one of his intimate friends very suddenly one day, whilst he was with him, was the means (under God) of calling his attention very earnestly to the subject of religion—just as Luther was affected by the death by lightning of one of his intimate friends.

But let us stop here for the present. In our next conversation we will speak of the Reformation in France, and of the many persecutions which the Protestants have had to suffer there from first to last. I think that we have said enough for this time.

Notices of Books.

THE CLAREMONT TALES; a most agreeable and instructive book for children. We recommend it to our young friends. Published by the Carters.

WATER FROM THE WELL-SPRING; a charming little work from the Rev. Edward Henry Bickersteth, an excellent young minister in England, who has much of the spirit of his lamented and devoted father, the late Edward Bickersteth, Rector of Wotton. This volume contains reflections on portions of the Scriptures for the morning and evening of every Sabbath in the year. Published by the Carters.

THE GRACE OF CHRIST, OR SINNERS SAVED BY UNMERITED KINDNESS, is the title of a volume recently published by the Presbyterian Board of Publication. It is from the vigorous pen of the Rev. Dr. Plumer, of Baltimore. It is a clear and forcible exhibition of the way of salvation, as set forth in the Calvinistic system of theology.

THE NATIONAL MAGAZINE for September is a very interesting number of a very interesting periodical, which has a wide and well deserved circulation.

THE LAW AND THE TESTIMONY, by the author of the "Wide, Wide World," is the title of a valuable work issued by the Carters, of which we shall speak more fully at another time.

THE ENGLISH HUMOURIST, by Thackeray, (containing the seven lectures which he delivered in this country;) THEORY OF POLITICS by Hildreth; ELEMENTS OF RHETORIC by Whately; and A MANUAL OF GREEK LITERATURE by Professor Anthon, are four works recently published by the Harpers. They will all have a wide circulation. The work of Professor Anthon supplies what has been a great desideratum; a real manual of Greek literature, and of a convenient size.

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FOR THE MONTH ENDING 10th OCTOBER, 1853.

MAINE.

Dennysville, Peter E. Vose, . . . 10 00

NEW-HAMPSHIRE.

Dover, Cong. Ch. 24 00
Plymouth, a balance, ... 3 00
Manchester, 1st Cong. Ch. Daniel C. Gould, to make himself L. M. $30; Hiram Brown in part L. M. $10; others to make Naham Baldwin L. M. $37. . . . . 77 00
Franklin-st. Ch. to make Abraham Brigham and Dr. Josiah Crosby, L. Ms. 60 00
Francestown, Miss Lucy Everett, 4th instalment for L. M. 5 00
Derry, First Ch. in part to make Rev. Joshua W. Wellman, L. M. 14 59
Nashua, Stephen Kendrick to make his wife, Asenith Kendrick, L. M. . . . 30 00

VERMONT.

Rutland, Congre'l. Society, East Parish by James Barrett. 25 16
Castleton, Congl. Ch. and Socie'y. Rev. Mr. Steele Pastor. 37 25
White River, Congl. Ch. (a bal.) in part to make Rev. J. Merrill, L. M. . . . 8 00
Newbury, Congl. Ch. Freeman Keyes, to make himself L. M. $30; Others, $18; Union Meeting, $6, ... 54 00
St. Johnsbury, North Ch. to make Erastus Fairbanks, Horace Fairbanks, Franklin Fairbanks, Charles Fairbanks, and Rev. S. W. Banister, L. Ms. 184 36
South Ch. to make Dea. James R. Colby, Thaddeus Fairbanks, Hon. Fairbanks, Dea. Henry Taylor, L. Ms. . . . 172 00
Middlebury, Congl. Ch to make Mrs. Lucretia H. Kendall, L. M. 31 83
Greensboro, Cong. Ch. in full to make Rev. James P. Stone, L. M. 12 50

MASSACHUSETTS.

So. Boston, Warren Partridge to make Mrs. Mary F. Partridge, L. M. $30; and for the Waldenses, $30. . . . . 60 00
Northampton, Edwards Ch. by G. Hall, 25 00
Marblehead, Rev F. A. Lawrence, . . 5 00
East Bridgewater, Union Ch. 14 08
Ladies Sewing Circle, to make Philo B. Wilcox, L. M. 10 00
Andover, Dea. P. Smith, ... 3 00
North Andover, Meth. Epis. Ch. . . . 15 00
Methuen, Bapt. Ch. bal. 4 00
Middleborough, 1st Cong. Ch. . . . 15 08
Central Cong. Ch. 9 58
Holliston, Cong. Ch. Dr. Timothy Fisk to make himself L. M. $30; others in full to make D. B. Fitts and Timothy Rockwood, L. Ms. $31, ... 61 00
Foxboro, Cong. Ch. to make D. L. Hewins, L. M. 43 84
Cambridge, Shepard Congl. Ch. to make Rev. John A. Albro, D.D. and Stephen T. Farwell, L. Ms. 78 77
Taunton, 1st. Cong. Ch. 12 00
Campello, S. W. Noyes, ... 2 00
Holland, Mrs. Mary E. Page, ... 2 00
Cummington, Village Ch. 21 75
Plainfield. Cong. Ch. to make Rev. D. B. Bradford, L. M. 30 00

CONNECTICUT.

Rockville, Chas. H. Bullard. 3 00
Waterbury, Friends by L. W. Abbott, . 15 00
Mansfield, Centre Sabbath School Class and its teacher, by Z. Storrs, ... 5 00
Bethel, Dea. Seth Seelye, ... 20 00
West Meriden, Congl. Ch. and Society, Curtis North, Esq. annl. $20, others, $45 03. 65 03
Meriden, Bapt. Ch. and Society, . . . 25 25
Wolcottville, Congl. Society, ... 15 00
Mystic Bridge, Congl. Society, . . . 9 45
Stonington, 2nd Cong. Ch. and Society in part. 50 35

NEW-YORK.

Montgomery, Rev. Wm. Blain, ... 5 00
West Aurora, Cong. Ch. 4 00
Brooklyn, Mrs. Robt. W. Seymour, . . 1 00
Fort Gibson, Mrs. J. W. Hamilton, . . 1 00
Brooklyn, Ladies of Dr. Cox's Ch. . . 20 00
Hannibal, Congl. Society, ... 4 76
Brockport, a Lady to make Mrs. Nancy Seymour a L. M. 30 00
Oswego, 1st Presb. Ch. $10 in full of Hon. W. F. Allen, L. M. and $7 in part to make Robt A Condit, L. M. Collection, $97 10, 114 10
2nd Presb. Ch. in part to make Rev. Ransom B. Welch. L. M. 93 00
N. Y. City, a friend per C. Davis, . . 4 00

Mt. Sinai, Congl. Ch. and Society, . . 25 00
Stockholm, Hiram Hulbard in full of L. M. 15 00
N. Y. City. Prof. Van Norman, . . 10 00
Elba, Presb. Ch. and Society, to make Mrs. Rosanna Harris. L. M. $30, and a friend to make Moses Drake, L. M. $30, per Rev. G. S. Corwin, ... 60 00
Jamaica, Presb. Ch. by the hands of Rev. Mr. Oakey, ... 24 00

NEW-JERSEY.

Aquackonk, Meth. Ch. Rev. Mr. Fall, . 5 75
Trenton, per Dr. J. Hall from Miss Howell, $10 and from Wilmington, Del. $1, . 11 00
Paterston, Donation per Dr. Landis, . . 1 00

PENNSYLVANIA.

Harrisburgh, 1st Presb Ch in part, . 81 00
Washington, Presb. Ch. 34 62
Female Seminary Collection, . 19 00
Graduating Class of the Female Seminary for 1853, to make Mrs. Sarah R. Hanna, the Principal, a L. M. . . 30 00
Uniontown, Cumberland Presb. Ch. . . 17 51
Brownsville, Presb. Ch. 4 53
Canonsburg, Theol. Seminary of the Asso. Presb. Church, ... 37 52
Waynesburg, Cumberland Presb. Church to make the President of the College, L. M. 30 00
M. E. Ch. to make —— —— L. M. 30 00
West Alexander, Presb. Ch. Dr. J. McCluskey, to make John McDonald and James Todd, L. Ms. 60 33
New Brighton, M. E. Ch. 25 28
Reid. Presb. Ch. 10 93
Philadelphia, James Graham, ... 5 00
Pittsburgh, 2nd Asso. Presb Ch. in part to make Rev John Nevin, L. M. . . . 11 04
Allegheny City, 2nd Presb. Ch. add. 5 00
Merritstown, Presb. Ch. 33 91

MARYLAND.

Baltimore, C. W. Ridgely to make Mrs. Mary Louisa Ridgely and Miss Mary Wilmot Ridgely, L. Ms. 60 00

NORTH CAROLINA.

Raleigh, Mrs. Partridge, add. for the L. M. of Mr. J. C. Partridge, ... 10 00

KENTUCKY.

Covington, 1st Presb. Ch. which makes Rev. John C. Bayless, L. M. 45 60

P. S. Bush, Annuity, ... 80 00

ILLINOIS.

Galena, 1st and 2nd Presb. Chs. . . . 25 38

INDIANA.

Livonia and Lawrenceport, Presb. Chs. in part to make a L. M. 6 80
Madison, 1st Presb. Ch. in full of Charles Barnes and Robt. Marshall, Esqrs. L. Ms. 55 39
2nd Presb. Ch. in part, ... 69 32
Boonville. Rev. W. Mitchell, ... 1 00
Putnamville, H. T. Wakefield in part to make himself a L. M. 5 00

OHIO.

Wellsville, M. E. Ch. 17 18
Presb. Ch. 8 45
East Liverpool, Mixed Cong'n. . . . 10 81
Franklin-Square, M. E. Ch. 3 31
Washingtonville, Mixed Cong'n. . . . 4 23
New Lisbon, Presb. Ch. 8 68
M. E. Ch. 15 35
Mount Union, M E. Ch. 6 80
Freedom, M. E. Ch. 2 49
Carrollton. Presb. Ch. 21 00
M. E. Ch. 6 85
Albany, Bulah Burnell, ... 10 00
Cincinnati, M. Prot. Ch. 36 00
Ch. of Covenanters, ... 19 30
9th-st. Bapt. Ch. 28 06
3rd Presb. Ch. which makes Rev. Jas. J. Blaisdell, L. M. 93 07
Vine-st. Cong. Ch. which makes Rev. Chas. B. Boynton, L. M. 46 95
Cleveland, Wm. Hall, ... 1 00

WISCONSIN.

Lisbon, Levi Russell 5 00
Racine, Presb. Ch. 35 37

IOWA.

Dubuque, Capt. Geo. K. Smith, . . . 5 00
Cong. Ch. $11; Meth. Ch. $6 62, . 17 62
Marion, Donation, ... 50
Burlington, Donation, ... 1 50

MINESOTA.

St. Pauls. Presb. Ch. 8 10
Bapt. Ch. 7 60
Meth. Ch. 5 40

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THE

AMERICAN AND FOREIGN

CHRISTIAN UNION.

VOL. IV. DECEMBER, 1853. No. XII.

TO OUR READERS.

The present number completes the Fourth Volume of THE AMERICAN AND FOREIGN CHRISTIAN UNION. Whilst we are truly grateful for the kindness of many of our subscribers and patrons for past co-operation, we have to solicit their continued aid in the work of increasing its circulation. We wish to see the number of our subscribers largely augmented at the commencement of the year 1854, which is at hand. We shall esteem it a favor if every reader of our Magazine, who deems it to be worth the small sum which it costs, will exert himself to induce some neighbor or friend to take it. In this way, the circle of its influence may be greatly enlarged and the Cause which it advocates very considerably advanced. But we say no more.

MISSION AMONG THE ROMANISTS OF GLASGOW.

It is one of the encouraging signs of the times, that in almost all Protestant countries the "Spirit of Missions" is awaking in reference to the Papal population which exists within them. In no country is this movement more remarkable than in Scotland. A few years ago it commenced in Edinburg, but within two or three years it has manifested itself in the other principal cities and towns. Indeed, societies have been organized for the object of promoting the conversion of Romanists to the true Gospel, and the work is prosecuted with system and vigor.

A few months ago, being desirous of knowing something of the labors and success of those who are engaged in the good work in Glasgow, we addressed some inquiries to a talented and zealous American Christian lady who has resided there for several years, and takes a deep interest in everything which concerns the kingdom of our Lord. At her instance, a gentleman who is intimately acquainted with the Mission among the Romanists of that city has been kind enough to furnish the following statement, which we are sure will be read with great interest. We will only further say, that the Rev. Mr. Gault, whose name occurs in this notice of the good work in Glasgow, and who is in fact its superintendent and active promoter, is the author of an admirable Prize Volume on the subject of Popery, which was published last year, and of which we hope soon to find an opportunity to speak more in accordance with its great merits.

"And when they (Paul and Barnabas) were come, (to Antioch,) and had gathered the Church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles.' Acts xiv. 27.

"During these last three hundred years Scotland has been universally regarded as one of the great strongholds of the Reformation. Her population has been small, as her territory is but limited; nevertheless, she has had more weight in the scale of Protestantism than many other nations, numerically and by extent of territory, more important. This has arisen from the fact of her having been thoroughly reformed under Knox and his distinguished contemporaries, whether in Church or State, and from this additional circumstance, that she has sternly adhered to the principles of the Reformation, and resolutely refused all approximation, even in outward form, to Rome. How wonderful, in this respect, the Providence of God! The elder Dr. Mc Crie informs us that 'the corruptions by which the Christian religion was universally disfigured, before the Reformation, had grown to a greater height in Scotland than in any other nation within the pale of the Western Church. Superstition and religious imposture, in their grossest forms, gained an easy admission among a rude and ignorant people. By means of these, the Clergy attained to an exorbitant degree of opulence and power, which were accompanied, as they always have been, with the corruption of their order, and of the whole system of religion.' Who could have predicted for Popish Scotland so glorious a deliverance? It seemed that, 'where sin abounded, grace did much more abound.' Romans v. 20. For though Scotland lay like a captive chained in the prison-house into which Popery had thrust it, and though its first attempts at escape served

but to rivet more firmly than before the fetters which Rome had forged; in God's own time, almost the whole realm rose up, like a giant refreshed with sleep, snapped asunder the bands of iron and walked triumphantly forth, to the enjoyment of the Gospel light and the Gospel liberty, in which other European nations exulted.

"Let it not be supposed, however, that Popery, at the Reformation was altogether rooted out of Scotland. The inhabitants of the Islands and Highlands were even as lately as the last century, to a large extent, Papists. After the rebellions headed by the old and the young Pretender, the Gospel was preached to these in their own tongue, and the Bible was given to them in their much-loved gælic, and the consequence was that they, for the most part, became intelligent and devoted members of the Reformed Church of Scotland. Even yet, notwithstanding this, there are to be found in the Northern and Western districts, Roman Catholics who are neither converts from Protestantism, nor immigrants from Ireland, but lineal descendants of the old Romanists of the country. When these persons look upon the Churches and the religious houses which were erected in their ancestors' days, they regard them as their rightful property, and sometimes indulge the hope that these venerable edifices will be restored to their proper owners. Glasgow contains still the Cathedral and the College which constituted its chief architectural ornaments in the reign of Romanism within it; but Glasgow has far outgrown its former dimensions; and instead of being, as it once was, a petty town with a few thousands of inhabitants, clustered together on the banks of the Clyde, it is now a magnificent and rapidly-increasing city of not far from 400,000 inhabitants, the vast majority of whom are Protestants of the Presbyterian form of worship and government. It cannot be affirmed, with any coloring of truth, that Glasgow has declined since it threw off the yoke of Rome. It is now the most populous city in Scotland, and is the grand centre of Scotland's manufacturing, mining and commercial wealth. The motto of the city has been verified 'Let Glasgow flourish by the preaching of the Word,' and, in proportion as Christian agencies are employed to enlighten and evangelize its vast population, so does it march onward, with ever-growing energy, in the path of substantial prosperity. Do we not see here a fulfilment of the promise, 'The Lord shall command the blessing upon thee in thy store-houses and in all that thou settest thine hand unto: and he shall bless thee in the land which the Lord thy God giveth thee?' Deuteronomy, xxviii. 8.

"The Protestantism of Glasgow is in a vigorous state, but so also is its Popery. At the commencement of the present century the Church of Rome had but few votaries in the metropolis of the West of Scotland; but now, in that exaggerated, that lying style which is so characteristic of Romanism, she boasts of having 100,000. There are certainly above 50 000 Roman

Catholics in Glasgow and its immediate vicinity. A stranger passing through the town may observe seven Chapels, each with its Presbyterium or Priest's House, and sustained on the one side by schools and on the other by convents. By means of the sums collected from all who attend the mass, by means of the weekly pence taken up from house to house, and by means of extraordinary collections as well as the regular dues paid to the clergy, not only have there been several spacious and imposing ecclesiastical edifices raised, but a powerful force of priests, teachers and nuns maintained. In 1816, what we might term the Popish Cathedral of Glasgow was erected. It looks down upon the Clyde, and contains accommodation for 2,500 sitters. In external appearance, the Romish Chapels, with one exception, differ but little from Protestant Churches. That exception is St. Joseph's, the most recently finished of them all. In front of it, above the entrance door, is placed a large statue representing the Husband of Mary, to whom the Chapel is dedicated. Gradually the idolatry of Rome is developing itself in Britain. Franciscan Nuns of the Immaculate Conception, and of the Convent of the good Shepherd, as well as Sisters of Mercy, have lately been introduced; and these are indefatigable in inculcating upon all, but especially upon the youthful females of the Popish community, the peculiar principles of Romanism. The *Glasgow Free Press* is the weekly newspaper organ of Popery in the West, and, indeed throughout all Scotland. The editor is a talented Irishman, but employing all his talents, whether as a speaker or a writer, in calumniating Protestantism and in exalting the innumerable excellencies of the Church of Rome. It is not to be wondered at that with an intensely Popish population, daily increasing and actively engaged in making proselytes, not a few of the inhabitants of Glasgow, once Protestants, should, by inter-marriages or by direct perversion, be now found swelling the ranks of the Antichristian host. 'Be not deceived,' says Paul, 'evil communications corrupt good manners.' 1 Corinthians, xv. 33. Unless truth be not only alive, but constantly aggressive, it must give way to error, when that error is so natural, so spontaneous a growth of the human heart.

"There had been exertions made, at various times, to stem the torrent of Romanism in Glasgow, but no agency sufficiently calculated to grapple with the evil was established until last year. In January, 1852, the Rev. Robert Gault was appointed Superintendent of the Free Church Anti-Popish Mission. He had been, during twelve years, an ordained minister of the General Assembly of the Presbyterian Church in Ireland, and had exhibited such an acquaintance with the Romish controversy, as to gain the Second Prize offered by the Evangelical Alliance for Essays on Popery. He commenced a Sabbath evening service in the Academy, West College-Street, and, at the end of a discourse on Romanism, gave any Roman Catholic present liberty of reply. The meeting was, after some months,

removed to the Free West Church, where it is still held. From January till September, on eighteen different occasions, Romanists rose up to answer the statements of Mr. Gault, but since that time no one has attempted a public defence on the Lord's day, of the superstitions and abominations of Romanism. In the absence of any controversialists, the writings of Popish priests and of Papists were reviewed and refuted, whilst, latterly notes have been taken of the proceedings in the Romish Chapels in Glasgow, and these have been commented on in such a manner as to show how utterly opposed they are to the letter and spirit of God's Holy Word. The Bible is not only appealed to and quoted, but the audience turns to the book, chapter and verse in which certain truths are expounded and certain heresies exposed, and, occasionally, the Romish version is cited to disprove the very dogmas which it professedly upholds. Protestants, in this way are stirred up 'to search the Scriptures.' John v. 39, and Roman Catholics are led, by God's grace, to see that Popery cannot stand the test of the unerring word of Holy Writ. Although, for several months, there has been no discussion, so intense is the interest felt in the Popish question, that on every successive Sabbath evening the Church is thronged by a crowd of eager listeners. Not only the pews but the aisles also are occupied, and there can be no doubt that on the part of many there is a hungering for the bread of life, and not an unhealthy appetite for controversy.

"The Superintendent of the Mission was convinced that if good were to be done upon a large scale among the Romanists of Glasgow, he must act on the principle laid down by Christ, when he said to his disciples, '*Go ye* into all the world, and preach the Gospel to every creature.' Mark, xvi. 15. In a city that returns to the census a population of between three and four hundred thousand, the one portion of the people is as far separated from the other as if they were many leagues apart. Hence the necessity for the adoption of measures to break in upon the masses of baptized heathenism, that lie concealed in the wynds, and closes and vennels with which Glasgow abounds. Mr. Gault, therefore, began a weekly meeting which would move about from one locality to another, and by means of which the Gospel was brought, as it were, to the very doors of the most destitute, whether Protestant or Papist. At first in school-houses and halls, and afterwards, as the audiences increased, in churches were these meetings held, until the entire city was gone through, and every quarter was, to some extent, forced to attend to the great subject under discussion. Announcements of these meetings were made on the Sabbath; but, better still, placards were posted all around the district in which the Church was situated; and thus, whether all in the immediate neighborhood came or no, almost all were advertised as to the object of the meeting and the subject upon which the preacher was to treat. These meetings have been found useful in rousing the congregations

worshiping statedly in the several Churches, and in diffusing a missionary spirit among the members, and leading them, in their congregational capacity, to undertake or extend missionary operations among the Romanists within their bounds. The last meeting of the kind exhibited a new phase. Besides the adults present, the Sabbath School teachers and children connected with two adjacent congregations were assembled to hear a discourse on *the Bible, the best of Books*, in which the occasion was laid hold of to refute the mis representations alike of Infidels and Romanists, in regard to the Word of God. These week night meetings have at times been agreeably diversified by discussions maintained by Roman Catholics, in all cases laymen, but partly Roman Catholics from their birth and partly those who had gone over from Protestantism and joined the Church of Rome. These discussions, we have reason to believe, have not only shaken the faith of Romanists, but have tended mightily to strengthen the faith of Protestants. Never, indeed, does the Bible appear to such advantage, as when brought face to face with error and vice. Never is the keen edge of 'the Sword of the Spirit,' Ephesians, vi. 17, so discernable, as when it is tried upon the armour with which the Prince of Darkness clothes his champions.

"One of Glasgow's most enterprizing merchants, a man who takes the liveliest interest in the progress of the Gospel, both at home and abroad, soon after the mission commenced, suggested that an Anti-Popish Tract should be put into the hands of every one present at the meetings, and that a collection should be made at the door to defray the expense of this. The suggestion was acted upon, with the most decided success. In less than a year above £120 have been raised in this way, and above 90,000 tracts have been circulated. Some of these have found their way to the Continent of Europe, and some have crossed the Atlantic, and have been read in the Protestant States of the Western world. The Superintendent himself publishes an Anti-Popish tract monthly, in which he embodies not only Protestantism, but the distinctive principles of Presbyterianism. Three of these have already been issued under the name of 'The Emancipation of Romanists.' 'The Necessity of Reformation in Protestant Churches,' and 'The Book of God.' When we consider how much Popery has been propagated by the Oxford 'Tracts for the Times,' how readily, in this busy age, thousands will peruse a tract who will not, or cannot find leisure for the reading and digesting of more voluminous works; and moreover, when we remember that the Bible, though now a whole, is composed of sixty six different tracts, sent forth at various times, we cannot but impress upon all Protestants to be more diligent than ever in despatching these messengers of love, having inscribed on them the motto, 'Glory to God in the highest, and on earth peace, good will toward men.' Luke, ii. 14.

"In his important work, Mr. Gault is assisted by two classes of persons,

the one paid and official, the other unpaid and voluntary. Two gentlemen are regular assistants. The case of one of them is peculiarly interesting, inasmuch as it shows how the Lord, when he pleaseth, can open the eyes and change the heart of a Romanist, and render him something better than a nominal Protestant, a genuine Christian and a zealous Christian Minister. The Rev. George S. Reegan was like all the members of his family, his relatives and friends, an attached member of the Church of Rome, until, overhearing a discussion between a Protestant and a Roman Catholic, he was induced to search the Scriptures, that therein he might find arguments to prop up his Popery. The result was that he saw Popery to be opposed to the Word of God, and with his family he abandoned the Romish Communion. He was educated for the ministry of the Free Church of Scotland, and last year was licensed to preach the Gospel. He has commended himself much to all who have had the best opportunities of observing his conduct, and now, when he is laboring in Glasgow, he often has hundreds of his Irish countrymen among his audiences, when he endeavors to direct them from the Church to Christ as the only hope of perishing sinners. In the Irish language he has, when he thinks it necessary to use it, a key to the heart of the Irish-speaking population. His intimate personal knowledge of the errors, superstitions and evils of the Romish system is oftentimes invaluable. He is ably seconded by Mr. Mathieson, a Highlander by birth, whose native tongue was Gaelic, but who now can preach also in English and Irish. He is a student of the Free Church. As there are not a few Infidels in Glasgow, and as in overthrowing Infidelity and in establishing the Divine authority of the Scriptures, Popery is equally overthrown, Mr. Mathieson, besides attending to his duties as an Anti-Popish agent, goes to the Halls where, on Saturday evenings, the Socialists meet, and there he has a wide door of usefulness among the youth, who, unsuspecting of the falsehood and wickedness of the Sceptic, are in danger of being led into the fatal paths of unbelief. No spot of the Christian citadel should be left unprotected. It becomes all 'to contend earnestly for the faith which was once delivered unto the Saints.' Jude, 3rd verse.

"The unpaid agencies are of various kinds. There is, first of all, a staff of between thirty and forty Sabbath School Teachers, who on the Sabbath evenings, in ten Schools, instruct Protestant and Popish children in the truths of the Gospel and the perversions of Popery. These, as well as a class of some three hundred young persons of both sexes, and of all religious denominations in the city, are trained every Monday evening, at a Catechetical meeting, by the Superintendent, and initiated into the Romish controversy. For the Agents, the Sabbath School Teachers, and the Class, there are provided Libraries, the books in which chiefly refer to Romanism and Protestantism. There was organized in November last a Protestant Lay-

men's Association, composed of young men who adopt the Westminster Confession as their Creed—who hold a weekly lecture, and who offer discussion to either Papists or Infidels. This Association is gradually calling forth the energies of the Protestant youth, is causing them to read, to write, and to debate on the points of difference between the Church of Rome and the Reformed Churches. The Hall in which they meet is, every night of assembly, crowded to the door. There is a Protestant tradesman of good character, and thoroughly conversant with the Controversy, who, by the advice and assistance of his fellows, has been induced to publish placards, in which the evil principles and practices of Romanism are attacked, strongly but not scurrilously. These have been posted up in quarters where the Romish population is most abundant, and the result is that hundreds, both Protestants and Papists, read what, perhaps, in no other way, could be brought before them. This is a department which will be carefully wrought, as it may prove most useful. As the sum of the whole, it may be said that the Mission has been most beneficial to Protestants, that it has already been instrumental in rescuing several Romanists from error, and that in time to come there may confidently be expected a plentiful harvest from the auspicious seed-time now vouchsafed."

SENTENCE OF DEPOSITION PRONOUNCED ON BISHOP IVES.

The General Convention of the Protestant Episcopal Church in the United States, during its late meeting in this city, proceeded to depose the Rev. Levi Silliman Ives, D. D. from his office of Bishop. The following statement sets forth the action of the body in the case. It was a sad affair. May another like it never be witnessed in this or any other Protestant land. The mournful ceremony took place in St. John's Chapel, on the 14th of October. The account of it, given in the papers the day after, is as follows:

"Rev. Dr. Balch, Secretary to the House of Bishops, announced that the presiding Bishop was prepared to pronounce sentence of deposition upon Levi Silliman Ives, D. D. late Bishop of North Carolina; and that the House of Bishops would attend as a House, for that purpose, in the Church of St. John's.

"The President, Rev. Dr. Creighton, left the chair to receive the House of

Bishops, who entered in order of seniority, and took their places in the Chancel, the House of Clerical and Lay Delegates rising.

"Rt. Rev. Bishop Meade offered up the Lord's Prayer, and other petitions selected from the Book of Common Prayer, appropriate to the occasion.

"Rt. Rev. Thos. Church Brownell, presiding Bishop, then pronounced the sentence of deposition, as follows:

"*Whereas*, Levi Silliman Ives, D. D. Bishop of the Protestant Episcopal Church in the United States, in the Diocese of North Carolina—in a communication under his proper hand, bearing date 'Rome, Dec. 22, 1852'—avowed his purpose to resign his 'office as Bishop of North Carolina,' and further declared that he was 'determined to make his submission to the Catholic [meaning the Roman] Church;'

"*And whereas*, There is before the Bishops of the Protestant Episcopal Church in the United States, acting under the provisions of a Canon of 1853, satisfactory evidence that the said Levi Silliman Ives, D. D., has publicly renounced the communion of this Church, and made his submission to the Bishop of Rome, as Universal Bishop of the Church of God, and Vicar of Christ upon earth, thus acknowledging these impious pretensions of that Bishop, thereby violating the vows solemnly made by him, the said Levi Silliman Ives, D. D. at his consecration as a Bishop to the Church of God, abandoning that portion of the flock of Christ committed to his oversight, and binding himself under anathema to the anti-Christian doctrines and practices imposed by the Council of Trent upon all the Churches of the Roman obedience:

"Be it therefore known, that on the 14th day of October, in the year of our Lord, 1853, I, Thomas Church Brownell, D. D., L.L.D. by Divine permission Bishop of the Diocese of Connecticut, and presiding Bishop of the Protestant Episcopal Church in the United States, with the consent of a majority of the members of the House of Bishops, as hereinafter enumerated, to wit: [Here the sentence gives the names and titles of the following Bishops, according to seniority: Meade, of Va.; Hopkins, of Vt.; Smith, of Ky.; McIlvaine, of Ohio; Doane, of N. J.; Otey, of Tenn.; Kemper, of Wisconsin and the North West; McCoskrey, of Mich.; Delancy, of Western N. Y.; Whittingham, of Md.; Elliott, of Ga.; Lee, of Del.; Johns, (Assistant,) of Va.; Eastburn, of Mass.; Chase, of N. H.; Hobbs, of Ala.; Hawkes, of Miss.; Freeman, of the South West; Potter, of Pa.; Burgess, of Maine; Upfold, of Ind.; Green, of Miss.; Rutledge, of Florida; Williams, (Assistant,) of Ct.; Whitehouse, of Ill.; and Wainwright, (Provisional,) of N. Y.]; and, in the terms of the Canon in such case made and provided, do pronounce the said Levi Silliman Ives, D. D., *ipso facto* deposed, to all intents and purposes, from the office of a Bishop in the Church of God, and from all the rights, privileges, powers, and dignities thereunto pertaining.

"In the name of the Father, and of the Son, and of the Holy Ghost. Amen. "THOS. CHURCH BROWNELL, D. D., LL. D.
Bishop of the Diocese of Connecticut, etc.

"At the conclusion of the sentence the House of Bishops retired, and the House of Clerical and Lay Delegates adjourned."

RELIGIOUS CONDITION AND PROSPECTS OF BRAZIL.

The following communication from an American gentleman at Rio de Janeiro, gives much interesting and encouraging information. Certainly the Saviour is setting before this Society an "open door" in the vast and important Empire of Brazil. Most gladly will the Board respond, both favorably and promptly, to the demand which he makes, in a note which accompanies this communication, for some of the Portuguese converts in Illinois to be sent to him, for the work of colportage, as soon as they can have the means. Are there not some friends of the Society who would like to take hold of this particular enterprise? Are there not some Churches?

This letter was written from Rio de Janeiro, (June 20th,) and is as follows:

Rev. Dr. BAIRD.

"DEAR BROTHER,—There are many things to encourage your Missionary in Brazil, and indicate that the Spirit of God can operate upon hearts here, although the darkness of the shadow of the Vatican rests upon this beautiful land. It is doubtful, however, if there is another Roman Catholic country in the world where the priests have really so little hold upon the people. The character and conduct of their spiritual guides are most freely discussed and condemned. But the Brazilians are born and baptized in the church; they have no purer doctrine presented to them, and they fall into a state of indifference truly lamentable. The churches are neglected, or are filled only on funeral and festival occasions; the latter being seasons as far removed as possible from anything religious, and resembling more the holidays of a nation of children. They are puerile in the extreme. Regarded as child's-play, the Brazilian festival would answer an end; but when considered in the light of something to make us love God more, to cause us to grow in grace, it falls as far short of its object as Heaven is apart from Earth. As a theatrical display, nothing can be more imposing than their long torch-light pro

cessions, with the most magnificent paraphernalia, with companies of soldiers, heads uncovered, and muskets reversed; with bands of music wailing the most plaintive notes upon the still night air; with troops of girls, from the ages of seven and ten, to fourteen, clad in white robes, spangled with jewels.

"All these present a gorgeous and interesting spectacle, when not connected with religious associations. Scarcely a month goes by without some festival, some saint-day, though their number has been very much reduced by special edict. Still, enough of them are left; and the jingling of bells, the firing of rockets, and extensive illuminations, seem to be the chief manifestations of the religious feelings of the Brazilians. Roman Catholics, from the United States and Northern Europe, are disgusted with their brethren of Rio, or rather with the Roman Catholic religion as seen in this country. In short, such is the indifference in the matter, that it makes it an easy thing to address Brazilians on the subject of a purer and higher religion. They all acknowledge the need of it, and never refuse the Bible or religious tracts; and it seems to me that the chief effort at the present day should be the dissemination of the *Word of God!* After all, it is the most searching tract that we can employ, either against Paganism or a corrupt Christianity. It is a well-known fact that the Missionaries for years labored in Madagascar without a single convert. Then the stormy days came on, when every Missionary was banished from the land by the government, and Heathenism was loudly proclaimed in the high places; but as the last man of God sailed from the Island, he left behind him, just completed, the Bible in the Malagassy language. The result is well known. The good seed scattered, though it fell into, apparently, such stony ground, brought forth an hundred fold to the glory of our God; and the persecutions which ensued from the forsaking of Heathenism and the following of Christ, purified their numbers, and crowned their lives with martyrdoms, which were triumphant and glorious, for they counted all things loss, yea even life itself, rather than yield the hopes implanted by His Word. The Bible did the great work, also, in the Island of Madeira, and in the Grand Duchy of Tuscany. So that, I say, let the good seed be sown now, *at this very time*, when the relations between the See of Rome and this Empire are not of the most agreeable nature to the Pope and the Cardinals.

"For months past I have been distributing the Word, and though the effects may not be seen immediately, yet God's truth will not fall powerless. Each week I visit all the American vessels in this magnificent harbor, and as I meet with many Portuguese and Brazilians, (who are Custom House officers, coffee-stowers, and sailors,) I always take with me Portuguese Testaments and tracts, and they are received with eagerness, and, I have great

reason to believe, are read. I do not always have to offer them. Applications are made for them by the Romanists themselves. A short time since, I went aboard of one of the California bound Steamers, put into this port for coal. There, as usual, I found a Brazilian Custom House officer. He was an elderly man, of a very benevolent expression. He advanced toward me, and recognized me at once as the '*Padre Americano.*' After conversing with him about the size and swiftness of the Steamer, he introduced the subject of the Bible, and asked me if I would be so good as let him have a copy, and asked my address so that he might not trouble me to bring it to him. A few days after, he was rejoicing in the possession of the word of God, and may the Spirit cause it to have free course and be glorified in the heart of that kind old Brazilian.

"From time to time, I have an auxiliary in a pious English or American captain, who applies to me for the Scriptures to present to a friend, or a Custom House guard.

"In a former communication I mentioned my ascent to the Corcovado Mountain with the Rev. Mr. Bishop, now in the Sandwich Islands. Near its summit I found, perched in an Alpine nook, the white house of a Brazilian, and occupying a conspicuous place, was a large well thumbed Portuguese Bible from the London Bible Society. A few months afterward I went with the American minister (Honorable R. C. Schenck, of Ohio,) to Tijuca, to search for a house for my family during the sickly season. Tijuca is a most picturesque mountainous region near the environs of Rio de Janeiro, or rather a continuation of them. The cottage that we occupied was about twelve miles from the business portion of the city. For several miles up the ascent to Tijuca are perched the white residences of those who flee from the heat and fever. The remainder of the road is wild and overhung with trees and vines, which during the winter months in the United States, are covered with flowers of the most brilliant hues. I have never seen in any other land, nor could I have imagined, the surpassingly beautiful effect of the purple, golden and snow-white blossoms, with which the kind hand of our Heavenly Father has adorned the woods of Brazil. After our first night at Tijuca, we rose with the early dawn and commenced the descent to the city, enjoying the cool morning breeze and the magnificent prospect of the distant Organ mountains, whose topmost peaks were bathed in rosy sunlight, while their shady bases seemed laved in the quiet waters of the bay of Rio de Janeiro. The vast metropolis itself was stretched upon the *hill-dotted plain* beneath us, unobscured, like northern cities, with the smoke from a thousand chimneys—for this is no feature of a tropic emporium. Upon either hand were the blooming woods, from whose depths wafted sweet odors; and the blithesome carols of the early birds mingled with the

murmurs and the joyous dashing of the waters flowing from the mountain side. All sang sweetly and gladly,

'The hand that made us is divine.'

My soul joined in the appropriate sentiment, so well expressed in one of my childhood's hymns:

'Morn amid the mountains,
'Lovely solitude!
'Gushing streams and fountains
'Murmur '*God is good.*'

"With all nature around me speaking so much of God, how dark would I have found the moral landscape if I could have looked into the hearts of the inhabitants of this beauteous land. But however dark it may be, I found one of the bright spots that morning.

"We had just left the flowery woods, and were passing the first houses which stretch up from the city. In the door of a rather large-sized cottage, I observed a neatly dressed girl of fifteen, seated upon the sill, deeply engaged in reading a leather-covered volume. She could not have been there, thus engaged, to attract the attention of the passers by, for it was too early. But what was she reading? In England, or the United States, one might have supposed that it was the *Bible*. Such a book, methought, cannot be in the hand of a Brazilian young lady, whose mind is generally engaged with balls, theatres, fashions, and translations of French novels. We drew nearer; I could see that there were double columns in the book, and it looked as if it were divided into chapters and verses. One step more of my mule brought me so close that I saw plainly the description of book from which she now, for the first time, lifted her eyes. There was no mistake about it; *it was the Bible!* I then ascertained from the American Minister that this was the house of a Brazilian physician, a man of botanical science, unsurpassed in the country, and that he was considered deranged by many, because he had from his youth opposed the slave-trade, and denounced it as piracy; because he gave medical advice to the poor gratis; and because he declaimed emphatically against the corruption of the priests, and talked much in public and private about religion.

"If I had emerged suddenly from the ice-crags of Greenland, and had entered all at once the blooming spot through which I had just passed, the surprise could not have been more startling than to see the Word of God read in this place, where

'——— Every prospect pleases,
'And only man is vile.'

"These lines had been my song hitherto, but that bright morning my

heart was gladdened by the sight of that Bible-reader, and my joy was increased when a few miles further on we overtook the venerable physician on his way to the city. He informed us that the Bible was taught regularly in his family, and that the book in question, which we had seen in the hands of his grand-daughter, was one which he had obtained from the Rev. Dr. Kidder when he was a Missionary in Rio. The sentiments of the hale old man were truly Christian, and it was easy to perceive that his insanity was about the same as my own, and that he was willing to be esteemed a fool '*for Christ's sake.*'

"A few days afterward I had the pleasure of furnishing him with Bibles and Tracts for his family and for distribution among his neighbors. The new Portuguese Bible was presented to his grand-daughter, and I trust it may be as faithfully thumbed as its predecessor. Some four months after this I was returning one Sunday evening from my usual Bethel service in the harbor. There was present that day the Rev. Mr. Gordon, of Cambridge, New-York, on his way to Australia. I invited him to leave the city, and accompany me to the cool regions of Tijuca. He gladly accepted my proposal, and just as the sun was setting we drew near the cottage of Dr. ———. The venerable man was sitting in front of his house busily engaged in reading, while his family were gathered around him, enjoying the cool of the evening. We saluted him, and with the utmost suavity we were besought to dismount and partake of refreshments. We did so, and never have I enjoyed a pleasanter hour of religious conversation; and it was to the Rev. Mr. G. one of the most surprising things that he had met with in Brazil, namely, a native family which had the fear of God in its midst.

"Once in coming to the city from Tijuca I had the company of a grandson of Dr. ———. I began to question him on various portions of Scripture. He is only twelve years old, but of a prodigious memory. I was delighted to find that his knowledge of the Bible was not merely parrot-like, but that his grandfather had imparted a spirituality to his instruction which had taken a deep hold of the boy.

"During the Holy-Week of this year Dr. * * * * published two religious essays in one of the most widely circulated political journals of this city. His theme was I. Tim. i. 15, '*This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief.*' No Protestant clergyman of the United States could have written a sermon more evangelical and pointed than these essays, or discourses, if you please, to the Roman Catholics of Brazil. During the spring I made a journey into the interior with the American Minister. We accompanied Dr. * * * * to his native Province, and he rendered me material aid in disseminating Bibles and Tracts, and in religious discussions with the Priests. An account of that journey will follow this letter. It was of exceeding interest to your Missionary, and con-

vinced him more than ever of the necessity of *immediately* circulating the Word of God in Brazil. Who will come up to the help of the Lord at this time and send *six prudent Bible colporteurs* into Brazil ?"

THE ROMAN CATHOLIC CHURCH AND MIXED MARRIAGES.

The Roman Catholic Archbishop of Cincinnati has recently issued a long "Pastoral," for the benefit of the people of his Diocese, on the subject of Marriage, in which he sets forth the positions of his Church on this important subject. In the course of this document his Grace speaks as follows on the question of "Mixed Marriages," or Marriages between Protestants and Romanists:

"Marriages are, though valid, illicit when the contracting parties are in mortal sin; when a Catholic is married without a dispensation, to a Protestant; when a Catholic is married by a squire, or a sectarian preacher, when he can have access to a lawful priest. It is also unlawful when solemnized at forbidden times, and not only unlawful but null and void, when contracted clandestinely; for instance, in those countries of Europe, and those parts of the United States and in Canada where the discipline of the Council of Trent, regarding marriages, is known to exist. We cannot take time to enter into detail on all these subjects, but we recommend their development to the zeal of the Pastors.

"The subject of mixed marriages, that is, of marriages of Catholics with Protestants, is one which we cannot here omit, or delegate to another. It is a subject of paramount importance to the purity of the Catholic faith and the peace of families. And after the most heartfelt expression of our gratitude to God, for the good which has resulted from those marriages, in certain honorable exceptions, we cannot, as a general rule, too earnestly dissuade the children of the Faith from such dangerous and unlawful alliances. 'God is the God of peace and not of dissension.' St. Paul admonishes all to 'keep the unity of the Spirit in the bond of peace.' Eph. iv. 5. and he shows its only sure foundation to be 'one Lord, one faith, one Baptism.' Eph. v. 5. Now this peace, this blessed unity, is impossible where hearts and minds are divided on the subject of religion. Where the husband insults what the wife reveres, where he blasphemes what she adores, where he calls that a human invention which she has been taught of Heaven to venerate as divine. And what must be the religious fate of the children of such parents? What must they

think of the religion of either parent, or of both, when they hear those disagree whom they should never know to be divided in sentiment, and see those turning, on the Lord's day, to different conventicles whom they should ever behold walking 'in the house of God with one accord' Ps. liv. 15. And should the parties agree to compromise matters, by practically treating the religion which is false like the religion which is true, what is this but teaching children by parental example to be indifferent to the truth, or falsehood of religion, and to serve 'two masters.'

"The only occasion when the Catholic Church yields her reluctant consent to a mixed marriage is when the Protestant party solemnly promises not to interfere with the faith of the Catholic party, and to suffer the offspring that may result from the union, both male and female, to be baptized and educated in the Catholic faith. This promise is sometimes readily enough made, but we have examples in this city to show how shamefully it can be broken. There are here and elsewhere melancholy instances of the bitterest and the most unrelenting persecution of the Catholic party until the very soul of the too confiding being is a slave, and this in violation of the most solemn pledges given to the intended and her relatives, and to the minister of God, that the rights of conscience should be held sacred and inviolable. A Catholic priest would not give absolution to a Catholic husband who should persecute his Protestant wife for religion's sake. Why are not anti-Catholic husbands rebuked into repentance and humanity? And why, at least, do Catholic young men and women imperil their peace in time, and their salvation in eternity, by trusting to such delusive promises?"

Most heartily do we join his Grace in reprobating these mixed Marriages. They are very often fraught with great evil. Much that his Grace says on this subject is excellent and appropriate. Rome gives a "dispensation," however, in favor of such Marriages, (which would otherwise be "illicit") upon condition that the parties contracting them agree to bring up their offspring in the Roman Catholic faith! Yes; Rome is willing enough to grant a "dispensation" for almost anything, on certain conditions, and render that *right* which would otherwise be *wrong!* Rome is in the habit of doing such things, and thus often sets aside and "makes void" what is confessedly the law of God. She pursues a very zig-zag course; sometimes exalting to the level of a Divine command what are nothing more than inventions of man; and then, after imposing them upon the conscience, she turns round, and claims the right of granting a "dispensation" to disregard them, as well as those laws which are clearly of God.

His Grace says that the Church condemns "the marriage of a Catholic with an unbaptized person;" "Marriage with blood relations to the fourth degree;" "Affinity within certain degrees—especially in the first degree—direct or collateral;" "Marriage with a divorced person." All these Marriages, together with that with a Protestant, are pronounced "illicit,"—without a "dispensation!"

TUSCAN INTOLERANCE—MISS MARGARET CUNNINGHAME.

The newspapers have spread to the remotest boundaries of our country the news of the arrest, in the month of September, of a young lady from Scotland, of the name of Margaret Cunninghame, at the Baths of Lucca in Tuscany, for the alleged crime of having distributed some religious tracts, some copies of the Scriptures, and Bunyan's "Pilgrim's Progress." The young lady was spending the summer at the Baths of Lucca with her mother and sister. Just as they were about to leave,—to return to their native land,—she was thrown into prison. The circumstances are well, though not very fully, stated in the London *Times* in the following paragraph:

"The facts of the case we will here recapitulate, lest they may have escaped the notice of our readers. There was a Scotch lady—a Mrs. Cunninghame—staying with her two daughters at the Baths of Lucca. When they were about to take their departure, Mrs. Cunninghame, accompanied by one of her daughters, went to the usual office to have their passports *viséd*, as their personal appearance had been required. The local police agent inquired why Miss Margaret Cunninghame had not presented herself. The answer was, that she was unwell and confined to her bed. This, however, would not suffice,—the police agent had a communication to make to the young lady of the highest importance, and come she must. There was, of course, no remedy. Miss Cunninghame attended in due time at the Police Office, and no sooner had she arrived than the police agent informed her that she was a prisoner. Her *crime* was, that she had given to some Tuscan peasants an Italian Bible and an Italian translation of the *Pilgrim's Progress*. Witnesses had been summoned to Lucca to prove the crime, and, in obedience to 'higher orders' the police agent had no option but to remove her from the Baths under armed escort to that town. The *gens d'armes* were called out in great force—no doubt, lest the young lady should engage in hostilities with Tuscany; and, in

company with Sir William Millar, she was removed to the Penitentiary at Lucca. As the report runs, the young lady took the matter coolly enough, fortified, no doubt, by that feeling of intense contempt for the *canaille* who had her in their power, which any rational being would have felt under the like circumstances. The mother, however, was half distracted. The spectacle of oppression is harder of endurance than oppression itself. While all this was going on, Sir William Millar had given himself the unnecessary pains of going to the half-witted fanatic by whose order the outrage was committed, judging, as any reasonable man might, that the whole affair was a mistake—a mere blunder of the most impure and corrupt of his police agents. Not a bit of it. There was his Royal Highness at one end of the business, and a young English lady in a prison-van at the other, the link of connection between them being an Italian translation of the Bible. Of course, information of all this infamy was instantly given to Mr. Scarlett, the English Chargé d'Affaires at Florence, and, as it is stated, this gentleman has exerted himself with the utmost possible activity in Miss Cunninghame's behalf. The result of his application at head-quarters is briefly given in the report,—'His Royal Highness is *inexorable!*' Tremendous fact! The Grand Duchess, too, was applied to, in the hope that her womanly instincts would be suggestive of something like decency and propriety. But, no! she had been taught her lesson, and there was nothing in her own heart or head which moved her to tenderness or justice. 'The Grand Duchess expresses her regret for the situation of Miss Cunninghame, but refuses to interfere.' The Ministers of this precious throne seem to have a little more sense in their heads; at least it is said—with how much truth we know not—that 'the dispositions of the individual Ministers are more favorable.' The expedient that has suggested itself to their ingenuity is to hurry on the trial as fast as may be, allow Miss Cunninghame, of course, to receive an adverse sentence, and then throw her upon the 'Royal' clemency. And it is in the middle of the nineteenth century that such an outrage has taken place, and the perpetrator of it is among the most trumpery potentates in Europe; while the nation which has been so grievously insulted—we may say it without vanity—stands at least among the powerful of the world. If the question were one of reason, the Grand Duke would be much more likely to find himself on an English treadmill than Miss Cunninghame in a Tuscan penitentiary. If it be taken as one of force, we should be well content to leave it to the Ayrshire Militia to decide the question between their fair countrywoman and the standing army of Tuscany, with the Grand Duke at its head."

Miss Cunninghame was thrown into the same cell in the penitentiary in Lucca which Rosa Madiai had occupied for months. Her mother and sister followed her to Lucca, to await the issue of her

trial. The English acting Ambassador, Mr. Scarlett, seconded by the American Chargé d'Affaires, did all that he could to induce the Grand Duke (who was at Lucca at the time) to interpose; but it was all in vain. Committees of the Protestant Alliance and of the Evangelical Alliance, headed respectively by the Earl of Shaftesbury and Sir Culling Eardley, waited on the Earl of Clarendon, the British Minister for Foreign Affairs, and laid Miss Cunninghame's case before him. His Lordship entered heartily into the subject, and declared that the Tuscan law under which Miss Cunninghame had been imprisoned '*was not only contrary to the principles of the Gospel, but to the Spirit of the Age!*' He assured these Committees that the Government would act with promptness and vigor in the matter; indeed he informed them that it had already so acted.

For some time, all the efforts made by the British Government were unavailing. But, at length, the dread of the 'British Lion,' or something else, has had the proper effect. Miss Cunninghame has been liberated! Her sister, weeks before that event, had to quit the country because she too had, in her simplicity, given away a New Testament, or a religious tract, to somebody or other! It has been said, that the Tuscan Police have asserted that they had knowledge of the fact, that several English ladies and other persons, foreigners and natives, to the number of fifty, had been guilty of propagandism by distributing the Word of God and religious tracts; and that they would be arrested! All this is very fine work for a *Christian* Government! And yet the *Shepherd of the Valley*, the *Freeman's Journal*, and every other Romanist Journal in these United States, will justify such acts, and that in the same column in which they denounce the intolerance of Protestants, simply because Sweden, and, perhaps one or two other and less important Protestant countries in Europe will not allow Roman Catholics to make any attempt to proselyte within their limits. We shall revert to Miss C.'s case in our next. We subjoin an extract or two from a letter from an American lady of our acquaintance, which has a bearing on this subject. It was written from Leghorn in September:

"Florence is a pleasant city. There we saw the finest paintings and sculpture we have yet seen. Mr. Powers showed us some beautiful specimens of his own. He called on us at our rooms and accompanied us in a visit to one gallery. We spent nearly five days in Florence. They would not allow us to ride in or out of the city without showing our passports. Great vigilance

is now used by this Government against any efforts to spread the truths of the Bible. A law was enacted about three weeks since to arrest any one who should attempt this in any way, and the police have authority to take the individual immediately to prison, whether native or foreigner.

"Search is made for Bibles, and if found in the possession of a native, it is sufficient to authorize his arrest. The Duke seems to be giving himself to the work of suppressing "heresy." It is not known how many are in prison for no other crime than this. The trial of a young lady from Scotland has been in progress, who was arrested a few days since and shut up in one of the galley prisons in Lucca, where the Duke at present resides, for doing just the very thing I did at Verona, in Lombardy. Mr. K., acting as my interpreter, I talked with my chamber-girl, and gave her a Bible, she promising to read it, and actually did sit up until one o'clock on Sunday night reading it with the deepest interest. D——l insisted, before we came here, that I should not get through the country without being imprisoned. I did not then think that I should come so near it. If I had done that one week later in Florence, (and I should have been just as likely so to do, but for Miss Cunninghame's arrest) I should probably have got myself and Mr. K. into prison.

"The first remark we heard on our arrival was about this young Scotch lady. This shows you something of the state of this country. There is a great desire for light. The upper classes are disgusted with the Government, and the lower ranks of the people are infidel.

"We went to Lucca, hoping to visit the lady in prison there, but we only spent one night and left too early in the morning. Mr. K. went, but could not gain admittance. She is confined in the same cell that Rosa Madiai was. The sisters of charity visit her daily."

REV. M. A. WILLIAMS.

In our last number we announced that the Rev. Mr. Williams had arrived at Valparaiso, South America. We have received a long and most interesting Journal of his voyage, but can only give a paragraph or two. We are sure that our readers will join us in commending him and his work to the Lord and His blessing:

"The weather in the Torrid Zone was not oppressive, only in 'flat calms,' and even then not as much so as you have it in the States. Showers were

frequent and heavy. No gales. The horizon almost always curtained with white clouds both in the night and day; and the Zenith almost always clear, except during a shower. These banks of white clouds skirting the horizon, caused our sunrisings and settings to be very grand, tinging them with every variety of the most brilliant, gaudy colors. Twilight very short. Birds and fishes in great numbers, of which we caught many, especially of the former, with hook and line, which afforded us a pleasant change from salt meat. Some of these birds have never been known to light upon the water to rest, although several thousand miles from land; and what is further singular, they are always near the water, even when the sea is rough and the winds high.

"We had a rough time of it around Cape Horn, of full five weeks, encountering many furious gales and waves; rain, snow and hail-storms, damp, chilly atmosphere. Staten Land, and what we saw of the coast of Terra Del Fuego, are rocky, mountainous, serrated with conical peaks covered with snow, apparently destitute of vegetation. It was mid-winter when we were there, however, and they may not look so bleak in the summer season. Our extreme point south of the Cape was almost 300 miles. The nights twenty hours long, and the days often but little more than twilight, all the time cloudy. The sun rose but a short distance above the horizon, making only a small circle, apparently round the South Pole. How we all rejoiced when our ship's prow was at last turned towards the Pacific. *Pacific* by name, but fierce enough sometimes by nature! for we had some very rough weather during the three or four weeks we were sailing up the coast. We had a fine view of the Andes as we approached this port. But my letter is now much too long. On the 13th of July our anchors were cast in this Bay. A description of men and things here must be deferred for the present. For two or three weeks after I arrived I was sick with the chills and fever, from the long exposure to the cold winds, doubtless, around the Cape, without fire. A week since I had another attack which kept me from study for several days. I am pretty well again, and prosecuting the study of the language with all diligence. To-morrow I go to board in a Spanish family, where I hope my facilities for acquiring their tongue will be peculiarly favorable. I can do nothing efficiently in my mission without the language.

"Thus far the Lord hath prospered, preserving amid the dangers of the deep, bringing us safely to our place of destination, and blessed be his name! Pray for us. Truly yours in the Lord."

The Home Field.

The letters from the Missionaries of the Society, laboring in Chicago, Louisville, Rochester, Albany, Troy, Boston, New-York and its vicinity, Newark (N. J.) Detroit, and other stations, since our last number was issued, have been, in most cases, filled with cheering details. One of them writes as follows:

"******, October 17, 1853.

"My labors for the last three months have been on the whole encouraging. I trust many who have listened to me, will yet be brought to the knowledge of the truth as it is in Jesus. I labor hard with them, endeavoring to impress the truth on their minds, and lead them to the Saviour as their only hope. At my house, where I hold little meetings for prayer and reading of the Bible, we have had some very interesting controversies with two young men who visit us every Sunday. One of them reads the Bible, and the other, though very bigoted at first, is beginning to inquire and learn whether these things are so. He has a brother a Priest, whose influence over him must be a great obstacle in the way of his salvation, but the truth of God truly and faithfully spoken, and presented to his mind, with the aid of the Holy Spirit, will overcome all obstacles. There are a few more enquiring the way of salvation, but the great masses, I must confess, are sunk in the most deplorable ignorance and superstition.

"I have visited about three hundred families, the most of whom are as ignorant of the Gospel as the Brahmin or Hindoo. I have been listened to by a good many, and they have invited me to call again. I read the Scriptures, pray, leave tracts, &c. and I do rejoice when I find that often in my daily visits I have been made the humble instrument of bringing consolation to some wounded spirit. The corner stone of a large Catholic church was laid here on the 18th of September. The Bishop of the Diocese preached a kind of sermon on the occasion. It was the Sabbath-day, and all the Priests, Sisters of Charity, &c. walked in procession to the music of the band, and the tune they played was 'the old folks at home!' Enlightened Catholics, I can assure you, felt disgusted at such proceedings. I had a long conversation with some of them, in which I proved from the Bible that they were not following the example or teaching of Jesus Christ and his Apostles in this matter. I showed them how Christ condemned the Pharisees for displays of this kind, and told his people not to be like them; for *they* did all to be seen of men. Christ did not appear with flourish of trumpets in any of his Missionary excursions, nor did his Apostles after Him. And when they wanted to have music, they sang psalms and hymns, and spiritual songs, and

not the profane songs of the rabble. I said a great deal more, which would take up too much time to write about; but I think my arguments had some effect on the minds of a few. They may ponder these things, and the Lord may open their eyes to the truth. Oh! how I yearn for their salvation. I spoke of a woman, in my last report, who has given up Popery, and I am glad to say that she is resolved to give up sin too. She is now going to the Protestant Church, and I believe her heart is undergoing a change. She has not, as yet, united with the church.

"I have met since with another individual,—an intelligent shoe maker, with a very interesting family,—I was received very kindly by both this man and his wife, and I have had the most interesting conversation with him on the subject of religion. He agrees with Protestants in many things. He has a Douay Bible and some Romish works, but his mind is free from the shackles of Popery in a great degree. I have hopes of this man's conversion. His ancestors, he tells me, were Presbyterians, and himself was nursed by a Presbyterian minister's wife. He is very shrewd and intelligent when compared with others. I have prayed fervently for him, and represented his case to others, whose prayers in his behalf cannot, I hope, fail of their desired result. A woman followed me into this man's house one day, and wanted the woman of the house to turn me out, but she would do no such thing, which greatly mortified this old emissary. There are a few more, too, whose cases are not hopeless; and on the whole I have cause to rejoice. Sometimes, indeed, every door would appear to be closed against me, but by prayer and perseverance we can overcome all things. I have got a few more children into our Sabbath schools, and were it not for the strict watch kept over them by the Priests and their coadjutors, I should have a good many going to them. The Priests in this city are so numerous that they turn out in procession every day, like drilled militia. The most of them are Germans. They are making great efforts to spread their pernicious system, and I fear Protestants are not sufficiently on their guard against the encroachments of these wily Jesuits."

An Agent who has extensively visited the North Western section of our country, writes as follows:

"I am more and more impressed with the idea that we are not trying to do enough in this great North West, where the Catholics are making such efforts to pre-occupy the ground. I find, in all the important points in that region, the Catholics already have from a third to a half of the population; and much more than this in some of the points, in relation to ecclesiastical influence. There should be, forthwith, at least, another agent in that region.

Chicago, or Milwaukee, ought to be the seat of a District Secretary, where there could be a depository of the Society's Publications, &c. &c. The Catholic population of Chicago, though not so great in proportion as that of Milwaukee, amounts to some 12,000; besides many foreigners, now infidels. They have a moderate sized Cathedral, besides six other smaller Churches, which do not begin to accommodate the immense throng. They are about commencing a mammoth Cathedral. There is also a College for the manufacture of Priests. They already have a Bishop, eight or ten Priests, a Hospital, an Orphan Asylum, and I know not how many Schools, kept by the Sisters of Charity and of Mercy.

"I have the impression that nothing is doing in our cause in Wisconsin, Iowa, and Missouri, where the Catholics are certainly exerting themselves to the utmost. Ought I to visit the river towns of Iowa and Missouri, while in that region? I have the impression that Dubuke, Ia. is a very strongly fortified point of the Man of Sin."

These important statements and views demand earnest heed.

We give nothing further, in the shape of extracts from the reports of our missionaries in the Home Field this month, because of our desire to lay other matters before our readers,—especially the doings at the Ordination of three Roman Catholic Bishops in the city of New York, on the 30th of October,—which cannot well be postponed. Besides, our present number does not contain the usual quantity of matter by eight pages, owing to the Introduction and Index of the IVth Volume, which form a part of it. In our next number the Home Field will receive more ample justice,—for which the materials are abundant.

We have in course of preparation, a very complete notice of the Roman Catholic Schools in the city of New York, of the instruction given in them, the books read, etc., which will appear in the first number of our Magazine for the year 1854. It will be a most interesting and important document, for which we bespeak, in advance, the attention of our readers.

REV. G. L. HOVEY.

☞ The Rev. G. L. Hovey, the District Secretary of the Society for the South, has resumed his labors in the State of Georgia. He

will soon visit the principal places of the adjoining States. We bespeak for him and the cause he represents a kind reception. Communications designed for him should be addressed to Millidgeville, Ga.

The Rev. Mr. Bornand has arrived from France, and commenced his labors among the French population of New York and Brooklyn. Mr. B. comes well recommended by the brethren in France, as a faithful minister of the Gospel. His arrival has given us much satisfaction. He has taken the place of the Rev. Mr. Astié, who has returned to his native land.

Foreign Field.

IRELAND.

We have received letters from the Rev. Alexander King, but at too late an hour for the present number of the Magazine. He says that he has "much work laid out for the approaching winter's campaign.

SARDINIA.

The Rev. Dr. Revel writes favorably respecting the work in Sardinia. In our next there will be an article of considerable length respecting the work in that country, and the prospect of things among our Waldensian friends. Our readers will be pleased to learn that our Treasurer, Anson G. Phelps, Jr. Esq., has recently sent them $2000 for the building of the church at Pignerol, and hopes to make another remittance, of equal amount, in the course of a few weeks

CANADA.

Letter from the Rev. Dr. Wilkes, Corresponding Secretary of the French Canadian Missionary Society:

"Montreal, 4th October, 1853.

Secretaries American and Foreign Christian Union,

"Dear Brethren,—Allow me to present the best thanks of our Committee for your kind consideration of the work in Canada, and for the remit-

tance of one-fourth of your grant, ($250,) which reached our treasury very opportunely, as it was utterly exhausted, and we were somewhat in debt.

"Since I wrote you last, at the close of July, our self-denying and zealous Missionaries have continued their work of evangelization, stoutly opposed by the Romish priesthood, but yet finding favor in the eyes of some of the people. During last month, a Priest in one of the parishes in which our Missionaries labor from time to time, loudly warned the people against the wicked men with whom they occasionally met. A female parishoner called upon him the next day to inquire the names of those holy persons with whom she might have intercourse. Her spiritual adviser objected to name them, and on her expressing her surprise that he could not do so, seeing he had warned them so solemnly against all others, he said, 'O, you misunderstand me! By the wicked, I mean those who go about to diffuse the religion of Mr. ——.' 'Ah, well, M. le Curé,' she replied, 'we must continue to have business and intercourse with Mr. ——, for during a long while in which we have had it, he has never deceived us; whatever he tells us we can believe; we can rely upon his promise; but this is not the case with many around us. One day they say 'yes' and another 'no.' It was plain to this unsophisticated woman, that the religion which made men really good could not itself be bad. Another family in the same parish, in which the Bible and several Testaments have been used for several years, have recently been visited by clerical messengers of the Bishop, who have done their utmost to remove the books, thus far without success. One of them promised, in lieu of them, a beautiful book which he would obtain from the city. But the head of the family clung to the possession of the Scriptures. The other, who came some time after, had them under his arm to carry them away *that the Bishop might extract the poison from them!* But the man shrewdly remarked, that his family had used them some time, and he did not think any of them were poisoned! and then required the Priest, if he did not mean to become a thief, to place them again on the table. As he was not in Tuscany, where he might have imprisoned the bold advocate of the Bible, the books were again placed on the table, and he took his leave. I mention these things rather as a specimen of the state of matters among that portion of our French Canadian population, to which our Missionaries have been, from time to time, ministering the Word of Life, as they have passed through the parishes and visited the houses, than as of special interest in themselves.

"On the 29th ult. the new building erected by our Ladies' Auxiliary for the Female School at Pointe aux Trembles, was formally opened with religious exercises in both languages. It is a very neat, plain, substantial edifice, built of stone, and presenting an attractive appearance as it stands alongside the larger building for the male pupils, and is seen from the River St. Lawrence. The internal arrangements are good, so that the directress,

the teachers and the pupils will have both conveniences and comforts. Hitherto they have been crowded into a small wooden structure; so small, that the wonder is how so many could find any sort of accommodation in it. The services at the opening were attended by a numerous French Canadian juvenile auditory,—a number of the friends of the Mission from this city and from the country,—and a few adult French Canadians. A hymn was sung from your French hymn book, and prayer offered by the Rev. J. E. Tanner, the director of the Institute. Appropriate addresses were delivered by Rev. Dr. Taylor, of the United Presbyterian Church, and the Rev. Donald Fraser, of the Free Church of Scotland. The Rev. J. McLeod, pastor of the American Presbyterian Church, and the Secretary, took part in the devotional exercises. It was a happy occasion.

"It is gratifying to have to state that the Schools are filling up rapidly with pupils, for the long session ending early in May. May the Holy Spirit be largely poured down upon the teachers and the taught. Our fresh corps of Missionaries, not quite so large as I supposed, and mentioned in my last, are now on the Atlantic, in a ship bound for this port, with the Rev. Jean Vernier, by whom they have been engaged on our behalf. We trust that they will prove a blessing to this benighted people.

"Praying that you may enjoy the Divine smile on the whole of your most important work,

"I remain, Dear Brethren,

"Yours, fraternally,

"HENRY WILKES,

"Secretary."

Miscellaneous.

ANOTHER JEU D'ESPRIT,

FROM A LADY.

Willie.—Pray what is a Jesuit? Father dear, tell me;
Is he a kidnapper, who steals little boys?
If one should seize me, Father, would he not sell me,
When he had amused me with innocent toys?

Father.—Yes, Willie, the worst of kidnappers—he'd take you
Where those who forsake all the duties of life
Would guard you, caress you, and school you, and make you
A tool for their wickedness, malice, and strife,

For a while, my dear boy, they'd amuse you most kindly
With music, and pictures, doll-babies that wink;
Then teach you to bow in obedience blindly,
And yield every faculty—never to think!

They would throw an invisible chain all around you,
Gag, blindfold, and frighten you out of your wits
With magical miracles often astound you,
The worst sort of jugglers are true Jesuits.

Your conscience, led captive, exerting no power,
Deprived of your Bible and losing its light:
The blackest of darkness would over you lower,
Your young hopeful spirit be stricken with blight.

Hypocrisy, guile, and deceit would be taught you—
To call evil good—and submit to their will;
The worst degradation on earth you'd be brought to,
And your soul, my dear boy, they'd endeavor to kill.

Would make you confess things you never committed,
Then in a dark cell, to do penance, when thrust,
Deprive you of food, till by starvation fitted
To crawl like a serpent and lick up the dust!

Willie.—But what does he look like? and how shall I know him
From others, dear Father, if he's like a man?
Ask Barnum to *catch one*, and cage him, and show him—
If he'll set a trap for him, Father, *he can!*

Movements of Rome.

On the last sabbath of October (the 30th day of that month) the consecration of three Roman Catholic Bishops took place in Saint Patrick's Cathedral, in the city of New-York. As the occasion was considered to be one of more than ordinary importance,—owing to the presence and active part of the Papal Nuncio, Monsignor Bedini, Archbishop of Thebes, who has been spending some months in this country, having been charged with an important mission to our Government, it is now said,—whilst on his way to Brazil. For once, we deem it of sufficient interest to our readers to give them some details of this ceremony, for which we are indebted to the *New-York Daily Times* of October 31. The account is as follows:

"The ceremonies were of a most imposing character, and continued from 11 A. M. to 4 o'clock in the afternoon. At 9½ A. M. the doors were opened, and in a short time every available seat was occupied. Until the procession had entered, the main side was kept clear, but soon afterwards both main and side aisles were crowded. The proceeds ($1 for each admission) are to

be set apart for the benefit of the 'Brothers of Christian Charity,' to assist in the erection of their Normal School at Manhattanville.

"The Bishops consecrated were Rt. Rev. John Loughlin, (Irish,) Bishop of Brooklyn, N. Y.; Rt. Rev. James Roosevelt Bailey, (American,) Bishop of Newark, N. J.; and Louis de Goesbriand, (French,) Bishop of Burlington, Vt. Monsignor Bedini, Papal Nuncio, consented to perform the ceremony.

"Outside of the Cathedral there was a large crowd, assembled to witness the procession, which at 11 o'clock formed at the Archbishop's house, in Mulberry-street, and marched to the main entrance, and through the centre aisle of the Cathedral in order of procession. There were nearly fifty Priests robed in vestments of the finest material, satin richly wrought in blue, scarlet, and gold; six Bishops attired in full pontificals, with mitre, and cope, and crook. Over His Excellency, Monsignor Bedini, was borne a canopy of scarlet velvet. Having reached the front of the altar, each made obeisance and took seats inside and around the altar railings. The Assistant Bishops were: Bishops Rappe, of Cleveland, and McCloskey, of Albany. The Presenters were: Bishops Timon, of Buffalo; Fitzpatrick, of Boston; and O'Reilly, of Hartford.

"Having gone before the altar, Monsignor Bedini was conducted to the throne on the right, and there vested; the Bishop's clerk, accompanied by the Assistant Bishops, went to the side chapel to vest.

"Monsignor then took his seat before the middle of the altar, and the Assistant Bishops, wearing the mitre, and clothed in a richly wrought cope, presented the Bishops elect, who each wore a *biretum*.

"The senior Assistant Bishop said:

"Most Reverend Father, our holy mother, the Catholic Church, requires of you to raise this Priest, here present, to the burdensome office of a Bishop."

"Monsignor Bedini—'Have you the Apostolic commission?'

"Presenting Bishops—'We have.'

"Monsignor Bedini—'Let it be read.'

"Rev. Mr. McCarron, Notary to the Consecrator, received and read the Apostolic mandate, in Latin. At its close, Monsignor Bedini said, '*Deo Gratias.*'

"The Bishops elect then knelt and severally read the following oath:

"'Elect of the Church of N., I shall, from this hour, henceforward, be obedient to blessed Peter, the Apostle, and to the holy Roman Church, and to the blessed Father, Pope N., and to his successors canonically chosen. I shall assist them to retain and defend against any man whatever, the Roman Pontificate, without prejudice to my rank. I shall take care to preserve, defend, and promote the rights, honors, privileges, and authority of the holy Roman Church, of the Pope, and of his successors, as aforesaid. With my whole

strength I shall observe, and caused to be observed by others, the rules of the holy Fathers, the decrees, ordinances, or dispositions, and mandates of the Apostolic See. When called to a synod, I shall come, unless I be prevented by a canonical impediment. I shall perform all the things aforesaid, by a certain messenger, specially authorized for this purpose, a Priest of the Diocese, or by some other secular, or regular Priest of tried virtue and piety, well instructed on all the above subjects. I shall not sell, nor give away, nor mortgage, enfeoff anew, nor in any way alienate the possessions belonging to my table, without the leave of the Roman Pontiff. And should I proceed to any alienation of them, I am willing to contract, by the very fact, the penalties specified in the Constitution published on this subject.'

"The Consecrator held the Gospels open on his lap, and received the oath from the Bishops elect, who, kneeling, also placed both hands upon the book, and said:

"'So may God help me, and these holy Gospels of God.'

"The Bishop elect, and the Assistant Bishops, now took their seats, and while the Consecrator read aloud the Examen, the Assistant Bishops accompanied his words, in a low voice.

"The concluding questions were answered by the Bishops elect. 'Ita ex tota corde, volo in omnibus consentire et obedire.'

"Among the questions in the examination are the following:

"Consec.—Wilt thou teach, both by word and example, the people for whom thou art to be ordained, those things which thou understandest from the holy Scriptures?

"Elect.—I will.

"Ques.—Wilt thou with veneration receive, teach, and keep the traditions of the orthodox fathers, and the decretal constitutions of the holy and apostolic See?

"Ans.—I will.

"Ques.—Wilt thou exhibit in all things, fidelity, subjection, and obedience, according to canonical authority, to the blessed Peter the Apostle, to whom was given by God the power of binding and loosing; and to his Vicar our Lord Pope Pius IX, and to his successors the Roman Pontiffs?

"Ans.—I will.

"The examination having closed, the Bishops elect were led to the Consecrator before whom they knelt, and reverently kissed his hand. Monsignor Bedini, laying off his mitre, turned to the altar, and commenced the Mass, the Bishops elect being at his left hand, and the Assistant Bishops at their seats. After the 'Confession,' the Bishops elect went to the small chapel, laid aside the cope, and, opening the stole, put on the pastoral crook, girded on the stole without crossing it on the breast, were vested with the tunic dalmatir and *chasuble*, and put on the sandals, and, returning, continued the Mass.

"The Litanies and Masses were continued, varying from the usual forms to admit particular ceremonies of the consecration, the Bishops elect being part of the time prostrate at the left of the Consecrator. The Litanies concluded, the Consecrator, aided by the Assistant Bishops, opened the Book of Gospels, and laid it on the neck and shoulders of the Bishops elect severally; each of the Bishops touching the head of the Bishop elect, saying: 'Receive thou the Holy Ghost.'

"After prayer, the heads of the Bishops elect were bound with linen, and they then approached Monsignor Bedini severally; he, kneeling before the altar, began the hymn 'Beni Creator spiritus,' which was continued by the choir. Madame Steffanone was engaged, and sang some solo passages with beautiful effect.

"When the first verse was performed, the Consecrator took his seat in front of the altar, put on his mitre, and taking off his ring and gloves, again put on the ring, and dipping the thumb of his right hand in chrism, he anointed therewith the head of the Bishop elect, who knelt before him, first making the sign of the cross upon the crown, and then anointing it entirely, saying: 'May thy head be anointed and consecrated with heavenly blessing in the Pontifical order.'

"The 131st Psalm was then sung by the choir. While doing so, the Consecrator anointed the hands of the Bishop elect, then blessed and handed him the crook or staff of the pastoral office, then blessed the Episcopal rings, and placed one on the annular finger of each Bishop elect, saying:

"'Take this ring as a token of fidelity, so that being gifted with inviolate Faith, thou mayest guard the spouse of Christ—his holy Church.'

"The Consecrator then took the book of the Gospels from the shoulders of the Consecrated, and, together with the assistant Bishops, handed it closed to the Consecrated, who touched it, the Consecrator at the time saying: 'Receive the Gospel, go preach to the people committed to thy care, for God is powerful, that he may increase his grace in thy behalf. Who lives and reigns forever.' Amen.

"The Consecrator and the assistant Bishops now received the Consecrated to the kiss of peace on the right cheek. The Consecrated returned with the assistant Bishops to his Chapel, where he continued the Mass to the Offertory. The Consecrator in like manner continued the Mass."

At this point, Archbishop Hughes preached a sermon, taking for his text the last verse of the second chapter of the First Epistle of Peter: "*For ye were as sheep going astray,*" etc. the burden of which was to extol the office of a Bishop in the Roman Catholic Church. The sermon being finished,

"Monsignor Bedini took his seat before the altar, and the Consecrated Bishops, attended by the assistant Bishops, presenting themselves, knelt before the Consecrator, and offered him two lighted torches, two loaves, and two little casks of wine, then kissed the Consecrator's hand.

"The Consecrator and the Consecrated Bishops then continued the Mass at the same altar, the latter at the Epistle side.

"The 'Te Deum' was intoned by Monsignor Bedini, his mitre being laid aside, in a full clear voice. After it had commenced, the Consecrated Bishops, each between two other Bishops, walked down the centre aisle, giving their blessing to the people as they passed, who knelt to receive it.

"After singing the 'Antiphon' and some other ceremonies, the Consecrated Bishops received the Kiss of Peace from their brethren, and the ceremonies concluded."

Such were the "ceremonies" of the occasion, and certainly they were anything else than those which befit the solemn work of setting apart men to the sacred office of a Bishop in the Church of Christ.

Let us now beg our readers to go back and peruse with care the Oath given above, which the three new Bishops are said to have taken, and compare it with the following, which is the Oath that has been for centuries taken in the Roman Catholic Countries, we believe, and of which we subjoin in a note* the original Latin, the

* E Go N. Eléctus Ecclésiæ N. ab hac hora in ánteà fidélis, & obédiens ero beáto Petro Apóstolo, sanctæque Románæ Ecclésiæ, & Dómino nostro, Dómino N. Papæ N. suísque successóribus canónicè intrántibus. Non ero in consílio, aut consénsu, vel facto, ut vitam perdant, aut membrum; seu capiántur malâ captióne; aut in eos violénter manus quomodólibet ingerántur; vel injúriæ áliquæ inferántur, quovis quæsíto colóre. Consílium verò, quod mihi creditúri sunt, per se, aut Núntios suos. seu lítteras, ad eórum damnum, me sciénte, némini pandam. Papátum Románum, & Regália sancti Petri adjútor eis ero ad retinéndum, & defendéndum, salvo meo órdine, contra omnem hóminem. Legátum Apostólicæ sedis in eúndo, & redeúndo honorificè tractábo, & in suis necessitátibus adjuvábo. Jura, honóres, privilégia, & auctoritátem Sanctæ Románæ Ecclésiæ, Dómini nostri Papæ & successórum prædictórum, conserváre, defendere, augére, promovére curábo. Neque ero in consílio, vel facto, seu tractátu, in quibus contra ipsum Dóminum nostrum, vel eándem Románam Ecclésiam áliqua sinístra, vel præjudiciália personárum, juris, honóris, status, & potestátis eórum machinéntur. Et, si tália à quibuscúmque tractári, vel procurári nóvero, impédiam hoc pro posse; & quantò cítiùs pótero, significábo eidem Dómino nostro, vel álteri. per quem possit ad ipsíus notítiam pervenire. Régulas sanctórum Patrum, decréta, ordinatiónes, seu dispositiónes, reservatiónes, provisiónes, & mandáta Apostólica, totis viribus observábo, & fáciam ab áliis observári. Hæréticos, schismáticos, & rebélles eídem Dómino nostro, vel successóribus prædictis pro posse pérsequar, & impugnábo. Vocátus ad synodum, véniam, nisi præpedítus fúero canónicâ præpeditióne. Apostolórum límina síngulis (triénniis) personáliter per me ipsum visitábo; & Dómino nostro, ac successóribus præfátis ratiónem reddam *de toto meo* pastoráli officio, ac de rebus ómnibus ad meæ Ecclésiæ statum, ad cleri, &

language in which it was taken by Drs. Laughlin, Bailey and De Gœsbriand. Here it is, with the parts italicized which were omitted in the above-given oath. Our readers will perceive that it has been wonderfully abridged!

"I G. N. elect of the Church of N. from henceforth will be *faithfull* and obedient to St. Peter the Apostle, and to the holy Roman Church, and to our lord, the lord N. Pope N. and to his successors canonically coming in. *I will neither advise, consent, nor do any thing that they may loose life or member, or that their persons may be seized, or hands anywise laid upon them, or any injuries offered to them, under any pretence whatsoever. The Counsel which they shall intrust me withal, by themselves, their messengers or letters, I will not knowingly reveal to any, to their prejudice.* I will help them to defend and keep the Roman Papacy, *and the royalties of St. Peter*, saving my order against all men. *The legate of the Apostolic see, going and coming I will honorably treat, and help in his necessities.* The rights, honors, and privileges, and authority of the holy Roman Church, of our lord the Pope and his foresaid successors I will endeavor to preserve, defend, increase, and advance. *I will not be in any counsel, action, or treaty, in which shall be plotted against our said lord, and the said Roman Church, any thing to the hurt, or prejudice of their persons, right, honor, state or power; and if I shall know any such thing to be treated or agitated by any whomsoever, I will hinder it to my power; and as soon as I can, will signify it to our said lord, or to some other, by whom it may come to his knowledge.* The rules of the holy Fathers, the Apostolic decrees, ordinances, or disposals, *reservations, provisions* and mandates, I will observe with all my might, and cause to be observed by others. *Heretics, schismatics, and rebels to our said lord, or his aforesaid successors, I will to my power persecute and oppose.* I will come to a council when I am called, unless I be hindered by a canonical impediment.

pópuli disciplínam, animárum dénique, quæ meæ fídei tráditæ sunt, salútem quovis modo pertinéntibus, & vicíssim mandáta Apostólica humíliter recípiam & quàm diligentíssimè éxequar. Quòd si legítimo impedimento deténtus fúero, præfáta ómnia adimplébo per certum Núntium ad hoc speciále mandátum habéntem, degrémio mei Capituli, aut álium in dignitáte Ecclesiástica constitútum, seu áliàs personátum habéntem; aut, his mihi deficiéntibus, per diœcesánum Sacerdótem; & clero deficiénte omníno, per áliquem álium Presbyterum sæculárem, vel regulárem, spectátæ probitátis, & religiónis, de su pradíctis ómnibus plenè instrúctum. De hujúsmodi autem impedimento docébo per legítimas probatiónes ad Sanctæ Románæ Ecclésiæ Cardinálem Proponéntem in Congregatióne Sacri Concílii, per supradictum Núntium transmitténdas.

Possessiónes verò ad mensam meam pertinéntes non vendam, nec donábo, neque impignorábo, nec de novo infeudabo, vel áliquo modo alienábo, étiam cum consénsu Capituli Ecclésiæ meæ, inconsúlto Románo Pontífice. Et si ad áliquam alienatiónem devénero, pœnas in quadam super hoc édita constitutióne conténtas, eo ipso incúrrere volo.

I will by myself in person, visit the threshold of the Apostles every three years; and give an account to our lord, and his aforesaid successors of all my pastoral office, and of all things anywise belonging to the state of my Church, to the discipline of my clergy, and people, and lastly to the salvation of souls committed to my trust; and will in like manner, humbly receive and diligently execute the Apostolic Commands. And if I be detained by a lawful impediment, I will perform all the things aforesaid by a certain messenger hereto specially empowered, a member of my chapter or some other in ecclesiastical dignity, or else having a parsonage; or in default of these, by a priest of the diocese; *or in default of one of the clergy*, (of the diocese,) by some other secular or regular priest of approved integrity and religion, fully instructed in all things above mentioned. *And such impediment I will make out by lawful proofs to be transmitted by the aforesaid messenger to the Cardinal proponent of the holy Roman Church in the Congregation of the sacred Council.* The possessions belonging to my table I will neither sell, nor give away, nor mortgage, nor grant anew in fee, nor anywise alienate, no, not even with the consent of the chapter of my Church, without consulting the Roman Pontiff. And if I shall make any alienation, I will thereby incur the penalties contained in a certain constitution put forth about this matter.

So help me God and these holy Gospels of God."

Now what does all this mean? Did the Bishops, on the occasion referred to, take the old-fashioned oath, and swear to "*persecute and oppose* (fight against, rather) *Heretics, Schismatics* and *Rebels against their Lord*, (the Pope,) *and his successors*," and this "*with all their might?*" Or did they take the mutilated oath which was published in the newspapers the day following? A gentleman who was present, and had in his hand a copy of the *Pontificale Romanum* (the book to which Archbishop Hughes himself referred us, through the intervention of a friend, a few months ago, as the proper work in which to find the "Bishop's Oath") is confident that the original oath was taken! On the other hand, it is asserted that it was the shorter oath that was taken. It appears that the Sixth Council of the Roman Catholic Bishops in the United States, held in Baltimore a few years ago—we believe in 1846—solicited of the present Pope and obtained permission to omit certain *feudal phrases* which are found in the old oath. Such is the account that Dr. Kenrick (now Archbishop of Baltimore) gives of this matter in a little work which he published in Philadelphia in 1851. His words are: "In order to take away all occasion of cavil, the present Pope, at the solicita-

tion of the Bishops of the Sixth Council of Baltimore, consented to the omission of the feudal phrases, and sanctioned the simpler formulary, which is here subjoined, to be used by all the Bishops in the United States."

But the question returns, did they actually use that "simpler formulary" on the occasion referred to? We greatly doubt it. We are much inclined to believe that all this soliciting of the Pope to make omissions in the oath, and this giving of his "sanction," was done to blind men's eyes in this land of religious liberty. The pressure of public opinion, in regard to this oath, had become so great that something had to be done. But now it is alleged that an oath which had been taken with all its "feudal phrases" for more than sixty years in this country, without scruple, has been modified, as aforesaid! This is wonderful. But we have neither space nor time to say more in this present number of our Magazine, which is at this moment passing through the press. We will refer to the matter in our next.

View of Public Affairs.

There are many signs in the political horizon worthy of note.

In our own country, the elections in the States of Pennsylvania, Georgia, Ohio, Tennessee, and some others, have gone in favor of the party to which the Administration of our General Government belongs; a fact which secures to the President and his cabinet greater strength and facility of action. Seldom has an administration had the power to do more for the best interests of the nation. May they be so guided and directed of Heaven as to reach this great end.

In the State of New-York unusual excitement has recently prevailed upon political subjects. The Democratic party has been divided into various divisions, and beaten by the Whigs in the election which has just taken place.—In the City of New-York, the efforts which were made, to bring about the reformation of the Municipal Government, have been successful.

We are much pleased to see that there is a prospect of a better understanding between our Government and that of Mexico. Mr.

Gadsden, our ambassador, is said to be making a favorable impression on Santa Anna and his ministers, as well as upon the people of the capital of that distracted country.

We cannot bring ourselves to believe the rumors respecting a compact said to have been made between Great Britain and Spain, to the effect that slaves may be brought into Cuba for ten years, to be followed by an "apprenticeship" of 30 or 40 years, by which slavery will be done away in that island. No ministers could stand in England, one month, which would propose to re-open the slave-trade, by consent of the British Government, for ten years—even for the object pretended. We are sorry to see some of the newspapers reputed to be organs of the government, pursuing the course they do in relation to Cuba. This bodes no good for the interests and honor of our country.

The new treaties made between the United States and the Argentine Republic, and the Republic of Paraguay and Uruguay, promise to open the great valley of the River La Plata to our commerce, and we hope, before long, to the true Gospel.

The news from Europe is full of interest. At the time of this writing (Nov. 9th) it would seem to be inevitable that Russia and Turkey should go to war! The "War Manifesto" of the latter is an able document. Indeed, in the whole diplomatic discussion of their difficulties, the Turkish Government has had a decided advantage over that of Russia. Prussia and Austria have resolved to be neutral in the anticipated war. Nor is it likely that England and France will take an active part at the commencement. In the meanwhile Russia is accumulating large forces in Wallachia and Moldavia, to be placed under the command of Field Marshal Paskiewitch, who is the ablest general of that country, though now considerably advanced in years. The large army of Omer Pasha, on the southern bank of the Danube, from Belgrade to the Black Sea, is constantly increasing. Owing to the low, and (in the winter) marshy nature of the great plain through which that river flows in the lower portion of its course, it will hardly be possible for much movement to be made by large armies with heavy artillery before next spring. It is hardly possible, after all, that the difficulties may be arranged before that time arrives. We have, however, not much hope of it. The fanaticism of both countries has been too great for reasonable accommodation. And when once fairly begun, who can tell us when and how it will end? Our consolation is that the Lord reigns, and that

He will so order and direct all things as to make every event, even war itself, turn to the "furtherance of the Gospel."

We conclude this notice by saying, that the course which our Government has pursued in the Koszta affair seems to receive the cordial approbation of the country. Mr. Marcy's letter to Chevalier Hulsemann, meets with almost as much favour as did that of Mr. Webster, two years ago, to the same amiable, but unfortunate diplomatist.

On all hands, the meeting of Congress, and the President's Message are looked for with deep interest. That document, and the reports of the heads of the Departments, will indicate pretty clearly what will be the definitive policy of the present Administration. Let Christians pray that God would impart wisdom and grace to Congress, and all others in authority, that they may do those things which will be for His glory, and the highest good of the country.

Deferred Articles.

Circumstances beyond our control have prevented the completion of the plate for the Map of Ireland, in time for our present number We must therefore defer to the January issue, our notice of the labors of the one hundred special Missionaries, from England and Scotland, to that country during the month of August, when we shall also take occasion to speak of Dr. Tyng's three lectures on the state and prospects of the Missions of Ireland.

We are compelled to defer also the 10th Dialogue on France, in the Juvenile Department, for want of room. It shall appear in our next.

In the same number we hope to give an article on the Danubian Principalities, (Moldavia and Wallachia,) as well as on the Christian population of the Turkish Empire.

Notices of Books.

VISIT TO EUROPE IN 1851 by Professor Benjamin Silliman, is a work in two beautiful volumes, by Putnam & Co.

This is one of the most valuable works of its class which have been published in our country. Professor Silliman, in these volumes, sets forth in a striking way, the progress which Europe has made in the forty years that elapsed between his former and latter visits to the Old World. His work abounds in interesting notices of distinguished men, especially of those belonging to the Republic of Letters and Science. We must add that the first volume contains a fine portrait of the veteran Professor, who has done so much for the fame of Yale College and his country. May he long live to adorn and exalt both.

THE FAITHFUL MOTHER'S REWARD is the title of an excellent work recently published by the Presbyterian Board of Publication, with an Introduction from the pen of the Rev. Dr. Hodge.

GOLDEN LINK; OR TALES AND POEMS FOR THE YOUNG, (by Wm. Oland Bourne, A. M.;) THE LITTLE DRUMMER, OR FILIAL AFFECTION; TIP TOP, OR A NOBLE AIM, by Mrs. L. C. Tuthill.

These three charming books for youth are from the press of Mr. Scribner. They are beautifully printed, and we doubt not will have an extensive sale. We have seldom seen three more agreeable books. The second is a translation from the German of Nieritz, by Mrs. H. E Conant, and is a "Story of the Russian Campaign." It will be read with eagerness by the little boys. Mr. Bourne's book is full of pleasant stories and poems, which few so well as he know how to write.

THE ATTRACTIONS OF THE WORLD TO COME, by the Rev. Alfred Bryant, has been published by M. W. Dodd. It is an excellent volume (of three hundred pages, 12mo.) on the most important and exalted of all subjects. We earnestly recommend it to our readers.

INFIDELITY; ITS ASPECTS, CAUSES, AND AGENCIES, by the Rev. Thomas Pearson, (of Scotland.) Published by R. Carter & Brothers.

This volume of six hundred and twenty pages, octavo, contains, in our opinion, the best discussion of the subject of infidelity to be found in the English language. The whole plan is eminently philosophical. It is arranged under three heads. The first, (the Aspects of Infidelity,) treats of Atheism, Pantheism, Naturalism, Spiritualism, Indifferentism and Formalism. The second, (the Causes of Infidelity,) treats of Speculative Philosophy, Corruptions of Christianity, Religious Intollerance, and Disunion of the Church. The third, (Agencies of Infidelity,) treats of the Press, the Clubs, the Schools, and the Pulpit. It is a noble work, and admirably printed. It does one's eyes good to see such large and beautiful type and excellent paper. We must add that this work is the Prize Essay of the British Branch of the Evangelical Alliance.

THE HISTORY OF THE NAVY OF THE UNITED STATES OF AMERICA, by J. Fenimore Cooper. A new and complete edition of this valuable, this *national* work, has been published by G. P. Putnam & Co. in a large and handsome volume. The merits of the work are too well known to need commendation from us.

THE HAND OF GOD IN HISTORY, by the Rev. Hollis Reed.

We are glad to see that a new edition of this excellent book, considerably enlarged, has been issued. It has already been widely circulated in Great Britain as well as in these United States. We hope that it will become far more extensively known and read, for it is well calculated to do much good.

THE HEIR OF REDCLYFFE. In two volumes. D. Appleton & Co.

It is not our practice to recommend novels, and we shall not do so now; but since these volumes have found their way to our table, (and strangely out of place they look, among grave tomes of theological controversy and heavy literature in general,) we must not be so uncourteous as to refuse them a mention, leaving our readers to pursue the acquaintance, or not, as they may please.

THE CRYSTAL PALACE AND ITS CONTENTS. Mr. Putnam is publishing an admirable series of descriptive articles on the vast collection of the productions of all countries to be seen in the Crystal Palace. It is a splendid work, and should be in every family that takes any interest in the progress of the Arts at home and abroad. It is entitled, the Illustrated Record of the World's Exhibition.

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FOR THE MONTH ENDING 10th DECEMBER, 1853.

MAINE.

Gorham, Erro Maincusis $10 00

NEW-HAMPSHIRE.

Dunbarton, 1st Cong. Ch. and Society to make in part. Rev. John M. Putnam, L. M. 13 00
Lyme, Cong. Ch. to make D. C. Churchill, Jun. L. M. 31 25
Francestown, Cong. Ch. J. Langdon Kingsbury in part, L. M. $10; Others to make Rev. Lothrop Taylor, Dea. Bucknam, Fairbanks, and Dennis C. Downs, L. M's. $94, 104 00
Wolfborough, Cong Ch. 5 00
Great Falls, Cong. Ch. in part to make H. Hansom, L. M. 19 00
Hanover, Cong Ch. to make Rev. John Richards, D. D., L. M. 28 00
Hill, Nathl. F. Morrill, for L. M. 30 00

VERMONT.

Barnet, Cong. Ch. 2 00
Newbury, Cong. Ch. in full to make Mrs. A. Dean, L. M. 7 00
Thetford, Cong. Ch. 12 00
Vergennes, Cong. Ch. to make Mrs. H. F. Leavitt, L. M. 30 00
Pittsford, Cong. Ch. in full to make Rev. Charles Walker, D. D., L. M. 22 35
Norwich, Cong. Ch. 10 29

MASSACHUSETTS.

Worcester, Ichabod Washburn, $130, Philip Moen, $50. 180 00
Belchertown, Cong. Ch. 24 50
Dedham, 1st Cong. Ch. to make John Doggett and Martin Draper, L. M's. 62 08
Bridgewater, Trin. Cong. Ch. 13 25
Plympton, Cong. Ch. in part to make Rev. Charles Livingston, L. M. 14 00
Acton, Cong. Ch. 10 00
Grafton, Cong. Ch. to make Mrs. E. E. Biscoe Mrs. E. B. Bigelow, Mrs. Mary Kimball, David W. Carpenter and Noah K. Merrian, L. M's. 150 00
Braintree, 1st. Cong. Ch. to make Samuel D. Hayden, L. M. $30 00
Attleborough, 2nd Cong. Ch. to make Ezra B. Heath, L. M. 31 16
Shrewsbury, Cong. Ch. Miss Caroline Denney in part L. M. $5; Others in full to make Lucius S. Allen and Dea Samuel De Witt, L. M's. and Asaph Andrews in part, L. M. $46 57. 51 57
Newburyport, Miss Hannah Farrar, L. M. 30 00
Middleton, Cong. Ch. 7 00
Hatfield, Cong. Ch. to make Mrs. Sarah E. Knapp and Rev. Caleb Knight, L. M's. 66 00
Great Barrington, Cong. Ch the Misses Kellogg in full to make Miss Mary Kellogg, L. M. $10; Others to make David Hudson L. M. $40 50. 50 50
Hardwick Cong. Ch. (bal) 1 00
Northampton, 1st Cong. Ch. Dr. B. Barrett and Mrs. Sarah Adams in full to make Edward B. Barrett, L. M. 20 00
Lyncoln, Cyrus Smith, 5 00

RHODE ISLAND.

Providence Benificent Ch. 10 00

CONNECTICUT.

Mansfield, Ch. and Cong. Rev. A. S. Atwood, 18 50
Torrington, Cong. Ch. including Ann. Mems. in full of Rev. J. A. Mc Kinstry's, L. M. 27 36
Hartford, Jerusha Treat for L. M. 5 00
Winchester Centre M. F. Wec, 1 00
New Britain, C. W. Baldwin, 10 00

NEW-YORK.

Newtown, Mrs. John Peebles, 10 00
N. Y. City, Ref. Dutch Ch La Fayette Place 138 81
Vienna, 1st Pres. Ch. A. P. Waterman, 10 39
New Village, James Barnaby to make Mrs. Isaac N. Gould, L. M. 30 00
Brooklyn, Rev. H. Garlichs, 7 62
N. Y. City, E. G. Bradbury to make himself L. M. 30 00
Brashers Falls, Calvin T. Hulbard, add. for L. M. 5 00
Po'keepsie, 2nd Ref. Dutch Ch. per Dr. Ferris, 16 00

Troy, a Friend, ... $1 00
Brooklyn, Clinton Avenue Cong. Ch. . . 40 55
N. Y. City, Ch. of the Puritans, Dr. Cheever, 654 00
Albany, a Friend in Dr. Mandeville's Ch. . 5 00
Greenbush, Mrs. Mary Elliot, ... 2 00
East Winfield, in part to make Rev. Parsons S. Pratt, L. M. 10 68
Bridgewater. 7 84
North Gage, in part to make Rev. Rufus L. Pratt, L. M. 5 32
Cherry Valley, ... 20 00
Malone, Bapt. Ch. 4 08
Presb. Ch. in part, ... 27 75
Plattsburgh, ... 30 00
Augusta, ... 15 00
Union Village, ... 20 85
Bainbridge and Ninevah, ... 8 00
Delhi, ... 17 08
Walton, (New Road,) 3 00
Oneonta, ... 1 45
Harpersfield, ... 24 93
Frederick Davis, aged 9 years, . . 1 00
Hartford, Same Wells, ... 1 00
Utica, Robert Disney, ... 5 00
T. E. Clark, Esq. 2 00

NEW-JERSEY.

Newark, 6th Presb. Ch. to make Hon. H. J. Poinier, L. M. 29 50
So. Bapt. Ch. by D. C. Whitman, Treas. 32 06
Amwell, Presb. Ch. in part L. M. for Rev. Mr. Osmond, ... 14 50
Middlebush, Ref. Dutch Ch. in part of L. M. for John Stothoff. 18 00
La Fayette, M. E. Ch. in part. . . . 7 37
Salem, M. E. Ch. in part, ... 21 10
Somerville, 2nd Ref. Dutch Ch. . . . 15 00
Cold Spring, Presb. Ch. 22 67

PENNSYLVANIA.

Erie, Asso. Ref. Presb. Ch. 5 00
Monongahela, M. E. Ch. 30 00
Cookstown, M. E. Ch. 9 38
Bellevernon, M. E. Ch. 2 80
Elizabeth, M. E. Ch. 4 92
West Newton, M. E. Ch. 15 84
Presb Ch. 14 40
Washington, M. E. Ch. 16 72
Canonsburg, Mixed Cong. 25 00
Bridgewater, M. E. Ch. 15 74
Beaver, M. E. Ch. 8 70
Salem, M. E. Ch. 22 77
Philadelphia, Dr. Crawford's Ref. Presb. Ch. 11 25
Rev. Mr. Dale's Ref. Presb. Ch. . 13 20

NORTH CAROLINA.

Raleigh, L. C. Partridge in full of L. M. for John C. Partridge, ... 5 00

ILLINOIS.

Springfield, a Friend, ... $5 00
Udina, Cong. Ch. 4 14
Elgin, Cong. Ch. 12 12
Meth. Ch. 2 23

INDIANA.

La Fayette, 1st Presb. Ch. in full of L. M. for Rev. J. N. Candee. 15 00
Muncietown, J. Galbraith, $1; Mr. Sample, $1; Cash, 22 cts. 2 22
Columbus, Presb. Ch. in part 10 25
1st German Ref. Presb. Ch. . . . 3 19
Christian Ch. part, ... 4 17
1st Eng. Luth. Ch. 15 42

OHIO.

Sandusky City, Presb. Ch. Mr. Gray, $1; Mr. Wetherell, $5; S. Torrey, $10; Cash, $6 41 . . . . . 22 41
Greenville, Rev. C. A. Mann, ... 1 00
Columbus, 1st Presb. Ch. makes Rev. Josiah D. Smith, L. M. 32 33
2nd Presb. Ch. in full of L. D. for Rev. H. L. Hitchcock. 50 98
3rd Presb. Ch. makes Rev. W. H. Marble, L. M. 33 93
Cincinnatti, 9th Street Bapt. Ch. (add) 1 00
Cedarville, M. E. Ch. 6 66
Ref. Presb. and Asso. Ref. Chs. in part, 15 68
Lane Seminary Presb. Ch. which makes Rev. B. P. Aydledott, the Soc. of Ingry and Miss Maria Overaker, L. M's. . 78 92
Cincinnatti, 6th Street Christian Ch. makes Rev. John A. Dearborn, L. M. . . . 30 00
Zenia, 1st Asso. Ref. Presb. Ch. to make Rev. R. D. Harper, L. M. 26 00
1st German Ref. Ch. 4 66
1st Presb Ch. (O. S.) 11 70
1st Ref. Presb. Ch. J. C. Mc Millin, Esq. 4 00
Munroe Presb. Ch. 3 00

MICHIGAN.

Worth, a Cong. Friend, ... 5 00
Detroit, Rev. N. C. Olds, ... 0 25
Port Huron, Cong. Ch. 9 54
St. Clair, Cong. Ch. to complete L. M. of Rev. Mr. Tutnill, ... 14 39
Mr. French, $1, Bissell, $2; V. A. Ripley, $3; Others, $2, ... 8 00
Detroit, Cong. Ch. to make Mr. C. M. Howard and Rev. O. C. Thompson, L. M's. . . 60 34
Ypsilanti, Presb. Ch. 17 35
Birmingham, Presb. Ch. 7 15

ERRATA.—P. Bush Annual Subscription is $10, instead of $20, as it reads in the November number. ERRATA in Septr. No. J. W. McIntyre of Phila., Pa., to make Rev. Alfred Hawes L. M. $30, should be J. W. Mc I. of Indianapolis, Ind. to make his wife Sarah Mc Intyre L. M. $30.

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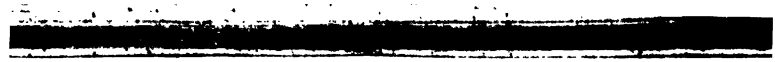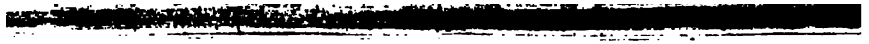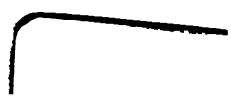
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